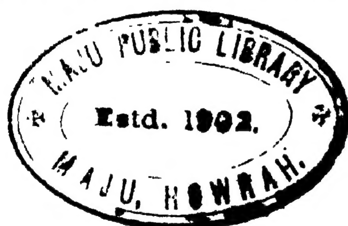
THE

ÆNEÏD OF VIRGIL.



P. VIRGILII MARONIS ÆNEIS.

THE

ÆNEÏD OF VIRGIL,

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY;

A METRICAL CLAVIS;

AND A

HISTORICAL, GEOGRAPHICAL, AND MYTHOLOGICAL INDEX.

BY

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EDITED, WITH CONSIDERABLE ALTERATIONS, AND ADAPTED TO THE USE OF ENGLISH SCHOOLS AND COLLEGES.

BY THE

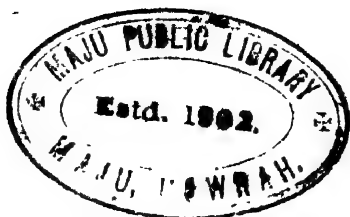
REV. W. TROLLOPE, M.A.

Magnæ mentis opus.—Juv. Sat. vii. 66.

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PREFACE

TO THE FIRST EDITION.

WHATEVER may be the real intrinsic value of the American series of Latin School Classics, edited by Professor ANTHON, they have at all events met with a degree of attention in this country, equal, if not superior, to that which they have received in his own. Indeed it will not be denied that in fulness of interpretation the editor has far outstripped the generality of his predecessors; though it is not so clear that his expositions are always correct: and it may well be doubted whether the trouble spared to the teacher, rather than the benefit derived by the learner, does not lie at the foundation of his success. In his edition of the ÆNEÏD, the peculiar advantages and defects, which characterize his former volumes, are more than usually apparent. He has done both too much and too little:—too much, in the literal translation of almost every line of the poem, so that nothing is left to exercise the diligence and ingenuity of the pupil,

and too little, in the scanty supply of verbal and syntactical illustration, whereby an acquaintance with language generally, and that of each particular writer, is acquired and improved. The chief value of Dr. Anthon's labours consists in the copiousness of the historical, mythological, and geographical information, which he brings together from various sources; and in the occasional, though by no means constant, elucidation of difficulties, obtained from the standard commentaries. It is thus that he develops the plan upon which he has edited the ÆNEÏD of VIRGIL :—

"The present volume contains merely the Æneïd of Virgil, the Eclogues and Georgics* having been reserved for a separate work. This arrangement will, it is presumed, be found an acceptable one to the student, since the Georgics are seldom read in our preparatory schools, but most commonly form part of a college course.

"The text of the edition which is here offered to the public is based upon that of Heyne; but in numerous instances changes of punctuation and new readings have been introduced from the latest and best authorities. The recent and excellent edition of Heyne by Wagner has been particularly followed.

"The notes accompanying the text have been made purposely copious, since Virgil is an author in the perusal of whom the young scholar stands in need of very frequent

* Now published in one volume, edited by J. NICHOLS.

assistance. These notes will be found to contain all that is valuable in the commentaries of the latest European editors, such as Nöhden, Heinrich, Hohler, Thiel, Forbiger, Valpy; but more especially Heyne and Wagner. Important aid has also been obtained from the excellent version of the first six books of the Æneïd, which has recently appeared from the London press: and to the anonymous author of which the editor takes this opportunity of tendering his warmest acknowledgments.

"The Metrical Clavis is based on that of Dr. Carey, with such improvements, however, as the present condition of that branch of knowledge demanded: while the general Index will be found to contain all that is requisite for the young student in the perusal of the poem. For more extended information he will consult, of course, the pages of a Classical Dictionary."

In order to adapt the work to the use of English students, it has been thought expedient to erase the greater portion of the translated passages; leaving only so much of this kind of assistance, as may be fairly supplied without fear of damping the ardour of inquiry, by removing every call upon the industry and judgment of the scholar. By this means, and by the curtailment of other apparent superfluities, the bulk of the Commentary has been so materially reduced, as to admit of the introduction of much additional matter of a less enervating character, and bearing, for the most part,

upon peculiarities of language and construction. T· *Arguments*, from Dryden, have also been prefixed to th several Books.

The present reprint has been carefully re-edited, some errors which had found their way in the first edition have been corrected, and the Publishers hope the presen edition will be found perfect in every respect.

W. T.

LIFE OF VIRGIL.

PUBLIUS VIRGILIUS MARO was born at the village of Andes, a few miles distant from Mantua, about 70 B.C. His father was of low birth, having been, according to some authorities, a potter, or brick-maker; and, according to others, the hireling of a travelling merchant, named *Maius*, or *Magus*. He so ingratiated himself, however, with his master, that he received his daughter *Maia* in marriage, and was intrusted with the charge of a farm, which his father-in-law had acquired in the vicinity of Mantua. Our poet was the offspring of these humble parents. The studies of Virgil commenced at Cremona, where he remained till he assumed the *toga virilis*. At the age of sixteen he removed to Mediolanum; and, shortly after, to Neapolis, where he laid the foundation of that multifarious learning which shines so conspicuously in the Æneid. During his residence in this city he perused the most celebrated Greek writers; and here he also studied the Epicurean system of philosophy under Syro, a celebrated teacher of that sect. But Medicine and Mathematics were the sciences to which he was chiefly addicted; and to an early tincture of geometrical knowledge may perhaps, in some degree, be ascribed his ideas of luminous order and masterly arrangement, and that regularity of thought, as well as exactness of expression, by which all his writings were distinguished.

It does not seem certain, or even probable, that Virgil went at all to Rome from Naples. It rather appears that he returned to his native country, and to the charge of his paternal farm. While residing here, and turning his attention in part to poetic composition, he attracted the notice of Pollio, who had been appointed by Antony to the command of the district in which

the farm of Virgil lay. Pollio, observing his poetic talents, and pleased with his amiable manners, became his patron and protector; and as long as this chief continued in command of the Mantuan district, Virgil was relieved from all exaction, and protected in the peaceable possession of his property. This tranquillity, however, was destined to be rudely disturbed. Previously to the battle of Philippi, the triumvirs had promised to their soldiers the lands belonging to some of the richest towns of the empire. Augustus returned to Italy in A.U.C. 712, after his victory at Philippi, and found it neeessary, in order to satisfy these claims, to commence a division of lands in Italy, on a more extensive scale even than he had intended. Cremona, unfortunately, having espoused the cause of Brutus, became peculiarly obnoxious to the victorious party, and its territory was accordingly divided among the veteran soldiers of the triumvir. This territory, however, not proving sufficient, the deficiency was supplied from the neighbouring district of Mantua; and the poet, no longer protected by Pollio (whose power, it would seem, had been diminished in consequence of his too close adherence to Antony), was dispossessed of his little property, under circumstances of peculiar violence. His personal safety was even endangered; and he was compelled, on one occasion, to escape the fury of the centurion Arrius by swimming over the Mincius.

At this juncture, Virgil had the good fortune to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples under Syro the Epicurean, and who had now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was received not only by Mæcenas, but by Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. This happened in the commencement of the year A.U.C. 714; and, during the course of that season, in gratitude for the favours he had received, he composed his eclogue, entitled "Tityrus." The remaining eclogues, with the exception, perhaps, of the tenth, called "Gallus," were produced in the course of this and the following year.

Virgil had now spent three years in the composition of pastoral poetry, and in constant residence on his farm, except during the two journeys to Rome which he was compelled to undertake for its preservation. The situation of his residence, however, being low and humid, and the climate chill at certain seasons of the year, his delicate constitution, and a pulmonary complaint with which he was affected, induced him, about the year A.U.C. 714 or 715, when he had reached the age of thirty, to seek a warmer sky. To this change, it may be conjectured he was further instigated by his increasing celebrity, and the extension of his poetic fame. On quitting his paternal fields, therefore, he first proceeded to the capital. Here his private fortune was considerably augmented by the liberality of Mæcenas; and such was the favour he possessed with his patron, that we find him, soon after his arrival at Rome, introducing Horace to the notice of this minister. It is said, moreover, that he never asked anything of Augustus that was refused; and Donatus, his biographer, even affirms, though, it must be confessed, without the least probability, that Augustus consulted him with regard to his resignation of the government, as a sort of umpire between Mæcenas and Agrippa.

It was probably during this period of favour with the emperor and his minister, that Virgil contributed the verses in celebration of the deity who presided over the gardens of Mæcenas; and wrote, though without acknowledging it, that well-known distich in honour of Augustus:—

"*Nocte pluit totâ; redeunt spectacula mane;*
Divisum imperium cum Jove Cæsar habet."

The story goes on to relate, that Bathyllus, a contemptible poet of the day, claimed these verses as his own, and was liberally rewarded. Vexed at the imposture, Virgil again wrote the verses in question near the palace, and under them,

"*Hos ego versiculos feci, tulit alter honores;*"

with the beginning of another line in these words,

"*Sic vos non vobis.*"

four times repeated. Augustus wished the lines to be finished;

Bathyllus seemed unable; and Virgil at last, by completing the stanza in the following order

"Sic vos non vobis nidificatis aves;
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes;
Sic vos non vobis fertis aratra boves,"

proved himself to be the author of the distich, and the poetical usurper became the sport and ridicule of Rome.

During his residence at Rome, Virgil inhabited a house on the Esquiline Hill, which was furnished with an excellent library, and was pleasantly situated near the gardens of Mæcenas. The supposed site, and even ruins of this mansion, were long shown to modern travellers. Yet, however enviable was Virgil's present lot, the bustle and luxury of an immense capital were little suited to his taste, to his early habits, or to the delicacy of his constitution; while the observance and attention he met with were strongly repugnant to the retiring modesty of his disposition. Such was the popularity which he derived from his general character and talents, that on one occasion, when some of his verses were recited in the theatre, the whole audience rose to salute Virgil, who was present, with the same respect which they would have paid to the emperor: and so great was the annoyance which he felt on being gazed at and followed in the streets of Rome, that he sought shelter, it is said, in the nearest shops or alleys from public observation. At the period when Virgil enjoyed so much honour and popularity in the capital, Naples was a favourite retreat of illustrious and literary men. Thither he retired about A.U C. 717, when in the thirty-third year of his age; and he continued, during the remainder of his life, to dwell chiefly in that city, or at a delightful villa which he possessed in the Campania Felix, in the neighbourhood of Nola, ten miles east of Naples. About the time when he first went to reside at Naples, he commenced his "Georgics" by order of Mæcenas, and continued, for the seven following years, closely occupied with the composition of that inimitable poem.

The genius of Virgil, being attended with some degree of diffidence, seems to have gained, by slow steps, the measure of confidence which at length emboldened him to attempt Epic

poetry. He had begun his experience in verse with humble efforts in the pastoral line; though even there we behold his ardent muse frequently bursting the barriers by which she ought naturally to have been restrained. He next undertook the bolder and wider topic of Husbandry: and it was not till he had finished this subject with unrivalled success that he presumed to write the "Æneid." This poem, which occupied him till his death, was commenced in A.U.C. 724, the same year in which he had completed his "Georgics." After he had been engaged for some time in its composition, the greatest curiosity and interest concerning it began to be felt at Rome. A work, it was generally believed, was in progress, which would eclipse the fame of the Iliad. Augustus himself at length became desirous of reading the poem, so far as it had been carried; and, in the year 729, while absent from Rome on a military expedition against the Cantabrians, he wrote to the author from the extremity of his empire, entreating him to be allowed a perusal of it. Macrobius has preserved one of Virgil's answers to Augustus:—"I have of late received from you frequent letters. With regard to my Æneas, if, by Hercules, it were worth your listening to, I would willingly send it. But so vast is the undertaking, that I almost appear to myself to have commenced such a work from some defect in judgment or understanding; especially since, as you know, other and far higher studies are required for such a performance."—(*Sat.* i. 24.) Prevailed on, at length, by these importunities, Virgil, about a year after the return of Augustus, recited to him the sixth book, in presence of his sister Octavia, who had recently lost her only son Marcellus, the darling of Rome, and the adopted child of the emperor. The poet probably, in the prospect of this recitation, had inserted the affecting passage in which he alludes to the premature death of the beloved youth:—

"*O nate ingentem luctum ne quære tuorum,*" &c.

And he did not lose his reward. See note on *Æn.* vi. 861.

Having brought the "Æneid" to a conclusion, but not the perfection which he wished to bestow upon it, Virgil, contrary to the advice and wish of his friends, resolved to travel into Greece, that he might correct and polish this great production

at leisure, in that land of poetic imagination. It was on undertaking this voyage that Horace addressed to him the affectionate ode beginning,

"*Sic te Diva potens Cypri,*" &c. (I. 3.)

Virgil proceeded directly to Athens, where he commenced the revisal of his epic poem, and added the magnificent introduction to the third book of the "Georgics." He had been thus engaged for some months at Athens, when Augustus arrived at that city on his return to Italy, from a progress through his eastern dominions. When he embarked for Greece, it had been the intention of Virgil to have spent three years in that country in the correction of his poem; after which he proposed to pass his days in his native country of Mantua, and devote the rest of his life to the study of philosophy, or to the composition of some great historical poem. The arrival of Augustus, however, induced him to shorten his stay, and to embrace the opportunity of returning to Italy in the retinue of the emperor. But the hand of death was already upon him. From his youth he had been of a delicate constitution; and, as age advanced, he was afflicted with frequent head aches, asthma, and spitting of blood. Even the climate of Naples could not preserve him from frequent attacks of these maladies, and their worst symptoms had increased during his residence in Greece. The vessel in which he embarked with the emperor touched at Megara, where he was seized with great debility and languor. When he again went on board, his distemper was so increased by the motion and agitation of the vessel, that he expired a few days after he had landed at Brundisium, on the south-eastern coast of Italy. His death happened A.U.C. 734, when he was in the 51st year of his age.

Virgil, as he felt his end approaching, had ordered his friends Varius and Plotius Tucca, who were then with him, to burn the "Æneid" as an imperfect poem; but Augustus interposed to save a work, which he no doubt saw would at once confer immortality on the poet, and on the prince who patronized him. It was accordingly entrusted to Varius and Tucca, with power to revise and retrench, but with a charge that they should make no additions; a command which they so strictly observed as not

to complete even the hemistichs which had been left imperfect. They are said, however, to have struck out twenty-two verses from the second book, where Æneas, perceiving Helen amid the smoking ruins of Troy, intends to slay her, till his design is prevented by his goddess mother. These lines, accordingly, were wanting in many of the ancient manuscripts, but they have been subsequently restored to their place. See the note on *Æn.* ii. 567. There was also a report long current, that Varius had made a change which still subsists, in the arrangement of two of the books, by transposing the order of the second and third, the latter having stood first in the original manuscript. According to some accounts, the four lines,

"*Ille ego qui quondam,*" &c.

which are still prefixed to the "Æneid" in many editions, were expunged by Varius and Tucca; but, according to others, they never were written by Virgil, and are no better than an interpolation of the middle ages.

Virgil bequeathed the greater part of his wealth, which was considerable, to a brother. The remainder was divided among his patron Mæcenas, and his friends Varius and Tucca. Before his death he had also commanded that his bones should be carried to Naples, where he had lived so long and so happily. This order was fulfilled, under charge of Augustus himself. According to the most ancient tradition and the most commonly received opinion, the tomb of Virgil lies about two miles to the north of Naples, on the slope of the hill of Pausilippo, and over the entrance to the grotto or subterraneous passage which has been cut through its ridge, on the road leading from Naples to Puteoli. Cluverius and Addison, indeed, have placed the tomb on the other side of Naples, near the foot of Mount Vesuvius; but the other opinion is based upon the common tradition of the country, and accords with the belief of Petrarch, Sannazarius, and Bembo. It may still be cherished, therefore, by the traveller who climbs the hill of Pausilippo, and he may still think that he hails the shade of Virgil on the spot where his ashes repose. Notwithstanding, however, the veneration which the Romans entertained for the works of Virgil, his sepulchre was neglected before the time of Martial, who

declares that Silius Italicus first restored its long-forgotten honours. What is at present called the tomb, is in the form of a small, square, flat-roofed building, placed on a sort of platform, near the brow of a precipice on one side, and on the other sheltered by a superincumbent rock. Half a century ago, when More travelled in Italy, an ancient laurel (a shoot, perhaps, of the same which Petrarch had planted) overhung the simple edifice.—(*More's Travels, Letter* 65.) Within the low-vaulted cell was once placed the urn supposed to contain the ashes of Virgil. Pietro Stefano, who lived in the thirteenth century, mentions that he had seen the urn, with the epitaph inscribed on it, which is said to have been written by the poet himself a few moments before his death:—

> "*Mantua me genuit; Calabri rapuere; tenet nunc*
> *Parthenope. Cecini pascua, rura, duces.*"

Passing by the "*Eclogues*" and "*Georgics*," we will conclude the present biographical sketch with a few observations on the "*Æneïd.*" This production has for its subject the settlement of the Trojans in Italy, and, belonging to a nobler class of poetry than the "Georgics," is almost equally perfect in its kind. It ranks, indeed, in the very highest order, and it was in this exalted species of poetry that Virgil was most fitted to excel. Undisturbed by excess of passion, and never hurried away by the current of ideas, he calmly consigned to immortal verse the scenes which his fancy had first painted as lovely, and which his understanding had afterwards approved. The extent, too, and depth of the design proposed in the "Æneid" rendered this subjection to the judgment indispensable. Among the imperfections which criticism has pointed out, the greater portion are to be attributed, as in the instance of the prophecy of Celæno and its ludicrous accomplishment, not so much to the poet himself, as to the manners and feelings of the age. * See on *Æn*. iii. 257.

The chief objection which critics in all ages have urged against the "Æneid," or, at least, against the poetical character of its author, is the defect in what forms the most essential quality of a poet, originality and the power of invention. It has never, indeed, been denied that he possessed a species of

invention, if it may be so called, which consists in placing ideas that have been pre-occupied in a new light, or presenting assemblages, which have been already exhibited, in a new point of view. Nor has it been disputed that he often succeeds in bestowing on them the charm of novelty, by the power of more perfect diction, and by that poetic touch which transmutes whatever it lights on into gold. But it is alleged that he has contrived few incidents, and opened up no new veins of thought. It is well known that the Roman dramatic writers, instead of contriving plots of their own, translated the master-pieces of Sophocles, Euripides, and Menander. The same imitative spirit naturally enough prevailed in the first attempts at Epic poetry. When any beautiful model exists in an art, it so engrosses and intimidates the mind, that we are apt to think that, in order to execute successfully any work of a similar description, the approved prototype must be imitated. It is supposed that what had pleased once must please always; and circumstances, in themselves unimportant, or perhaps accidental, are converted into general and immutable rules. It was natural then, for the Romans, struck with admiration at the sublime and beautiful productions of the epic muse of Greece, to follow her lessons with servility. The mind of Virgil also led him to imitation. His excellence lay in the propriety, beauty, and majesty of his poetical character, in his judicious contrivance of composition, his correctness of drawing, his purity of taste, his artful adaptation of the conceptions of others to his own purposes, and his skill in the combination of materials. Accordingly, when Virgil first applied himself to frame a poem, which might celebrate his imperial master, and emulate the productions of Greece, in a department of poetry wherein she was as yet unrivalled, he first naturally bent a reverent eye on Homer; and, though he differed widely from his Grecian master in the qualities of his mind and genius, he became his most strict and devoted disciple. The Latin dramatists, in preparing their pieces for the stage, had frequently compounded them of the plots of two Greek plays, melted, as it were, into one; and thus compensated for the want of invention and severe simplicity of composition by greater richness and variety of incident. From

their example, Virgil comprehended in his plan the arguments of both the Iliad and Odyssey; the one serving him as a guide for the wanderings and adventures of his hero previous to the landing in Latium, and the other as a model for the wars which he sustained in Italy, to gain his destined bride Lavinia. He had thus before him all the beauties and defects of Homer, as lights to gaze at and as rocks to be shunned, with the judgment of ages on both, as a chart which might conduct him yet to greater perfection. In the Iliad, however, there was this superiority, that a sense of injury, easily communicated to the reader, existed among the Greeks; and in the Odyssey, we feel, as it were, the hero's desire of returning to his native country. But both those ruling principles of action are wanting in the "Æneid," where the Trojans rather inflict than sustain injury, and reluctantly seek a settlement in new and unknown lands.

Another objection made to the "Æneid" is its occasional violation to the order of time, and among the instances of anachronism that have been cited by industrious critics, the one which occurs in the case of Dido occupies a prominent place. The whole question relative to Dido is discussed by Heyne in the first Excursus to the fourth Æneid. He divides the earlier history of Carthage into three epochs: the first commences 50 years before the taking of Troy; the second, 173 years after the former: and the third, 190 years still later. At the commencement of this third epoch he makes Dido to have flourished, and to have improved, not, however, to have founded, the city, which, in fact, existed long before. Now Virgil has just so far availed himself of ancient traditions as to give probability to his narration, and to support it by the *prisca fides facto*. He wrote, however, at such a distance of time from the events which formed the ground work of his poem, and the events themselves were so obscure, that he could depart from history without violating probability. Thus, it appears from chronology, that Dido lived many hundred years after the Trojan war; but the point was one of obscure antiquity, known perhaps to few readers, and not very precisely ascertained. Hence, so far was the violence offered to chronology from revolting

his countrymen, that Ovid, who was so knowing in ancient histories and fables, wrote an heroic epistle as addressed by Dido to Æneas.

Besides the well-known and authentic works of Virgil that have now been enumerated, several poems still exist, which are very generally ascribed to him; but which, from their inferiority, are supposed to be the productions of his early youth. Of these, the longest is the *Culex*, which has been translated by Spenser under the title of *Virgil's Gnat*. Its authenticity, however, has been doubted. The *Ciris*, the *Moretum*, and the *Copa* complete the list.—(*Dunlop, History of Roman Literature*, vol. iii. p. 68. *seqq.*)

P. VIRGILII MARONIS

ÆNEIDOS.

LIBER PRIMUS.

ARGUMENT.

The Trojans, after a seven years' voyage, set sail for Italy, but are overtaken by a dreadful storm, which Æolus raises at Juno's request. The tempest sinks one, and scatters the rest. Neptune drives off the winds, and calms the sea. Æneas, with his own ship and six more, arrives safe at an African port. Venus complains to Jupiter of her son's misfortunes. Jupiter comforts her, and sends Mercury to procure him a kind reception among the Carthaginians. Æneas, going out to discover the country, meets his mother in the shape of a huntress, who conveys him in a cloud to Carthage, where he sees his friends whom he thought lost, and receives a kind entertainment from the queen. Dido, by a device of Venus, begins to have a passion for him, and, after some discourse with him, desires the history of his adventures since the siege of Troy, which is the subject of the two following books.

Arma virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Laviniaque venit
Litora: multum ille et terris jactatus et alto,

I. The Poem is called the *Ænēĭd* from its hero *Ænēas*, whose wars in Italy it is designed to commemorate, as well as his final settlement in that country. The closing scenes of the Trojan war, and the wanderings of Æneas before he reached the shores of Italy, are brought in by way of episode.

II. It would have been more in accordance with the rules of Latin formation, if the poet had called his production the *Ænēĭs*, or, as we would say in English, the *Ænēad*. Indeed, one ancient manuscript has this very form, (*Ænēĭs*, genit. *Ænēĭdos*, &c.) Virgil, however, would seem to have preferred for his poem an appellation that savoured of Grecian origin (*Ænēïs*, Αἰνηΐς).

Vi superûm, sævæ memorem Junonis ob iram;
Multa quoque et bello passus, dum conderet urbem,

III. In many manuscripts the following lines are prefixed to the Æneid:

Ille ego, qui quondam gracili modulatus avenâ
Carmen, et, egressus silvis, vicina coëgi
Ut quamvis avido parerent arva colono:
Gratum opus agricolis: at nunc horrentia Martis.

These are meant as an introduction to the poem, and are printed as such in most editions. They are quite unworthy, however, the pen of Virgil, and would appear to have proceeded from some early grammarian, who wanted taste to perceive that the *Arma virumque cano* of the Roman poet formed a far more spirited commencement for an epic poem. Virgil here treads in the footsteps of his great master Homer. Compare the opening of the *Odyssey*.

1–2. *Arma virumque cano.* "I sing of arms and the man." By *arma*, put for *bella*, are here meant the wars that followed the arrival of Æneas in Italy; and by *virum*, the hero himself. The subject of the entire poem is thus stated in a few words, which the first seven lines expand in a general argument.—*Trojæ qui primus ab oris*, &c. "Who, a wanderer by fate, was the first that came from the coasts of Troy to Italy and the Lavinian shores." Literally, *profugus* means *one who flies forth* into the wide world, as Æneas here does in obedience to the decree of destiny. Antenor, as we learn from ver. 242, had reached Italy before Æneas, but the latter was the first who had come to those parts of that country where Lavinium was afterwards built, (*Æn.* xii. 194.) and where the foundations were thus laid of the subsequent greatness of Rome. Virgil, therefore, adds, *Laviniaque litora*, to fix his meaning. *Italia* has the same limited sense, in v. 381. Observe the accusative of proper names, without a preposition, after a verb of motion *to* a place; as in *Ecl.* i. 65.—*Laviniaque* is pronounced in scanning as *Lavinyaque*, four syllables. Consult Metrical Index.

3–4. *Multum ille et terris*, &c. "Much was he tossed about both on land and on the deep." With *jactatus* supply *est:* and again with *passus*, in v. 5. *Terris* in the plural alludes to the wanderings of Æneas in many lands; and the poet here refers to the many hardships encountered by his hero while seeking for the spot where he was fated to become the founder of a new city. 4. *Vi superûm.* "By the power of the gods," i. e. by the might and will of the gods. The reference is not, as some think, to Juno alone, but to all the gods whose intervention at different times forms part of the machinery of the poem.—*Memor*, "ever-mindful," is here commonly rendered "unrelenting," which, though it conveys the sense, does not hit with sufficient exactness the literal meaning of the Latin adjective. (*Æsch. Prom.* 525. μνήμονε Ἐρίννες. *Agam.* 15. μνάμων μῆνίς.)

5–7. *Multa quoque*, &c. That is, after he had reached Italy. These wars constitute the subject of the six last books of the Æneid. —*Urbem.* Lavinium *Dum* is generally regarded here as equivalent to *donec*, and this meaning will answer well enough for the purposes of ordinary translation. The true force of the particle, however, appears more clearly in a literal rendering, "*while* he was founding," i. e.

Inferretque deos Latio: genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.
  Musa, mihi causas memora, quo numine læso,
Quidve dolens, regina deûm tot volvere casus
Insignem pietate virum, tot adire labores

while events were taking such a turn as enabled him eventually to found. Observe, also, the peculiar force of the subjunctive mood in *conderet*, "until he founded, *as is said*, or, *as early legends tell*."—6. *Deos.* "His gods," i. e. the gods of his country; the *Penates* of Troy.—*Latio.* For, *in Latium*.—*Unde.* "Whence sprang." *Unde* here refers to the train of events consequent on the arrival of Æneas in Italy, and may therefore be more freely rendered "from which events."—*Genus Latinum.* The popular belief of the Romans was, that Æneas united the aborigines whom he found in Italy, and his own followers, into one nation, under the name of *Latini.* 7. *Albanique patres.* Not, as Heyne and others think, the senators of Alba, but the line of Alban kings, from whom as the *fathers* of his race, Romulus, the founder of Rome, was descended.

8–11. *Musa.* The Muse of epic poetry, *Calliope.* So Homer, whom Virgil here imitates, invokes the Muse at the commencement of both his great poems.—*Causas.* "The causes of this," i. e. of Juno's wrath.—*Quo numine læso*, &c. *Quo* is here equivalent, so Heyne and others think, to *quo negotio*, or *qua ratione*: but this is harsh and inelegant, even if it be possible. The words, *quo numine læso*, must be rendered, *what deity being offended*, in which sense the phrase *numen lædere* constantly occurs (*Hor. Epod.* xv. 3); and the answer to this *general* question being mentally supplied, it is followed up by the *particular* one, *quidve dolens*, &c. Compare also v. 674. By the *numen læsum* the poet refers to the circumstance of Juno's power having been found by that goddess to be inferior to the decrees of fate, in consequence of which the Trojans eventually escaped from her malign influence and settled in Italy; while, on the other hand, the *quidve dolens* pictures the same goddess to our view as an irritated female, wrought upon by all a woman's feelings, on account of the "*spretæ injuria formæ*" (v. 27). 9. *Tot volvere casus.* "To struggle with so many calamities." Servius, and those with him, who make *volvere casus* an hypallage for *volvi casibus*, manage to spoil a very beautiful figure. The hero, while toiling against many a hardship, is compared by the poet to a traveller whose path is impeded by numerous obstacles (fragments of rock, for example), which, by persevering efforts he is finally enabled to remove or *roll* from before him. 10. *Tot adire labores.* "To confront so many labours." More literally, "to go against (and meet)." So, again, in *Æn.* v. 379.—*Pietate.* The chief trait in the character of Æneas in his "piety," by which is meant his constant respect for the rites and ceremonies of religion, and his unwavering obedience to all the commands of the gods. Homer praises his piety in the Iliad (v. 174, xx. 298), and Virgil would seem to have borrowed the idea from him. Hence, too, Horace calls him *castus* in *Carm. Sec.* 42. Virgil, however, seems rather to have used *pietas* in the no less usual sense of *filial affection*; and it is in this respect that the character of Æneas is not only more *amiable* but more

Impulerit. Tantæne animis cœlestibus iræ?
Urbs antiqua fuit—Tyrii tenuere coloni—
Carthago, Italiam contra Tiberinaque longe
Ostia, dives opum, studiisque asperrima belli;
Quam Juno fertur terris magis omnibus unam
Posthabitâ coluisse Samo: hic illius arma,
Hic currus fuit: hoc regnum dea gentibus esse,
Si qua fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci

exalted in Virgil than in Homer. 11. *Impulerit.* Taken here in the sense of *compulerit*, "compelled."—*Tantæne.* "Is there so great." Observe the force of the plural in *iræ*, as imparting far more energy than the singular could have done, but which cannot be expressed in a translation. Compare *Æn.* xii. 494, 499. Hence, more peculiarly descriptive of the *anger of the gods:* as, again, in *Hor. Carm.* iii. 27. 70.

12–14. *Antiqua.* Cities are wont to pride themselves in an ancient origin. Compare *Æn.* i. 531, ii. 363.—*Fuit.* "There was." Implying that it had been subsequently overthrown.—*Tyrii tenuere coloni.* Alluding to the settlement of Carthage by a colony from Tyre in Phœnicia. 13. *Carthago.* Some supply *nomine*, "by name;" but without necessity.—*Contra longe.* "Facing in the distance." So *contra* is used in *Sueton. Aug.* 44. *Locum* contra *Prætoris tribunal. Matt.* xxi. 2. *τὴν ἀπέναντι κώμην.* *Longe* refers to the intervening Mediterranean.—14. *Dives opum.* Mark the genitive. "Rich in resources," i. e. in all the elements of national power.—*Studiisque asperrima belli.* "And very fierce in the pursuits of war," i. e. fiercely warlike, or, rather, *trained to the asperities* of war.

15–18. *Quam unam.* "Which one city." *Unus* is frequently joined with superlatives, more rarely, as in the present instance, with comparatives. 16. *Coluisse.* "To have regarded."—*Posthabitâ Samo.* "Even Samos being held in less esteem." More literally, "being regarded after it." The goddess *Astarte* or *Astaroth*, sometimes styled "the Queen of Heaven," was particularly worshipped at Carthage, and in some of her attributes resembled the Roman Juno. Hence the poet identifies her with this deity.—*Hic illius arma*, &c. Arms and a chariot are here assigned to her, though not properly a warlike goddess. The idea itself, of giving such appendages to Deity, seems borrowed from the habits of the heroic age. See *Hom. Il.* v. 194, 720. The chariot of the Carthaginian Juno is represented as drawn by lions in *Apul. As. Aur.* vi. Ovid has borrowed from Virgil in *Fast.* vi. 45. Observe the force of the cæsural pause, in saving the final vowel of Samo from elision; and also the quantity of *illius.* See Metrical Index. 17. *Regnum.* "A seat of empire;" i. e. a centre of empire, as Rome afterwards was. 18. *Si quâ.* "If in any way." Supply *ratione.*—*Jam tum.* "Even then." More freely, "even at this early or remote period," i. e. even in the age of Æneas, and long before the founding of Rome.—*Tenditque fovetque.* "Strives earnestly, and cherishes the wish."

19–22. *Sed enim*, &c. The particle *sed* here denotes some op-

Audierat, Tyrias olim quæ verteret arces;
Hinc populum, late regem, belloque superbum,
Venturum excidio Libyæ; sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis:
Nec dum etiam causæ irarum sævique dolores
Exciderant animo; manet altâ mente repôstum
Judicium Paridis, spretæque injuria formæ,

position or obstacle to what precedes, namely, to the wish of Juno, while *enim* points to the reason or cause of that opposition. So in Greek, ἀλλὰ γάρ. Translate: "But (there was an obstacle to this), for she had heard," &c.—*Duci.* "Was being derived." The race here alluded to is the Roman. 20. *Olim.* "In after ages."—*Tyrias arces.* By the "Tyrian towers" is meant Carthage, as a city of Tyrian origin.—*Verteret.* In the sense of *everteret.* 21. *Hinc.* "That from this source," i. e. from Trojan blood.—*Late regem.* "Ruling far and wide." Equivalent to *late regnantem.* Compare the Homeric εὐρυκρείων.—*Superbum.* "Illustrious," here used in a good sense. Compare *Sil. Ital.* viii. 474, x. 573. 22. *Excidio Libyæ.* "For the destruction of Libya," i. e. of Carthage. *Libya* is here used, according to Greek usage, for Africa.—*Volvere.* "Decreed." The Parcæ cause the wheel to *revolve* as they spin the thread of individual, or of national destiny; hence the expression *volvere fatum.* Such, at least, is the common explanation. For another, and probably better one, consult note on ver. 262.

23-28. *Id metuens.* Dumesnil says, that *metuo* expresses apprehension of an evil yet distant; *timeo* of immediate danger. This is incorrect. *Timeo* is a generic term, signifying "to fear," without regard either to the nature of the object or of the extent of the evil. *Metuo,* on the other hand, implies that a hostile disposition is always dreaded in the person exciting the fear, and that the evil apprehended is great. —*Veteris belli.* "Of the late war." *Vetus* and *antiquus* are often used in speaking of a thing not long passed. The *Trojan* war is meant.—*Saturnia.* An epithet applied to Juno as the daughter of Saturn. Translate "the Saturnian goddess," or "the daughter of Saturn." The term *Saturnia* is commonly regarded as the nominative to *arcebat* in the 31st line, the intervening part from line 25 to 28 (both inclusive) being taken as a parenthesis. It is much better, however, to view the whole construction as an *anacoluthon,* the result of poetic feeling. *Saturnia* will then be the nominative absolute, and *arcebat* will have the nominative *illa* understood.—24. *Prima.* "Previously." Taken as an adverb, and equivalent to *prius* or *olim.*—*Caris Argis.* "For her beloved Argos." i. e. *for her beloved Greeks.* Argos (in the plural *Argi, -orum*), the old capital of the Peloponnesus, is put here for Greece in general; or, perhaps, *Argis* may be a syncopated form of *Argivis.* 25. *Causæ irarum sævique dolores.* These are mentioned immediately after. 26. *Altâ mente repôstum.* "Deeply treasured up." *Altâ* is here used for *alte.* Literally, "treasured up in her deep mind." *Repôstum* is, by syncope, for *repositum,* as frequently in the poets. 27 *Ju-*

Et genus invisum, et rapti Ganymedis honores:
His accensa super, jactatos æquore toto
Troas, reliquias Danaûm atque immitis Achilli,
Arcebat longe Latio; multosque per annos
Errabant, acti fatis, maria omnia circum.
Tantæ molis erat Romanam condere gentem.
Vix e conspectu Siculæ telluris, in altum
Vela dabant læti, et spumas salis ære ruebant;

dicium Paridis. "The decision of Paris," i. e. in favour of Venus, and against the claims to superior beauty on the part of herself and Minerva. Compare *Hom. Il.* xxiv. 25. *sq. Ovid. Fast.* vi. 43.—*Spretæque injuria formæ.* "And the affront *offered to* her slighted beauty." This is added to explain the *Judicium Paridis.* There is a similar form, but more common force, of the genitive, in *Stat. Theb.* i. 246, *sævæ injuria mensæ*, alluding to Tantalus.—28. *Genus invisum.* The whole regal race of Troy, as derived from Dardanus, the son of Jupiter by Electra, daughter of Atlas, was hated by Juno as the adulterous offspring of a rival.—*Rapti.* "Caught up to the skies." And so again, in *Æn.* v. 255.—*Honores.* Alluding to his having been made the cup-bearer of the gods, in place of Hebe.

29–33. *His accensa super.* "Exasperated, moreover, at these things." i. e. not only fearing the overthrow of her favourite city (*id metuens*), and mindful of the former war (*veteris belli memor*), but also exasperated at the decision of Paris, and the honours bestowed upon Ganymede. *Super*, therefore, is put for *insuper.*—*Æquore toto.* "Over the whole sea," i. e. the whole surface of the Mediterranean. 30. *Reliquias Danaûm*, &c. "The remnant saved from the Greeks and the merciless Achilles." More literally, "the leavings of the Greeks." Observe the force of *atque* here, equivalent, in effect, to "and particularly," Achilles being designated by it as the most prominent of the Greeks in slaughtering the Trojans.—*Achilli.* An old contracted genitive for *Achillĕi*, from a nominative *Achillĕus.* 31. *Arcebat.* "She kept." Rather, *she continued to keep*, according to the true import of the imperfect; and so *errabant*, in the next line, *they continued to wander.*—*Multosque per annos.* Their wanderings lasted seven years. 32. *Maria omnia circum.* Over every part of the Mediterranean. 33. *Tantæ molis erat.* "It was a task of so much arduous toil." *Molis* here conveys the idea of some vast weight or burden to be moved.

34–38. *Vix e conspectu*, &c. Here commences the action of the poem, in the seventh year of the wanderings of Æneas, and within not many months of its termination. All that is necessary for the reader to know besides is, as Symmons remarks, thrown into episode and narration; by which management the integrity and roundness of the fable are more perfectly preserved; and from the shorter limits of the action, its impression is the more forcible. Why Æneas was leaving Sicily at this time will be found explained at the close of the third book. 35. *Vela dabant.* "Were spreading their sails." More literally, "were giving their sails," i. e. to the wind.—*Læti.* Because now near Italy, the goal of their wanderings.—*Ære.* With coppered

Quum Juno, æternum servans sub pectore vulnus,
Hæc secum: Mene incepto desistere victam,
Nec posse Italiâ Teucrorum avertere regem?
Quippe vetor fatis! Pallasne exurere classem
Argivûm, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oïlei?
Ipsa, Jovis rapidum jaculata e nubibus ignem,
Disjecitque rates, evertitque æquora ventis;
Illum, exspirantem transfixo pectore flammas,
Turbine corripuit, scopuloque infixit acuto.
Ast ego, quæ divûm incedo regina, Jovisque

prow." See *Æn.* v. 198.—*Salis.* "The salt, or briny, sea."—*Ruebant.* Equivalent here to *sulcabant*, and taken actively, as in v. 85. The waves are upturned, as the earth is by the plough when a furrow is made. Hence it may be more freely rendered, "were ploughing." 36. *Æternum vulnus.* "Her never-dying resentment against the Trojans." 37. *Hæc secum.* "Thus communed with herself." Supply *cogitabat* or *aiebat.*—*Mene incepto*, &c. "For me, vanquished, to desist from my undertaking?" The accusative with the infinitive stands here unconnected, and expresses strong indignation. Grammarians explain it by an ellipsis of *decet*, or *putant*, or something similar. It is far better, however, to regard it as a strong burst of feeling, without any ellipsis at all.

39–45. *Quippe vetor fatis!* "I am forbidden, forsooth, by the fates!" Bitter irony. No decree of destiny prevented Pallas from punishing those who had offended her. Me, however, the Queen of Heaven, the Fates, it seems, restrain!—*Pallasne exurere classem*, &c. Minerva brought a violent storm on the fleet of Ajax, son of Oïleus, when returning home, as a punishment for his having violated Cassandra, in the temple and before the very statue of the goddess, on the night when Troy was taken. 40. *Argivûm.* Not the Greeks in general, but the *Locrians* whom Ajax had led against Troy. See *Hom. Od.* v. 505. 41. *Furias.* Equivalent here to *furiosam libidinem.* The term *furiæ* is often applied to crimes of great enormity, unto which the Furies were supposed to prompt the wicked in heart. Compare *Æn.* viii. 205. "*At Caci furiis mens effera.*" *Ajacis Oïlei.* Understand *filii.* The father's name distinguishes this Ajax from Ajax the son of Telamon. 42. *Ipsa, Jovis rapidum*, &c. Minerva is often represented on gems and coins, hurling the thunderbolts of Jove. 44. *Illum.* Ajax.—*Transfixo.* "Transfixed by the thunderbolt." Hence, according to the highly-wrought imagery of the poet, he *breathes forth the lightning's flame.* 45. *Scopuloque infixit acuto.* According to Macrobius (*Sat.* v. 22), Virgil borrowed the details of this legend from one of the lost plays of Euripides. The source of the fable, however, is found in Homer (*Od.* iii. 135. and iv. 499. *seqq.*), except that the latter poe makes Ajax to have perished by the hand of Neptune.

46–49. *Quæ incedo.* "Who move majestic." *Incedo* is here put poetically for *sum.* It is also especially applied by the poets to a

Et soror et conjux, unâ cum gente tot annos
Bella gero. Et quisquam numen Junonis adorat
Præterea, aut supplex aris imponet honorem?
  Talia flammato secum dea corde volutans,
Nimborum in patriam, loca fœta furentibus austris,
Æoliam venit. Hic vasto rex Æolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit ac vinclis et carcere frenat.
Illi indignantes, magno cum murmure montis,
Circum claustra fremunt. Celsâ sedet Æolus arce,
Sceptra tenens, mollitque animos, et temperat iras.
Ni faciat, maria ac terras cœlumque profundum

dignified and majestic carriage, and is therefore selected here to indicate the peculiar gait of the queen of the gods. See on ver. 405.—*Jovis et soror et conjux.* An imitation of the Homeric κασιγνήτην ἄλοχόν τε (*Il.* xvi. 432). 47. *Tot annos.* This expression denotes *continuance,* whereas *tot annis* refers merely to *interval.* 48. *Et quisquam numen,* &c. "And does any one, after this, adore the divinity of Juno?" The true reading is here *adorat,* not *adoret.* The *indicative,* in such interrogations, expresses surprise or indignant feeling; the *subjunctive,* doubt. The former is used when we wish to show that what we are speaking of is *capable* of being done, but that we are surprised at its *being* done; the subjunctive, on the other hand, indicates that we do not believe anything *is done.* 49. *Præterea.* Equivalent here to *post talia,* or *in posterum,* and answering to the Homeric ἔπειτα.—*Imponet.* Virgil joins here different tenses, *adorat* and *imponet.* But *præterea adorat* is the same, in fact, as *adorabit.* Heyne reads *adoret* and *imponat.* The distinction will be seen by comparing *Ovid. Am.* iii. 3. 33. *Et quisquam pia thura focis imponere curet?—Honorem.* "A victim," or "an offering."

51–54. *Nimborum.* "Of storms." *Nimbus* is, properly, a dark cloud bringing storm or rain.—*Loca fœta furentibus austris.* "Regions pregnant with raging blasts." The southern blasts, which are the fiercest in the Mediterranean, are here put for any blasts. 52. *Æoliam.* The *Æolia* here meant is not the country of Asia Minor, so called, but one of the Lipari islands.—*Antro.* The preposition *in,* is omitted, *poeticè.* 54. *Imperio premit.* "Holds in check." The phrase is more bold than simply *imperat* or *regit;* and so *frenat,* "curbs," is more poetical than *tenet.* Compare ver. 63.—*Vinclis.* For *vinculis,* figuratively for *custodia.* By *carcere* is meant the *cave* above-mentioned.

55–64. *Illi indignantes,* &c. Join *montis* with *murmure,* not with *claustra.* For similar passages, see *Lucret.* vi. 196. *Stat. Theb.* i. 347. 56. *Celsâ arce.* "On a lofty eminence." The cave that confines the winds is in the bowels of the mountain; while on the rocky summit of the mountain Æolus sits enthroned, like some potentate in his stronghold (*arx*). 57. *Sceptra tenens.* "Holding a firm sceptre." Observe the force of the plural; and see on ver. 78. 58. *Ni faciat,* &c. "Unless he do this, they assuredly, in rapid course shall bear

Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens: molemque et montes insuper alto
Imposuit; regemque dedit, qui fœdere certo
Et premere, et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est:
Æole, namque tibi divûm pater, atque hominum rex,
Et mulcere dedit fluctus et tollere vento,
Gens inimica mihi Tyrrhenum navigat æquor,
Ilium in Italiam portans, victosque Penates:
Incute vim ventis, submersasque obrue puppes;
Aut age diversos, et disjice corpora ponto.
Sunt mihi bis septem præstanti corpore nymphæ,

away with them," &c. The force of *quippe* in this sentence is very generally mistaken. The common translation is, "*For* unless he do this," &c.; but the very position of *quippe* shows this to be incorrect. The word in question is equivalent here to *certe*. The present subjunctive (*faciat, ferant, verrant*) is here employed instead of the imperfect, in order to impart animation to the sentence, and bring the action described more immediately under the eyes of the reader. Here again Virgil has imitated his favourite Lucretius (i. 279). 61. *Molemque et montes altos.* Hendiadys, for *molemque montium altorum.* So *Georg.* ii. 192. *Pateris libamus et auro,* for *pateris aureis.* 62. *Fœdere certo premere.* "How to restrain them by fixed laws."—63. *Jussus.* "When ordered so to do," i. e. by Jupiter.

65–70. *Namque.* Equivalent to the Greek καὶ γάρ. Translate, "and (well may I address thee), for to thee," &c. Heyne and others make *namque* here the same as *quandoquidem,* "since;" its literal meaning, however, as we have given it, is far more spirited. *Divûm pater, atque hominum rex.* From Homer's πατὴρ ἀνδρῶν τε θεῶν τε. The passage is borrowed from *Od.* x. 21. 66. *Mulcere dedit.* A Greek construction for *dedit potestatem mulcendi.* 67. *Tyrrhenum æquor.* The Trojan fleet having left Sicily, was now approaching the lower or western coast of Italy. 68. *Ilium in Italiam portans,* &c. A beautiful image. Carrying with them all that now remained of Troy, in order to found another Troy beneath Italian skies. Compare *Ovid. Fast.* iv. 251. 69. *Incute vim ventis.* "Strike (additional) force into thy winds." *Ventis* is here the dative.—*Submersasque obrue puppes.* Equivalent to *submerge et obrue puppes.* The poets when speaking of two continuous actions, as in the present instance, express the *earlier* action of the two by the participle. *Submergere* is merely "to sink" or "submerge;" but *obruere* is to *keep down what is sunken,* so that it may never emerge again. Hence the explanatory remark of Perizonius (*ad Sanct. Minerv.* i. 15, 59) on this passage: *Perfice cœptam jam submersionem, et porro obrue prorsus puppes jam cœptas submergi, ne denuo emergant.*—*Diversos.* Not the *ships,* but the *crew.* Mark the gender.

71–75. *Sunt mihi,* &c. Juno is commonly represented as attended by the *Horæ,* or Seasons; here, however, she has the Nymphs as

Quarum, quæ formâ pulcherrima Deïopea
Connubio jungam stabili, propriamque dicabo,
Omnes ut tecum, meritis pro talibus, annos
Exigat, et pulchrâ faciat te prole parentem.
Æolus hæc contra: Tuus, O regina, quid optes,
Explorare labor; mihi jussa capessere fas est.
Tu mihi, quodcumque hoc regni, tu sceptra Jovemque
Concilias; tu das epulis accumbere divûm,
Nimborumque facis tempestatumque potentem.
Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus; ac venti, velut agmine facto,
Qua data porta, ruunt, et terras turbine perflant.
Incubuere mari, totumque a sedibus imis

hand-maidens. 72. *Quarum, quæ formâ,* &c. The grammatical construction is as follows: *quarum* (i. e. *e quibus*) *jungam* (tibi) *stabili connubio propriamque dicabo,* (Deiopeam) *quæ Deiopea* (est) *pulcherrima formâ.* The common reading is *Deiopeam,* which makes a much simpler construction, but the weight of MSS. authority, as well as elegant Latinity, is in favour of the form given in our text. 73. *Connubio.* See Metrical Index. 75. *Et pulchrâ faciat,* &c. The whole idea of this offer is borowed from Homer (*Il.* xiv. 267. *seqq.*), where Juno promises Pasithia, one of the younger Graces to Somnus. Virgil deviates from the Homeric myth, however, in representing Æolus as unmarried. —*Pulchrâ prole.* "With a beauteous offspring." There is no need of making this equivalent to *pulchræ prolis,* as Servius insists, or of regarding it, with Thiel, as an ablative absolute.

76–80. *Hæc contra.* "Uttered these words in reply." Supply *dixit.* —*Tuus explorare labor,* &c. "It is your task to consider what you wish," i. e. the propriety of your demand. 77. *Fas est.* Equivalent here to *officium meum est a Deis mihi injunctum.* 78. *Tu mihi, quodcumque,* &c. "Thou procurest for me whatever of sovereignty I here enjoy." More literally, "whatever of sovereignty this may be." We have here a legend borrowed from the earliest schools of philosophy Juno typifies the Air; and Æolus owes to her all his power, since the air, when aroused, produces the winds.—*Sceptra Jovemque.* "My sceptre, and the favour of Jove." *Sceptra* in the plural seems here to convey the idea of a sceptre requiring a stout hand to wield, or, in other words, to be wielded over tumultuous subjects. 79. *Nimborum,* &c. "The ruler of storm-clouds and tempests." *Potens* followed by a genitive, as in *Hor. Carm.* i. 3. 1. *Diva potens Cypri.*

81-86. *Hæc ubi dicta.* Understand *sunt* or *dedit.*—*Conversâ cuspide.* Supply *hastæ.* "His spear-head being inverted." 82. *In latus.* Said to be for *in latere:* but the accusative is used to denote the motion of the spear *forwards* toward the mountain-side. So *Stat. Theb* i. 119. *Impulit Œten in latus.* Compare ver. 115, *infra.*—*Velut agmine facto.* "A column of march, as it were, being formed." Observe the force of *agmen.* 83. *Porta.* "An outlet." 84. *Incubuere mari.* "They descended with violence upon the sea." The verb is *incumbere,* not *incubare,* the former denoting more of action, the latter of rest. Com-

Una Eurusque Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virûm, stridorque rudentum.
Eripiunt subito nubes cœlumque diemque
Teucrorum ex oculis; ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus æther;
Præsentemque viris intentant omnia mortem.
Extemplo Æneæ solvuntur frigore membra;
Ingemit, et, duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati,
Quîs ante ora patrum, Trojæ sub mœnibus altis,
Contigit oppetere! O Danaûm fortissime gentis,

pare ver. 89. The image in the text is derived from the downward and constantly-acting pressure of some heavy body upon another. 85. *Ruunt.* "Upturn." Observe the active usage of *ruo* in this passage, and the employment of the same verb as a neuter in v. 83.—*Creber procellis.* "Frequent," or "abounding in rain-squalls." *Procella*, says Servius, in his comments on this passage, *est vis venti cum pluviâ.* Milton has imitated this passage in *P. R.* iv. 4. *Nor slept the winds Within their stony cave, but rushed abroad From the four hinges of the world.* Though only three of the cardinal points are here mentioned, the *north wind*, which was that required to drive the fleet on the shores of Africa, is introduced at ver. 102. A storm seems to have been so common a subject for poetical description, that Juvenal ridiculed the exaggerations of his fellow-bards in *Sat.* xii. 22. *Omnia fiunt Talia, tam graviter, si quando Poetica surgit tempestas.*

87–93. *Stridor rudentum.* "The whistling of the cordage." It is the *rudentum sibilus* of Pacuvius, as cited by Servius. 89. *Incubat.* "Sits brooding." *Incubare* is here employed, not *incumbere*, since less of action is indicated. 90. *Poli.* "The whole heavens." Properly, *the two poles.* Observe the force of the single term *poli* in the plural number, as referring to the heavens on all sides.—*Ignibus.* "Lightnings;" as in ver. 42. 91. *Viris.* Æneas and his followers. 92. *Solvuntur frigore.* "Are relaxed with chilling terror."—*Duplices palmas.* "Both his hands." Generally considered as equivalent to *ambas manus.* The reference is to what the Latins termed the *supinæ manus* (*Æn.* iii. 177), and the Greeks, ὑπτιάσματα χερῶν. (*Æsch. P. V.* 1041.)—Virgil here represents his hero as influenced by fear, but it was the fear of perishing by shipwreck, and, what was still more dreadful, of being thus deprived of the rites of sepulture. See on ver. 353. Sighs and tears were not deemed unworthy of an ancient hero. Compare *Hom. Il.* xx. 27. *Od.* v. 297. Moreover the tears of Æneas were always, as Dryden observes, on laudable occasions.

94–101. *Refert.* "He utters." 95. *Quîs contigit.* "Unto whom it happened." *Contingit* generally carries with it the idea of good fortune. *Quîs* is for *quibus.* 96. *Oppetere* is here put for *mortem oppetere.* Compare, as regards this commencement of the passage, the language of the Odyssey (v. 306), τρισμάκαρες Δαναοὶ καὶ τετράκις οἳ τότ' ὄλοντο Τροίῃ ἐν εὐρείῃ.—*O Danaûm fortissime*, &c. Æneas

Tydide, mene Iliacis occumbere campis
Non potuisse, tuâque animam hanc effundere dextrâ?
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon; ubi tot Simoïs correpta sub undis
Scuta virûm galeasque et fortia corpora volvit.
Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit:
Franguntur remi; tum prora avertit, et undis
Dat latus: insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent; his unda dehiscens
Terram inter fluctus aperit; furit æstus arenis.

styles Diomed here the bravest of the Greeks, since, having engaged with him in conflict, he was only saved from death by the intervention of his mother Venus. (*Il.* v. 239. *seqq.*)—*Mene occumbere non potuisse!* "That I could not have fallen!" The accusative with the infinitive is here employed absolutely, to denote strong emotion. There is no need whatever, therefore, of supplying *oportuit*, as some do, or any thing equivalent. Compare note on ver. 37. 99. *Sævus.* This epithet frequently signifies no more than *brave, valiant*, as δεινὸς or ἀπηνής, in Homer.—*Jacet.* "Lies slain." The mind of the hero is occupied merely with the idea of Hector's death, and his thoughts carry him back to the moment when the latter still remained on the battle-field, and had not as yet received the rites of sepulture. Achilles is called *Æacides*, as having been the grandson of Æacus.—*Ingens*, "vast of size," is here a translation of πελώριος. 100. *Correpta sub undis.* "Carried away beneath the waters."

102-107. *Talia jactanti.* "To him," or, "while he was earnestly uttering such things." Heyne makes *jactanti* the same here as the simple *dicenti*, while Wunderlich considers it equivalent, rather, to *vociferanti.* Neither opinion seems correct. The term in question would appear to carry with it the idea of an impassioned manner and of bitter complaint. *Stridens Aquilone procella*, &c. "A blast roaring from the north, coming full in front, strikes the sail." The blast came in the direction of the prow, or right a-head. Heyne renders *adversa* by *a prorâ irruens.* 104. *Franguntur remi.* The oars on both sides are carried away by the vast billows which now come against the head of the vessel in the direction of the wind.—*Tum prora avertit.* Supply *sese.*—*Et undis dat latus.* The vessel is now broadside to the wind, the prow having swung around. 105. *Insequitur cumulo*, &c. "A mountain of water burst asunder in its progress, follows thereupon in one heap." *Hom. Od.* iii. 290. κύματα ἶσα ὄρεσσι. 106. *Hi.* "These."—*His.* "Unto those." Heyne makes this passage refer merely to the ship of Æneas, which, while pitching amid the waves, would have one part, the prow, for example, raised on high along with those of the mariners who kept clinging to it, while the other portion, or the stern, would be in a downward direction. Wunderlich, Wagner, and other commentators, however, apply the words to the crews of different vessels of the fleet, some elevated on high, others far down, with the waves towering above them. This latter is the more correct opinion. 107. *Terram aperit.* "Discloses the bottom." Poetically

**Tres Notus abreptas in saxa latentia torquet:
Saxa, vocant Itali mediis quæ in fluctibus Aras,
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urguet, miserabile visu!
Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Oronten,
Ipsius ante oculos ingens a vertice pontus
In puppim ferit: excutitur pronusque magister
Volvitur in caput: ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore vertex.
Apparent rari nantes in gurgite vasto;
Arma virûm, tabulæque, et Troïa gaza per undas.**

said, of course. The meaning is, that they could fancy they almost saw the bottom amid the yawning billows.—*Furit æstus arenis.* "The boiling waters rage with intermingled sand," i. e. are mixed with sand washed up from the bottom. Wunderlich, however, makes *arenis* equivalent here to *in fundo maris*, and refers to *Ovid, Met.* xi. 499. But the ordinary interpretation is decidedly preferable.

108-117. *Tres.* "Three ships." Supply *naves.*—*Abreptas torquet.* For *abripit et torquet*, "Forces away and whirls." *Torquet* is equivalent to *torquens impellit.* 109. *Saxa vocant, Itali,* &c. To be taken in the following order: *Saxa, in mediis fluctibus, quæ Itali vocant Aras.* The reference is supposed to be to two small rocky islands, called *Ægimuri*, lying in the sea over against Carthage, and at no great distance from it. The origin of the name *aræ,* given to them by the Italians, is not easy to ascertain. It arose, probably, from their resemblance to the top of an altar, as they appeared just above the waves (*summo mari*). Servius, however, says that they were so termed because the Romans and Carthaginians made a treaty there. But Heyne thinks that he confounds the *Ægimuri* with the *Ægates Insulæ*, off Lilybæum in Sicily. The same critic also regards the entire line as spurious. 110. *Dorsum immane.* "A vast ridge." 111. *In brevia et syrtes.* "Upon shoals and quicksands." Servius regards this as a hendiadys for *in brevia syrtium.* There is no allusion here to the *Syrtes* of ancient geography: the reference is a general one. 113. *Lycios.* The Lycians were among the allies of the Trojans, coming not, however, from Lycia properly so called, but from a part of Troas, around *Zelea,* inhabited by Lycian colonists. After their leader, Pandarus, had been slain by Diomede, they followed the fortunes of Æneas. 114. *Ipsius ante oculos.* "Before the eyes of Æneas himself."—*Ingens a vertice pontus.* "A vast ocean-wave from above." *A vertice* is here equivalent to *desuper.* 115. *Magister.* "The helmsman." 116. *Ast illam,* &c. The order is, *Ast fluctus circum agens illam torquet ter ibidem.*

118-123. *Rari.* "A few here and there."—*Gurgite vasto.* According to etymologists, *gurges,* in its primitive meaning, has always reference to the roar of waters. 119. *Arma.* Shields, for example, as Heyne remarks, made of osiers and covered over with skins, and hence capable of floating on the waters. *Tabulæ.* "Planks."—*Gaza.* A word of Persian origin, signifying treasures.—*Per undas.* Supply

Jam validam Ilionei navem, jam fortis Achatæ,
Et quâ vectus Abas, et quâ grandævus Aletes,
Vicit hiems; laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.
  Interea, magno misceri murmure pontum,
Emissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis. Graviter commotus, et alto
Prospiciens, summâ placidum caput extulit undâ.
Disjectam Æneæ toto videt æquore classem,
Fluctibus oppressos Troas cœlique ruinâ:
Nec latuere doli fratrem Junonis et iræ.
Eurum ad se Zephyrumque vocat; dehinc talia fatur:
Tantane vos generis tenuit fiducia vestri?
Jam cœlum terramque meo sine numine, Venti,
Miscere, et tantas audetis tollere moles?

apparent, from the previous clause. Compare *Æn.* viii. 339. *Liv.* i. 34. 120. *Jam validam*, &c. "Now the storm has conquered the stout ship of Ilioneus," &c. The nature of this conquest is explained immediately after by *laxis laterum compagibus*, &c. 121. *Et quâ.* That is, *navem quâ.* 123. *Imbrem.* Put for *aquam maris*, in which usage Virgil follows Ennius and Lucretius, and in which succeeding poets, Statius for example, imitate Virgil. See *Lucret.* i. 716. *Stat. Theb.* iii. 250.—*Inimicum.* For *exitiosum*, "fatal."

125-130. *Emissam.* Supply *esse*; and also with *refusa.*—*Et imis stagna refusa vadis.* "And the deep calm waters to have been thrown upward from the lowest depths." By *stagna* (literally, "standing waters") are here meant the *depths of ocean*, that remain undisturbed except in the most violent storms. 126. *Alto prospiciens.* "Looking forth from the deep." *Prospicio* conveys the idea of looking far into the distance. 127. *Placidum caput.* "His placid head." There is no contradiction between this and the *gravitur commotus*, since Neptune, though incensed against the winds, was peaceful and benignant towards the Trojans. Besides this, the *placidum caput* was an habitual characteristic of the sea-god. Compare *Sil. Ital.* vii. 254, *seqq.* 129. *Cœli ruinâ.* A strong, but singular expression. The reference appears to be to the rushing down of the rain and wind, or, in other words, to the violent warfare of the elements, as if the heavens themselves were descending. 130. *Nec latuere doli*, &c. The cause of all this immediately suggested itself to the god of the sea, namely, the wish of Juno to satiate her hatred against the Trojans, an opinion in which he was fully confirmed by the knowledge of her artful character.—*Fratrem.* Neptune and Juno were both children of Saturn.

132-136. *Tantane vos generis*, &c. "Has so presumptuous a reliance on your race possessed you?" i. e. do you dare to act so presumptuous a part through reliance on your origin? The Winds, according to Hesiod (*Theog.* 378), were the offspring of Astræus, one of the Titans, and Aurora. 133. *Meo sine numine.* "Without my authority." 134. *Miscere.* "To throw into confusion."—*Tantas tollere*

Quos ego—sed motos præstat componere fluctus.
Post mihi non simili pœnâ commissa luetis.
Maturate fugam, regique hæc dicite vestro:
Non illi imperium pelagi, sævumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,
Vestras, Eure, domos: illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet.
  Sic ait, et dicto citius tumida æquora placat;
Collectasque fugat nubes, solemque reducit.
Cymothoë simul et Triton adnixus acuto

moles. "To raise such mountain-waves." Heyne makes *tantas moles* equivalent merely to *tantum rerum perturbationem,* "so great confusion." Wunderlich, however, with whom Wagner agrees, understands with *moles* the genitive *aquarum,* which is certainly more spirited. 135. *Quos ego—!* "Whom I—!" The sentence is abruptly broken off, and the sea-god checks his wrath. Grammarians term this an *aposiopēsis*, and make *ulciscar* to be understood. Nothing, however, is in fact understood. The god was going to say, "Whom I will severely punish," but stops short, and leaves the sentence unfinished, deeming it better to turn his attention to the checking of the tempest. 136. *Post mihi non simili,* &c. "Ye shall on the next occasion expiate your offences to me by a different punishment." More literally, "Ye shall after (this)," &c. *Post* is used here adverbially. The god means that a repetition of the offence will be noticed by him in a very different manner. Heyne connects *post* with *commissa,* "your offences hereafter committed."

137–140. *Regi vestro.* "Unto that king of yours." i. e. Æolus. 138. *Non illi imperium pelagi,* &c. Neptune was a god of the first class, and possessed absolute authority over his watery realms, being as independent there as Jove was in his own dominions of the sky. This empire of Ocean had fallen to his share, the world having been divided in this way between the three brothers, Jupiter, Neptune, and Pluto. Æolus, therefore, an inferior deity, was wrong in acting as he had done. His control over the winds was regulated by fixed laws (*certo fœdere*), and he was to let loose the winds only when ordered (*jussus*) so to do. See vv. 62, 63. 139. *Sorte datum.* Supply *esse.* The division above mentioned was *by lot.* See *Hom. Il.* xv. 190.—*Immania saxa.* Referring to the rocky island of Æolia. 140. *Vestras.* "Of you and your fellow-winds." Observe the use of *vestras,* the plural possessive; not *tuas,* which would have meant the abode of Eurus alone.

142–147. *Dicto citius.* "More quickly than what was said," i. e. before he had finished speaking. Not, as Servius says, equivalent to *citius quam dici potest,* but to *antequam orationem finiisset.* 144. *Cymothoë,* One of the Nereides.—*Triton.* A sea deity, son of Neptune and Amphitrite. His lower extremities were those of a fish.—*Adnixus.* "Having exerted each their powerful endeavours." Under the masculine form, this term applies to both Cymothoë and Triton. According to the old punctuation, namely a comma after *Cymothoë,* and another after *adnixus,* this latter term referred merely to Triton. Observe the

Detrudunt naves scopulo; levat ipse tridenti,
Et vastas aperit syrtes, et temperat æquor;
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo quum sæpe coorta est
Seditio, sævitque animis ignobile vulgus,
Jamque faces et saxa volant; furor arma ministrat:
Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Ille regit dictis animos, et pectora mulcet:
Sic cunctus pelagi cecidit fragor, æquora postquam
Prospiciens genitor, cœloque invectus aperto,
Flectit equos, curruque volans dat lora secundo.
  Defessi Æneadæ, quæ proxima, litora cursu
Contendunt petere, et Libyæ vertuntur ad oras.
  Est in secessu longo locus: insula portum
Efficit objectu laterum, quibus omnis ab alto

force of *ad* in *adnixus*. 145. *Ipse*. Referring to Neptune. 146. *Vastas aperit syrtes*. "Opens the vast sand-banks," i. e. makes a passage for the ships through the banks of sand in which they had been imbedded by the fury of the waves. See above, vv. 108, 112.

148-156. *Ac veluti*, &c. A much-admired simile, in which Neptune, stilling the waves, is compared to a man of piety and worth, calming, by the respect which his presence involuntarily causes, the angry billows of an excited multitude. 149. *Sævit animis*. Some supply *irâ*, but without necessity. 150. *Faces*. "Firebrands."—*Furor arma ministrat*. Virgil has here under his eyes a Roman mob. No citizen was allowed to appear at the Comitia, or even in the city itself, with arms of any kind. Hence the poet in describing such a tumult, says, "Their fury supplies them with arms." The *faces* and *saxa* take the place of *hastæ* and *gladii*. 151. *Pietate gravem ac meritis*. "Of great influence by his piety and merits;" i. e. by his piety towards the gods and his services to the state. More literally, "of great weight (of character)." 153. *Ille*. The common reading is *iste*, which Wagner very properly rejects, and substitutes *ille*. *Iste* is the pronoun of the second person; i. e. of the person to whom one is speaking, as *iste liber*, "that book of yours." 155. *Cœloque invectus aperto*. "And borne over the deep beneath a serene sky." 156. *Curru*. The old dative for *curcui*.

157-158. *Quæ proxima*, &c. "Strive to reach in their course the shores that are nearest." 158. *Vertuntur*. "Turn themselves." Taken with a middle meaning, and equivalent to *se vertunt*.

159-161. *Insula portum*, &c. "An island forms a secure harbour by the opposition of its sides (to the outer waters)." This island, according to the description of the poet, faced the inlet, thus making the latter a secure station for ships, by keeping off the waters of the outer sea. 160. *Quibus omnis ab alto*, &c. "Against which every wave from the deep is broken, and divides itself into receding curves." The reference is to the curvature of the broken waves after they have

Frangitur, inque sinus scindit sese unda reductos:
Hinc atque hinc vastæ rupes, geminique minantur
In cœlum scopuli, quorum sub vertice late
Æquora tuta silent: tum silvis scena coruscis
Desuper, horrentique atrum nemus imminet umbrâ:
Fronte sub adversâ scopulis pendentibus antrum;
Intus aquæ dulces, vivoque sedilia saxo;
Nympharum domus. Hic fessas non vincula naves
Ulla tenent; unco non alligat ancora morsu.
Huc septem Æneas collectis navibus omni

been dashed back by some intervening obstacle. Thus Heyne remarks, "*Sinuoso flexu fluctus recedunt; solent enim fluctus allisi longo tractu retrorsum acti dissolvi.*" The common interpretation of this passage makes the water, after the wave has been broken, wash around into the cove. This, however, would hardly form a very secure harbour.

162-165. *Hinc atque hinc*, &c. "On this side and on that are vast rocks, and twin-like cliffs threaten towards the sky," i.e. raise their threatening heads towards the sky. The poet is now describing the mouth of the inlet, on either side of which are vast beds of rock terminating in lofty cliffs. 163. *Quorum sub vertice*, &c. "At the base of which the waters far and wide lie safe and silent." Literally, "beneath the summit of (each of) which." The high cliffs keep off the wind. 164. *Tum silvis scena coruscis*, &c. "Then again, crowning the high grounds, is a wall of foliage, formed of waving (light-admitting) forests, while a grove, dark with gloomy shade, hangs threatening over." *Desuper* has here the force of *supra*, "above," "on the high grounds." With *scena* supply *est:* and so with *antrum* in ver. 166. The term *scena*, as here employed, forms a theatrical image. In the ancient theatres, the *scena* was the wall which closed the stage from behind, and which represented a suitable background, Before theatres were erected, the place of this wall was supplied by trees and foliage. Now in Virgil's picture, the background on high is formed of forests, which, as they wave in the wind, allow glimpses of sunlight to penetrate through their branches, for such is the true meaning of *coruscæ* here. This line of woods the poet terms *scena*, comparing it thus with the wall, either of foliage or of stone, that closed the ancient stage. Hence we have ventured to render, or rather paraphrase, *scena* by "a wall of foliage." The passage, however, is a difficult one, and hardly any two commentators agree about the meaning of it.

166-169. *Fronte sub adversâ.* "Beneath the brow (of the heights) as it faces on the view." We are now supposed to be looking towards the bottom or innermost part of the inlet. Here, beneath the brow of the heights, over which the *atrum nemus* impends, a cave is seen, facing the view, or full in front. 167. *Vivoque sedilia saxo.* "And seats of living rock," i.e. natural rock, formed, not by art, but by the hand of nature. 168. *Nympharum domus.* Compare *Hom. Od.* xii. 318.—*Vincula.* "Cables." 169. *Unco morsu.* "With its crooked fluke." The anchor used by the ancients was for the most part made of iron, and its form resembled that of the modern anchor.

170-179. *Septem.* The fleet originally consisted of twenty. (Con-

Ex numero subit; ac, magno telluris amore
Egressi, optatâ potiuntur Troës arenâ,
Et sale tabentes artus in litore ponunt.
Ac primum silici scintillam excudit Achates,
Suscepitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis, Cerealiaque arma,
Expediunt fessi rerum; frugesque receptas
Et torrere parant flammis, et frangere saxo.
Æneas scopulum interia conscendit, et omnem
Prospectum late pelago petit; Anthea si quem
Jactatum vento videat, Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam; tres litore cervos
Prospicit errantes; hos tota armenta sequuntur

pare ver. 381.) Of these, three preserved from the rocks, three from the quicksands, and this one in which Æneas himself was embarked, make up the number in the text. Of the others, one had sunk (ver. 117). The arrival of the remaining twelve is announced by Venus (ver. 399) 173. *Sale tabentes artus.* "Their limbs drenched with brine." *Tabentes*, literally, carries with it the additional idea of limbs more or less enfeebled by long exposure to the action of the water. Compare *Liv.* xxi. 36. 176. *Rapuitque in fomite flammam.* "And by a rapid motion kindled a flame amid the fostering fuel." Wagner thinks that the poet alludes here to the mode practised among shepherds at the present day, who, after receiving the fire in the pith of a dry fungous stalk, kindle this into a flame by a rapid vibratory motion. 177. *Tum Cererem corruptam undis*, &c. "Then, exhausted by their hardships, they bring out the grain damaged by the waters," &c. *Ceres* here used for *corn*, as *Bacchus* in ver. 215, for *wine*. *Arma* is a general term for the implements of any art. *Georg.* i. 160. *Agrestibus arma.* By *Cerealia arma* are here denoted those that were necessary for converting grain into meal, and then into bread. 178. *Fessi rerum.* Supply *adversarum.* As in ver. 204. 462. and elsewhere.—*Receptas.* "Recovered from the waves." 179. *Torrere.* Previous to grinding corn, observes Valpy, it was commonly scorched by our own ancestors: hence the term *bran*, from *brennen*, to burn; i. e. the burned part. Before the invention of mills, when reducing the grain to meal was a domestic manufacture, this operation was facilitated by scorching slightly the grain, as in semi-barbarous countries is still the practice; it is afterwards pounded, or ground, between two stones, one fixed, the other revolving. Hence *frangere saxo.* See also *Georg.* i. 267.

181-197. *Anthea si quem*, &c. "If he may see any Antheus," &c. i. e any one answering the description of Antheus; any ship like that of Antheus. 183. *Celsis in puppibus*, &c. The shields and other armour were commonly placed in the stern. See *Æn.* x. 80. 184. *Navem in conspectu nullam.* Supply *aspicit*, or *videt.* 185. *Tota armenta.* "Whole herds." There were three leaders, each followed

A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manu celeresque sagittas
Corripuit, fidus quæ tela gerebat Achates;
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus: et omnem
Miscet agens telis nemora inter frondea turbam.
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi, et numerum cum navibus æquet.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quæ deinde cadis onerârat Acestes
Litore Trinacrio, dederatque abeuntibus heros,
Dividit, et dictis mœrentia pectora mulcet:
O socii (neque enim ignari sumus ante malorum),
O passi graviora, dabit Deus his quoque finem.
Vos et Scyllæam rabiem penitusque sonantes
Accêstis scopulos; vos et Cyclopia saxa
Experti. Revocate animos, mœstumque timorem
Mittite: forsan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum,

by a herd. 190. *Vulgus.* "The common herd."—*Et omnem miscet,* &c. "And pursuing with his shafts, scatters the whole crowd in confusion throughout the leafy groves." 193. *Et numerum cum navibus,* &c. He slays seven, one for each ship. 196. *Trinacrio.* The Trojan fleet had been driven into *Drepanum,* in Sicily. (Compare *Æn.* iii. 707.) A tradition existed, that in this neighbourhood, Ægestus, a Trojan, whom Virgil names *Acestes,* had established himself. Æneas was received by him a second time. (Compare *Æn.* ver. 36. *seqq.*) The order is, *Deinde dividit vina quæ bonus,* &c. Observe, too, that *vina onerare cadis* is an inverted construction for *vinis onerare cados.*

198-207. *O socii,* &c. It has been observed, that, although it may be difficult to determine which of the two poets copied the other, there are no less than *ten* particulars in which this address of Æneas closely resembles that of Teucer in *Hor. Carm.* i. 7. 30. *seqq.* The passage, however, is in imitation of *Hom. Od.* xii. 208. *seqq.*—*Ante malorum.* A Greek construction, *τῶν πρὶν κακῶν.* 200. *Penitus sonantes scopulos.* "The rocks resounding far within," i. e. the rocks within whose deep caverns is heard the roaring of the waters. (Consult notes on *Æn.* iii. 424. *seqq.* and Index.) 201. *Accêstis.* Contracted from *accessistis.* So *Æn.* iv. 606. *extinxem* for *extinxissem;* vi. 57. *direxti* for *direxisti.* 202. *Experti.* Supply *estis.*— *Vos et Cyclopia saxa,* &c. "You have also made trial of the rocks of the Cyclopes," i. e you, too, know the rocky shore where dwell the cruel Cyclopes. (Compare *Æn.* iii. 569. 617. &c.) 203. *Hæc.* "The present things." *Hæc* refers, not to the "*Scyllæam rabiem,*" nor the "*Cyclopia saxa,*" but to their present unhappy condition. Compare the lines of Euripides, *Alc.* *ἡδύ τοι σωθέντα μνησθῆναι πόνων,* κ.τ.λ., translated in *Cic. Fin.* ii. 32. 204. *Per tot discrimina rerum.* "Through so many hazardous con-

Tendimus in Latium; sedes ubi fata quietas
Ostendunt. Illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
Talia voce refert; curisque ingentibus æger
Spem vultu simulat, premit altum corde dolorem.
Illi se prædæ accingunt dapibusque futuris:
Tergora deripiunt costis, et viscera nudant;
Pars in frustra secant, verubusque trementia figunt;
Litore aëna locant alii, flammasque ministrant.
Tum victu revocant vires; fusique per herbam
Implentur veteris Bacchi pinguisque ferinæ.
Postquam exemta fames epulis, mensæque remotæ,

junctures." Literally, through so many hazards of affairs." 205. *Tendimus in Latium.* "We stretch our course towards Latium." With *tendimus* supply *cursum.* 206. *Ostendunt.* "Point out to us," i. e. through the medium of oracles and auguries.—*Fas.* "It is the decree of heaven." 207. *Durate.* "Endure," "persevere." *Æn.* viii. 577. *Quemvis durare laborem.*

208-209. *Curisque ingentibus æger,* &c. "And, sick at heart with mighty cares, assumes an appearance of hope in his look, keeps down deep sorrow in his breast." More literally, "feigns hope in his look." Æneas is afraid of discouraging his followers if he show any signs of despondency. 209. *Altum corde dolorem.* For *alto corde,* "deep in his heart;" the epithet being poetically transposed to *dolorem.*

210-215. *Illi.* "They, on the other hand." Referring to his followers.—*Accingunt se.* "Prepare themselves." Literally, "they gird themselves." The poet speaks here according to the customs of his own countrymen. When the Romans wished to engage in any active work, they girded the toga more closely around them, and by this means drew it up more, so as to prevent its interfering with the feet. The same practice of *girding up the loins* prevailed among the Jews, and is frequently mentioned in scripture. 211. *Tergora deripiunt,* &c. "They tear away the hide from the ribs, and lay bare the flesh beneath." Servius rightly explains *viscera* in this passage by "*Quicquid sub corio est.*" In other words, it is equivalent to *carnes.* So *Æn.* v. 103. vi. 253. viii. 180. 212. *Pars in frusta secant,* &c. An imitation of the Homeric Μίστυλλόν τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. (*Il.* i. 465.)—*Trementia.* "Still quivering." 213. *Aëna.* "Brazen caldrons." In the heroic times flesh was not prepared for food by boiling; these caldrons were merely intended to contain warm water for ablution before partaking of the banquet. This would be in accordance with regular custom. Compare *Æn.* vi. 218. *seq.* 215. *Implentur veteris Bacchi,* &c. "They satisfy themselves with old wine and fat venison." *Implentur* is here joined with the genitive by a Greek construction. Verbs of *filling,* &c., in Greek take a genitive case. See *Matt. Gr. Gr* § 330.—*Ferinæ.* Literally, "the flesh of wild animals." Supply *carnis.*

216-222. *Postquam exemta fames,* &c. Another imitation of Homer: αὐτὰρ, ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο. (*Il.* i. 469.) As regards

Amissos longo socios sermone requirunt,
Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Præcipue pius Æneas, nunc acris Oronti,
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.
Et jam finis erat: quum Jupiter, æthere summo
Despiciens mare velivolum, terrasque jacentes,
Litoraque, et latos populos, sic vertice cœli
Constitit, et Libyæ defixit lumina regnis.
Atque illum, tales jactantem pectore curas,
Tristior et lacrimis oculos suffusa nitentes,

the expression "*mensæ remotæ*," consult note on ver. 723. 217. *Requirunt.* "They inquire after." The verb *requiro* is here applied, with great beauty, to regret for the absent. 219. *Extrema pati.* "Are now enduring their final lot." A euphemism, for "now are dead." This mode of speaking was adopted by the ancients in order to avoid the evil omen that might accompany too plain an expression. So, in English, we say *decease*, *demise*, &c., instead of death.—*Nec jam exaudire vocatos.* "Nor any longer hear when called." An allusion to the custom of calling upon the dead, which was done at the close of the funeral obsequies. The relatives and friends of the deceased called upon him thrice by name, and thrice repeated the word *Vale*, "Farewell." See *Æn.* iii. 67. vi. 505. *Hom. Od.* ix. 65. Hence the *conclamatum est*, implying that a thing is past hope of acquisition or recovery. 220. *Oronti.* An old form of the genitive for *Orontis.* See above, on ver. 30. 221. *Gemit secum.* "Deplores with himself."

223-228. *Et jam finis erat.* Scilicet, of the *longi sermonis*, or, in other words, of their inquiries and laments for their absent friends. 224. *Velivolum.* Properly, "flying with sails," i. e. moving rapidly: here, however, it is used to signify "sailed upon," or "navigable;" being applied to the *sea*, not, as commonly, to the *ships*. Heyne explains it, *in quo vela volant.*—*Jacentes.* "Lying spread beneath his view." 225. *Latos populos.* "The out-stretched nations." An expression borrowed, as is thought, from Ennius.—*Sic vertice cœli constitit.* "Stood, while thus intent, on the very pinnacle of the sky." *Sic* is used here, in imitation of the Greek construction with ὥς or οὕτως, and appears to be equivalent to *sicut erat.* See ver. 227. 226. *Constitit*, is not "stopped," but "stood." The former would have been expressed by *substitit.* Jupiter is represented as abiding in his dwelling-place in the highest heavens, and not as moving therefrom, but looking down thence upon the earth. 227. *Jactantem pectore curas.* He saw Carthage and Rome in the distant future, and thought of the bloody warfare that was destined to take place between the rival cities, as well as the cruel overthrow of the former. 228. *Tristior.* "Plunged in more than ordinary sadness." She had been *tristis* since the period of the downfall of Troy; she was now *tristior* at the idea of the perils that encompassed her son. Heyne observes, that in order to give additional pathos to the description, Venus is represented as *sad*

Alloquitur Venus: O qui res hominumque deûmque
Æternis regis imperiis, et fulmine terres,
Quid meus Æneas in te committere tantum,
Quid Troës potuere? quibus, tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis.
Certe hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato a sanguine Teucri,
Qui mare, qui terras omni ditione tenerent,
Pollicitus. Quæ te, Genitor, sententia vertit?
Hoc equidem occasum Trojæ, tristesque ruinas
Solabar, fatis contraria fata rependens.
Nunc eadem fortuna viros tot casibus actos
Insequitur. Quem das finem, Rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,

weeping, and *beautiful.* Mark the Greek construction in *oculos suffusa. Matt. Gr. Gr.* § 424, 4.

230-237. *Et fulmine terres.* The *fulmen* is here the badge of empire, and the whole expression is much stronger than the ordinary *fulmen geris* or *jacis* would have been. So *Hor. Carm.* i. 2. 2. *Pater et rubente Dexterâ sacras jaculatus arces Terruit urbem.* 231. *Quid tantum.* "What so great offence." 232. *Quibus clauditur orbis.* "Against whom the whole world is closed." This would be expressed in prose by *ut iis claudatur.* This is imitated from a Greek idiom of frequent occurrence in the tragic, and sometimes met with even in the prose writers. 233. *Ob Italiam.* "On account of Italy." In order to prevent their settling there, and overthrowing, in the course of time, the favourite city of Juno, Carthage. 234. *Hinc.* "Hence," i. e. from these Trojans. 235. *Ductores.* "Rulers over the nations." See ver. 21. —*Revocato a sanguine Teucri.* "From *Teucer's blood renewed,*" i. e. from the re-established line of Teucer. The allusion is to Teucer, father-in-law of Dardanus, and king over part of Phrygia. He was regarded as one of the founders of the Trojan race. 237. *Pollicitus.* Supply *es.*—*Quæ te, Genitor,* &c. "What (new) resolve has changed thee, O father?" i. e. "Why, O father, hast thou changed thy former resolve?"

238-241. *Hoc equidem occasum,* &c. "With this, indeed, was I wont to console the downfall," &c. We have here a poetical construction, by which, instead of the accusative of the person (*solabar me*), we have the accusative of the evil itself on account of which consolation is needed. Compare *Claudian (Nupt. Hon. et Mar. 46), Tali solatur vulnĕra questu.* 239. *Fatis contraria fata rependens.* "Balancing adverse fates with (happier) fates (to come)." She hoped that the gloomier the present destinies of the Trojans were, the brighter were those that awaited them in the future. 240. *Eadem fortuna.* "The same evil fortune."

242-246. *Antenor potuit,* &c. Antenor, a son of the sister of Priam, led a colony of the *Heneti* from Asia Minor after the fall of Troy, and reached the head waters of the Adriatic. According to some, he founded *Patavium,* now *Padua*; a legend which Virgil here adopts

Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis?
It mare proruptum, et pelago premit arva sonanti.
Hic tamen ille urbem Patavî, sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit

243. *Illyricos penetrare sinus*, &c. The voyage of Antenor up the Adriatic would, of course, be along the coast of Illyricum on the right, and hence he is said to have penetrated the numerous bays or indentations with which that coast abounds. The same verb *penetrare*, however, takes a different meaning with *regna* (grammarians call this construction a *zeugma*), and signifies, not *to enter*, but *to reach*. The territories of the *Liburni*, an Illyrian race, were far within the Adriatic, and near its head waters. Of Antenor's settlement in these regions, see *Liv*. i. 1.—*Tutus*. Referring to the absence of all dangers while he was pursuing his route. 244. *Et fontem superare Timavi*. The voyage of Antenor is still continued. He leaves the shores of the *Liburni*, passes around *Histria*, and then comes to the river *Timavus*, beyond which he sails. The Timavus was a small stream rising not far from the sea. It was said to burst forth from caverns amid the rocks, having in this way nine different fountain-heads or sources, forming, soon after, one stream. As the river rose so near the sea, the poet figuratively blends its *source* with its *mouth*, making Antenor pass (*superare*) the former in his course. "It has been well ascertained," says Cramer, "that the name of *Timao* is still preserved by some springs which rise near *S. Giovanni di Carso* and the castle of *Duino*, and form a river, which, after a course of little more than a mile, falls into the Adriatic. The number of these sources seems to vary according to the difference of seasons, which circumstance will account for the various statements which ancient writers have made respecting them." 245. *Unde*. That is, *e quo fonte*.—*Ora*. The openings or mouths at the sources of the river.—*Montis*. The mountain or hill containing the caverns whence the stream issues. 246. *It mare proruptum*, &c. "A bursting sea goes forth, and overwhelms the fields with a roaring ocean." Some, with less spirit, translate this, "it goes forth *as* a rushing sea," &c. Others, again, make *proruptum* the supine, governing *mare* in the accusative, "it goes forth to break (and drive onward before it) the sea," i. e. to force back the waves of the Adriatic by the impetuosity of its own current. This is Voss's idea; but it does not harmonize with the "*pelago premit arva sonanti*."

247-249. *Hic tamen*. "Here, however." *Hic* refers, not to the vicinity of the Timavus, but to the coast generally, at the head of the Adriatic. *Tamen*, in this passage, has a meaning very nearly allied to our "at least," or the Latin *saltem*. Antenor, at least, founded a city in these regions, remote and barbarous though they were. Æneas, however, after all the splendid promises made to him from oracles and other sources, has not yet been able even to set foot in Italy. 248 *Nomen dedit*. The *Heneti* who accompanied him from Paphlagonia, became in Italy, by a slight change of name, the *Veneti*.—*Armaque fixit Troïa*. "And affixed the Trojan arms (to the temple walls)," i. e.

Troïa: nunc placidâ compôstus pace quiescit.
Nos, tua progenies, cœli quibus annuis arcem,
Navibus, infandum! amissis, unius ob iram
Prodimur, atque Italis longe disjungimur oris.
Hic pietatis honos? sic nos in sceptra reponis?
Olli subridens hominum sator atque deorum
Vultu, quo cœlum tempestatesque serenat,
Oscula libavit natæ; dehinc talia fatur:
Parce metu, Cytherea; manent immota tuorum

ıll warfare being now ended, he hung up or consecrated the Trojan arms in the temples as a badge of peace. It was customary with the ancients, when they discontinued any art or calling, to consecrate the instruments connected with it to the deity under whose auspices that art or calling had been pursued. Compare *Hor. Ep.* i. 1. 4. 249. *Nunc placidâ*, &c. "Now, laid at rest, he sleeps in placid peace." —*Compôstus* is, by contraction, for *compositus*. The verb *compono* is the technical term employed by the Latin writers in cases like the present. It comprises the laying out of the corpse, the decking of the couch with funereal garlands, and more particularly the gathering of the ashes into the urn. So in *Hor. Serm.* i 9. 28. Hence it is equivalent, in some respects, to the Greek *περιστέλλειν*.—Some commentators make this passage refer, not to the death of Antenor, but to his enjoying a peaceful and happy reign at the time that Venus was speaking. This, however, would make a disagreeable tautology with "*armaque fixit*," and would destroy, besides, all the force of *nunc*. The ancients regarded a happy and peaceful death (*εὐθανασία*) as the true goal of human felicity. Homer speaks of Antenor as an old man in *Il.* iii. 148. Compare also *Æn.* ix. 445.

250-253. *Nos, tua progenies.* The goddess here, through a mother's eagerness for his welfare, speaks of herself and her son as having their interests identified.—*Cœli quibus annuis arcem.* Æneas was to be deified after death. See ver. 259. 251. *Infandum.* "Oh! wo unutterable!" *Infandum* here and elsewhere alludes to that, the full extent or measure of which cannot be expressed in words.—*Unius.* Juno.—*Navibus amissis.* An intentional exaggeration, in order to add force to her complaints. The same idea lurks in "*unius ob iram.*" 253. *Honos.* "The recompence."—*Sic nos in sceptra*, &c. "Is it thus that thou restorest us to empire?" *Sceptra* is here put, by synecdoche, for *regnum*.

254-256. *Olli.* Old form for *Illi.* 255. *Serenat.* There is a zeugma lurking here: "calms the sky, and hushes to repose the tempests." See on v. 243. 256. *Oscula libavit natæ.* "Gently pressed his daughter's lips." A beautiful usage of the verb *libo*, which, acquiring from its ordinary meaning, "to make a libation," the reference to a part, gets subsequently the signification of "to taste" or "sip." —*Dehinc.* To be pronounced as a monosyllable, *d'hinc.*

257-260. *Parce metu, Cytherea.* "Spare thy fear, goddess of Cythĕra." *Metu* is an old form of the dative, for *metui*, as *curru* for *currui* in ver. 156. *Ecl.* v. 29. Venus was called *Cytherea* from the island of Cythĕra, near which she is fabled to have arisen from the sea. Here,

Fata tibi; cernes urbem et promissa Lavinî
Mœnia, sublimemque feres ad sidera cœli
Magnanimum Ænean: neque me sententia vertit.
Hic (tibi fabor enim, quando hæc te cura remordet,
Longius et volvens fatorum arcana movebo)

however, as elsewhere, there is a blending of legends, the poet styling her the daughter of Jove.—*Manent immota*, &c. "The destinies of thy people remain unshaken for thee." 258. *Tibi* is here what the grammarians call "*dativus ethicus*," and is employed in such cases as the present to give to the discourse a touch of feeling or sentiment. It is somewhat analogous in this passage to our expression, *let me assure thee*. 258. *Cernes*. Emphatic here. "Thou *shalt* behold."—*Lavinî*. For *Lavinii*. Lavinium was the city which Æneas was destined to found in Italy, and call after the name of his wife Lavinia, the daughter of King Latinus. 259. *Sublimemque feres*, &c. "And thou shalt bear on high." By a beautiful image, the mother herself, who is so deeply interested in the fortunes of her son, is to be the immediate agent in effecting his deification after death. The enrolment of a mortal among the gods was termed his *apotheōsis*. 260. *Neque me sententia vertit*. Compare ver. 237.

261-262. *Tibi*. "Unto thee alone." *Tibi*, as Servius remarks, is here equivalent to *tibi soli*. Some join *tibi* in construction with *bellum geret*, but with much less propriety.—*Quando hæc te cura*, &c. "Since this care continually distresses thee." *Quando* is here for *quandoquidem*. Observe, also, the force of *re* in *remordet*. Literally, "gnaws thee again and again." 262. *Longius et volvens*, &c. "And, causing them to revolve, will set in motion for thee, far in the future, the secrets of the fates." The ancients assigned to periods of time, and the events connected with them, a revolving course, just as we still speak of the *revolution* of events, of *revolving* years, &c. This idea lies at the basis of the present passage, the peculiar force of which has been generally misunderstood. The events of age after age form so many grand cycles, or concentric circles, as it were, each spreading out more widely than the previous one into the vast field of the future. Of these circles Deity is the common centre, and around him, that is, in accordance with his decree, each in its turn revolves. The cycles of the past have performed their allotted motion. The cycle of present events is now revolving; but Jove, directing the eye of his daughter into the distant future, removes the veil that conceals it from all save himself, and causes one of the quiescent circles of after ages, comprising all the grand events of Roman history from Romulus to Augustus, to move for a time, for her instruction, upon its destined round. The delicacy of the compliment, which this supposed prophecy is intended to convey to Augustus, will be appreciated before it concludes.—*Longius*. More literally, "from a farther distance," i. e. than thy unaided vision can extend. The ordinary translation is, "and unrolling farther the secrets of the fates, will declare them unto thee." The idea being supposed to be taken from the unrolling and reading of a scroll or manuscript. This, however, is far inferior.—*Volvens movebo*. Equivalent, in fact, to *volvendo movebo*; and *movere* here signifies *to recount*, as *movere historias*, in *Hor. Carm.* iii. 7, 20.

Bellum ingens geret Italiâ, populosque feroces
Contundet; moresque viris et mœnia ponet,
Tertia dum Latio regnantem viderit æstas,
Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Iulo
Additur (Ilus erat, dum res stetit Illia regno),
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavinî
Transferet, et Longam multâ vi muniet Albam.

263-266. *Italiâ.* For *in Italiâ.* 264. *Contundet.* "He shall subdue." More literally, "shall bruise," or "shall break the power of." Compare *Gen.* iii. 15.—*Mores.* "Civilization;" or rather, the civilized habits consequent on the introduction of laws; so that Romulus appears now in the light of a lawgiver.—*Viris.* Alluding to the "*feroces populi,*" whom he shall have subdued. 265. *Tertia dum Latio,* &c. Æneas was to reign three years after settling in Italy.—*Dum* is equivalent here to *donec.* 266. *Ternaque transierint,* &c. "And three winters shall have passed after the Rutuli have been subdued." Literally, "the Rutuli having been subdued." These were the subjects of Turnus, the rival claimant of the hand of Lavinia.—*Hiberna.* For *hiemes.* Supply *tempora.*

267-271. *Ascanius.* He was the son of Æneas by Creüsa, one of the daughters of Priam. *Iulo* is put here in the dative by attraction to *cui,* in imitation of the Greek, instead of the nominative. So *Liv.* i. 49, *Tarquinius cui Superbo cognomen facta indiderunt.* Compare *Luke* i. 26, 27. See, however, *Matt. Gr. Gr.* § 308. We have in *Liv.* i. 1, *Cui Ascanium parentes dixere nomen.* 268. *Ilus erat dum,* &c. "He was Ilus, as long as the Trojan state stood (erect) in a kingdom," i. e. he was called Ilus in Troy, before the downfall of that city, having been thus named after one of the old progenitors of the Trojan line. This, of course, is mere poetic fiction, in order to trace, with courtly adulation, a Trojan origin for the Julian line, through the names *Iulus* and *Ilus.* Heyne considers the passage in question a spurious one, but it is well defended by Wagner. If, however, the line is genuine, the words cannot be those of Jupiter to Venus, who could not be ignorant of any of her son's names; and even if a parenthetical notice by the poet, they are inelegantly introduced. It was necessary to the compliment to introduce the name of *Iulus,* but more than this is superfluous. Compare ver. 288. 269. *Triginta magnos,* &c. "Shall fill up with his reign thirty great circles as the months revolve," i. e. shall complete thirty years. *Volvendis* is equivalent here to *sese volventibus,* "rolling themselves onward." It is now pretty generally agreed among grammarians, that the participle in *dus* is, in reality, a present participle of the passive, or, as in the instance before us, of the middle voice. Compared with the revolutions of the moon, those of the sun are long; so that *magni orbes* are a synonym for *years.* In *Ecl.* iv. 12, the sense is different. According to mythic history, Ascanius, in the thirtieth year of his reign, removed the seat of government from *Lavinium* to *Alba Longa,* having founded the latter city. 271. *Multâ vi.* Referring to both strength of situation and the numbers of the inhabitants.

Hic jam ter centum totos regnabitur annos
Gente sub Hectoreâ; donec regina sacerdos,
Marte gravis, geminam partu dabit Ilia prolem.
Inde, lupæ fulvo nutricis tegmine lætus,
Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono;
Imperium sine fine dedi. Quin aspera Juno,
Quæ mare nunc terrasque metu cœlumque fatigat,
Consilia in melius referet, mecumque fovebit

—*Muniet.* Observe the zeugma, or double signification in this verb. It is equivalent here to *exstruet ac muniet.*

272–274. *Hic.* Referring to Alba.—*Regnabitur gente sub Hectoreâ.* There shall be a line of kings of Trojan race." Literally, "it shall be reigned beneath an Hectorean race." The Trojan race is here called *Hectorean,* in compliment to Hector, the great champion of Troy. Compare *Æn.* v. 190. 273. *Donec regina sacerdos,* &c. Ilia, otherwise called *Rhea Silvia,* was daughter of Numitor, and mother, by Mars, of Romulus and Remus. She is called *sacerdos* here, as having been a vestal virgin. The name *Ilia* is given her by the poet as an indication of her descent, through Æneas, from a *Trojan* stem. *Regina* is for *regia,* "of royal parentage."

275–279. *Lupæ fulvo nutricis,* &c. "Exulting in the tawny covering of a she-wolf, such as his foster-parent was;" in allusion to the custom on the part of the ancient heroes of arraying themselves in the skins of wild animals, in order to strike more terror into the foe, and of either making a part of the hide answer the purposes of a helmet, or of decking the helmet with it. Compare *Propert. El.* iv. 10. 20. In adverting to the story of the wolf that suckled Romulus and Remus, Virgil does not mean that this was the hide of that same animal; on the contrary, *nutrix* is here merely equivalent to "*qualis ejus nutrix fuerat.*" 276. *Excipiet gentem.* "Shall receive the nation beneath his sway," i. e. shall succeed to the throne.—*Mavortia mœnia.* "The city of Mars," i. e. a warlike city, *Rome,* sacred to *Mars* his sire. 279. *Dedi.* Observe the change of tenses in *pono* and *dedi,* equivalent, in fact, to "I *set* no limits of power, because I *have given,*" &c. Hence Rome becomes the eternal city, a title appearing often on her coins.

279–282. *Quin.* "Nay." 280. *Metu.* Here equivalent to *metu injiciendo.* Juno, in her bitter persecution of the Trojans, fills the whole universe with objects of alarm; so alarming, in fact, that even the sea, and earth, and sky, participate in the terror which they excite, and become, at length, quite wearied out with fear. The common interpretation is as follows: "Wearies out, &c. through fear," i. e. through fear lest her favourite Carthage fall in after ages, she wearies out heaven, earth, and sea, with her importunities and complaints. Compare ver. 23. This, however, is somewhat tame; and the above interpretation seems to accord with *Æn.* vii. 301. 281. *Consilia in melius referet.* "Shall change her counsels for the better," i. e. shall cease to persecute the

Romanos, rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus ætas,
Quum domus Assaraci Phthiam clarasque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchrâ Trojanus origine Cæsar,
Imperium Oceano, famam qui terminet astris,
Julius, a magno demissum nomen Iulo.
Hunc tu olim cœlo, spoliis Orientis onustum,
Accipies secura; vocabitur hic quoque votis.

descendants of Æneas. On this point, see *Hor. Carm.* iii. 3. 18. *seqq.* The preposition *in* prefixed to adjectives, as in the present instance, gives the phrase a kind of adverbial force. Compare *Æn.* xi. 426. 282. *Gentemque togatam.* The *toga* was the peculiar badge of a Roman, as the *pallium* was of a Greek. Heyne thinks that the *rerum dominos* refers to *warlike*, and the *gentem togatam* to *civic* virtues, or the arts of peace. It is much better, however, to suppose that the poet meant, by this latter clause, to designate the Romans in a more special manner by their national costume. Indeed, from the anecdote related in Suetonius (*Octav.* 40), Augustus himself would appear to have understood it in this same sense.

283-285. *Sic placitum.* "Such is my pleasure." The full form is *sic placitum est mihi.*—*Lustris labentibus*, properly *lustrum* denotes a *space of five years.* Here, however, *lustris* is used poetically for *annis*, as taking in a wide range of the future. 284. *Domus Assaraci.* "The line of Assaracus." Alluding to the Romans, as the descendants of the Trojans; Assaracus, son of Tros, having been one of the forefathers of Æneas.—*Phthiam clarasque Mycenas*, &c. The conquest of Greece by the Romans is here predicted unto Venus: *Phthia*, *Mycenæ*, and *Argos*, being put collectively for *Greece* itself. These three names recall the recollection of three of the most powerful enemies of Troy, and are therefore selected for this purpose. Phthia, in Thessaly, was the native region of Achilles; Mycenæ, in Argolis, was the capital of Agamemnon; and the city of Argos was under the sway of Diomede when the Trojan war broke out. Compare *Æn.* vi. 839.

286-291. *Nascetur pulchrâ*, &c. "Cæsar shall be born a Trojan by his illustrious origin." The reference is to *Augustus*, not *Julius Cæsar.* 288. *Julius.* Augustus obtained the name of *Julius* from his adopted father, Julius Cæsar, who was his uncle by blood. Hence he is called *Trojanus* in the text, as deducing his origin, through the latter, from Æneas and Troy. *Liv.* i. 1. *Iulum eundem Julia gens auctorem nominis sui nuncupat.* 289. *Hunc.* Still referring to Augustus.—*Spoliis Orientis onustum.* Alluding to the overthrow of Antony and his Eastern forces (*Æn.* viii. 678. *seqq.*), but more especially to the acknowledgment by the Parthians of the power of Augustus. 290. *Secura.* "Safe from farther opposition." No power shall then any longer oppose, and even the wrath of Juno shall be appeased. *Vocabitur hic quoque votis.* "He too shall be invoked in vows," i. e.

Aspera tum positis mitescent sæcula bellis;
Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt; diræ ferro et compagibus arctis
Claudentur Belli portæ; Furor impius intus,
Sæva sedens super arma, et centum vinctus aënis
Post tergum nodis, fremet horridus ore cruento.
  Hæc ait: et Maiâ genitum demittit ab alto,
Ut terræ, utque novæ pateant Carthaginis arces
Hospitio Teucris; ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum

he too shall receive the honours of divinity, as well as Æneas. Compare *Georg.* i. 42. 291. *Positis bellis.* Alluding to the universal peace that shall mark the greater part of the reign of Augustus. See on ver. 294.

292-296. *Cana Fides.* "Hoary Faith," i. e. the Faith of early days, or of the good old times that marked the earlier history of Rome. To the goddess of Faith are here figuratively assigned gray or hoary locks, on account of the reputation for good faith which the Romans attributed to their forefathers.—*Vesta.* The worship of Vesta was the oldest among the Romans, and therefore peculiarly national (*patria religio*). Hence Vesta is here put for Religion itself.—*Remo cum fratre Quirinus.* A type of fraternal harmony restored. The whole passage means that good faith shall once more prevail, the national religion be re established, and concord and brotherly love be the order of the day. All this is to mark the happy reign of Augustus. The name *Quirinus* was bestowed by the Roman senate on Romulus, after his disappearance from among men. It was derived from the Sabine *curis*, "a spear," and meant "defender," and was particularly applied to the god Janus, as the *defender*, or *combatant*, by excellence. Hence the glorious nature of the title when bestowed on Romulus, indicating, as it were, the perpetual defender of the Roman city. 294. *Belli portæ.* There is a personification in *Belli*, the term properly meaning here the divinity who presides over war. The allusion in the text is to the closing of the Temple of Janus, which was open in war, but shut in peace. See *Æn.* vii. 607. *seqq.* During the whole period of Roman history down to the time of Augustus, this temple had been closed only twice: once, during the reign of Numa, and a second time, at the end of the First Punic War. Augustus had the high honour of shutting it the third time, A.U.C. 727, when universal tranquillity had been restored by his sway. It was during this period that Jesus Christ was born. See *Luke* ii. 1.—*Furor impius.* "Impious Fury." Another personification. 296. *Nodis.* Put for *catenis.* The door in front of a temple, as it reached nearly to the ceiling, allowed the worshippers to view from without the entire statue of the divinity, and to observe the rites performed before it. The whole light of the building, moreover, was commonly admitted through the same aperture.

297-303. *Maiâ genitum.* "Mercury." 299. *Fati nescia.* "Ignorant of Fate," i. e. of their destiny. Dido, not aware that the Trojans were seeking, in accordance with the decree of fate, a resting-place in Italy,

Remigio alarum, ac Libyæ citus adstitit oris.
Et jam jussa facit; ponuntque ferocia Pœni
Corda, volente deo. In primis regina quietum
Accipit in Teucros animum, mentemque benignam.
At pius Æneas, per noctem plurima volvens,
Ut primum lux alma data est, exire, locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feræne,
Quærere constituit, sociisque exacta referre.
Classem in convexo nemorum, sub rupe cavatâ,
Arboribus clausam circum atque horrentibus umbris,
Occulit: ipse uno graditur comitatus Achate,

and fearful lest, after landing, they might seize upon her newly-erected city, might have given orders to her subjects to burn the ships of Æneas, and drive the strangers from her territories. Hence the entreaty of Ilioneus (ver. 525), "*prohibe infandos a navibus ignes.*" 301. *Remigio alarum.* The waving movement of Mercury's pinions is here beautifully compared to the upward and downward motion of the oar, especially when seen in the distance. The simile is a frequent one. *Eur. Iph. T.* 289. πτεροῖς ἐρέσσει. See also *Lucret.* vi. 743.—*Adstitit.* Observe the beautiful force of the perfect to indicate rapidity of movement: "has taken his stand." 302. *Pœni.* "The Carthaginians." The name indicates their Phœnician origin. Indeed, the term *Pœnus*, is nothing more than Φοῖνιξ itself, adapted to the analogy of the Latin tongue; just as from the Greek Φοινίκιος comes the Latin form *Pœnicus*, found in Cato and Varro, and from this the more usual *Punicus*. 303. *Volente deo.* It is a fine idea on the part of the poet to make Mercury, the god of civilization and human culture, bring about the change of feeling here referred to. See *Hor. Carm.* i. 10.

305-313. *Volvens.* "Revolving." Wunderlich takes this in the sense of "after having revolved," in which opinion Thiel agrees; but Wagner opposes this view of the matter, and considers *volvens* here equivalent to *qui volvebat*, not *qui volverat*. 306. *Exire.* This and the other infinitives after it, are governed by *constituit*, and in the following construction, *quærere* is to precede *quas oras*, &c. 308. *Qui teneant*, &c. "Who may occupy them, whether men or wild beasts, for he sees them to be uncultivated." 309. *Exacta.* "The results of his search." Equivalent to *exquisita*. 310. *In convexo nemorum*, &c. "Beneath a hollow rock, with jutting woods (projecting over), shut in all around by trees and gloomy shades." The fleet was concealed beneath an overarching rock, covered above with thick woods, which, projecting forth, formed a kind of outward curve, and cast a deep shade upon the waters below. They who make *convexo* here equivalent to *concavo*, and signifying merely "a recess within the grove," mistake entirely the sense of the passage. 312. *Comitatus.* Used here in a passive sense.—*Achate.* Achates, in the Æneid, is the faithful companion of the hero of the poem, just as in Homer, Meriones is the companion of Idomeneus, Sthenelus of Diomede, and

Bina manu lato crispans hastilia ferro.
Cui mater mediâ sese tulit obvia silvâ,
Virginis os habitumque gerens, et virginis arma,
Spartanæ, vel qualis equos Threïssa fatigat
Harpalyce, volucremque fugâ prævertitur Hebrum.
Namque humeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,

Patroclus of Achilles. 313. *Bina.* By poetic usage, for *duo.—Crispans.* Referring properly to the rapid and swinging motion of the weapons, as Æneas proceeds.

314-316. *Cui mater media,* &c. "Unto him his mother, meeting him full in front, presented herself in the middle of a wood." The common prose form would be *tulit sese obviam,* which the metre here forbids. 315. *Os habitumque gerens.* "Wearing the mien and attire." *Gerens* is not put here for *habens,* as some think, but carries with it the idea of something assumed for a particular occasion, which is not one's own. Hence Servius well remarks: "*et bene* gerens, *non* habens, *quod geri putantur aliena.*"—*Et virginis arma,* &c. The common text has a semicolon after *Spartanæ,* and no stop after *arma,* which will give the following meaning, "and the arms of a Spartan virgin, or such as," &c. This, however, is extremely awkward. We have adopted in its place the punctuation of Wagner, which merely requires *vel* to be supplied before *Spartanæ.* The full expression then will be, "(vel) *Spartanæ* (virginis) *vel* (talis virginis) *qualis* (est) *Threïssa Harpalyce* (quum) *fatigat equos,*" &c. By *virginis arma* are meant such as were light and easy to manage; as for example, the *habilem arcum* in ver. 318. The comparison with the Spartan virgin has reference merely to her hunting equipments, for the Spartan virgins were trained by the institutions of Lycurgus to all kinds of manly exercises, but more particularly to hunting and riding. 316. *Equos.* The various steeds on which she rides from time to time, in accordance with her Amazonian habits. 317. *Harpalyce.* The daughter of Harpalycus, king of Thrace. Her mother having died when she was but a child, her father fed her with the milk of cows and mares, and inured her to martial exercises and Amazonian habits.—*Prævertitur.* Used here as a deponent verb.—*Hebrum.* The Hebrus was a river of Thrace, and is now called the *Maritza.*—We have retained the common reading *Hebrum,* which rests on MSS. authority, instead of adopting *Eurum,* the emendation of Rutgersius. The principal objection to *Hebrum* is, that this river is by no means a rapid stream. The ancient poets, however, indulged in great license frequently as regarded streams in far-distant lands, and Virgil might easily assign to the remote Hebrus, of which and its wild country so little was known by the Romans, the character of a rapid stream. *Hebrum* is also retained and defended by Wagner.

318-324. *De more.* "According to custom," i. e. the custom of a huntress.—*Habilem arcum.* "A light, convenient bow," i. e. light to carry, and easy to bend. 319. *Dederatque comam diffundere ventis.* "And had given her locks to the winds to scatter." The more usual construction would have been *dederatque comam diffundendam ventis,*

Nuda genu, nodoque sinus collecta fluentes.
Ac prior, Heus! inquit, juvenes, monstrate mearum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetrâ et maculosæ tegmine lyncis,
Aut spumantis apri cursum clamore prementem.
Sic Venus; et Veneris contra sic filius orsus:
Nulla tuarum audita mihi neque visa sororum,
O! quam te memorem, virgo? namque haud tibi vultus
Mortalis, nec vox hominem sonat; O! Dea certe
(An Phœbi soror? an Nympharum sanguinis una?),
Sis felix, nostrumque leves, quæcumque, laborem;
Et, quo sub cœlo tandem, quibus orbis in oris
Jactemur, doceas. Ignari hominumque locorumque
Erramus, vento huc et vastis fluctibus acti.

"and had given her locks to be scattered by the winds." The infinitive, however, is employed instead of *diffundendam*, by a Greek idiom, ἔδωκεν ἀνέμοις φέρειν, i. e. ὥστε φέρειν. Compare *Eur. Phœn.* 25, and see *Matt. Gr. G.* § 535. There is the same construction in *Hor. Carm.* i. 26. 2. 320. *Nuda genu.* "Naked to the knee." *Genu* is the accusative by a Greek idiom. Literally "naked as to the knee." The allusion is to the short tunic, that was drawn up above the knee, leaving this bare, by means of the girdle. Diana is so represented on ancient coins, and such, too, was the attire of the Spartan virgins.—*Nodoque sinus collecta fluentes.* The same idiom as before. The term *sinus* commonly means the bosom formed by a part of the toga thrown over the left arm across the breast; here, however, it refers to the folds or gatherings of the tunic, lying loosely upon the breast, and secured in their places by a knot in the girdle. 321. *Ac prior,* &c. "And, 'Ho! warriors,' she is the first to exclaim." The term *juvenis,* among the Romans, was applied to a person up to forty-five, and even fifty years of age. It is commonly rendered here, *young men,* or *youths,* with very little good taste. 322. *Quam.* For *aliquam.* 323. *Succinctam pharetrâ,* &c. "Girt with a quiver and with the hide of a spotted lynx," i. e. and wearing a lynx's skin secured around the waist by a belt.

325–334. *Contra sic orsus.* "Thus began in reply." Compare the Greek expression, ἀντίον ηὔδα. 326. *Mihi.* "By me." The dative, by a Greek construction, for *a me.* 327. *O! quam te memorem,* &c. "Oh! who shall I say thou art, maiden?" i. e. Oh! how shall I address thee? The full expression is, *quam memorem te esse?* 328. *Nec vox hominem sonat.* "Nor does thy voice sound like that of a human being."—*O! dea certe,* &c. "Oh! being assuredly a goddess, art thou the sister of Phœbus? or one of the race of the nymphs? Be thou propitious, and whatever divinity thou mayest be, alleviate our suffering." With *quæcumque* supply *sis dea.* 329. *Phœbi soror.* From her costume as a huntress he thinks she may, perhaps, be Diana.—*Nympharum.* Referring to the *Dryads,* or nymphs of the woods. 331. *Et quo sub cœlo,* &c. Construe *et doceas sub quo cœlo,* &c. 332. *Loco-*

Multa tibi ante aras nostrâ cadet hostia dextrâ.
Tum Venus: Haud equidem tali me dignor honore:
Virginibus Tyriis mos est gestare pharetram,
Purpureoque alte suras vincire cothurno.
Punica regna vides, Tyrios, et Agenoris urbem:
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyriâ regit urbe profecta,
Germanum fugiens. Longa est injuria, longæ
Ambages; sed summa sequar fastigia rerum.
Huic conjux Sychæus erat, ditissimus agri

rumque. See Metrical Index. 334. *Multa tibi*, &c. Construe *multa hostia cadet tibi nostrâ dextrâ ante* (tuas) *aras.*

335–339. *Tali honore.* Referring to the offer of sacrifice. 337. *Cothurno.* The *cothurnus*, or buskin, rose above the middle of the leg so as to surround the calf (*sura*), and sometimes reached as high as the knees. It was laced in front, and the object in so doing was to make it fit the leg as closely as possible. The skin or leather of which it was made was dyed purple, or of other splendid colours. The cothurnus was worn principally by horsemen, hunters, and men of rank and authority. 338. *Tyrios, et Agenoris urbem.* "Tyrians and the city of Agenor," i. e. colonists from Tyre, and the city founded by them. *Agenor* was an early king of Phœnicia (according to the Greek legends), father of Cadmus, and an ancestor of Dido's. Hence Carthage, founded by one of his descendants, is figuratively called after his name, as if the poet had styled it the city of the *Agenoridæ.* As Æneas was still in the midst of the forest, and could, of course, see neither people nor city, the words of the text are equivalent, in fact, to "*ubi sunt Tyrii et Agenoris urbs.*" 339. *Sed fines Libyci*, &c. "But the region itself is Libyan," i. e. the country of which those realms form part is Libya. *Sunt* is understood. The term *Libya* is here used, according to Greek and poetic usage, to signify Africa generally. *Genus* here refers to *Libyes*, as implied in *Libyci.* Wagner, however, places a semicolon after *Libyci*, and refers *genus to* the Carthaginians, in prospective allusion to their conflicts with the Romans. The emendation is far from being a happy one.

340–345. *Imperium regit.* Equivalent here to *imperium regendo exercet.* 341. *Germanum.* "Her brother." See on *Æn.* v. 412.—*Longa est injuria*, &c. "Long is (the narrative of) her injuries; the details are long and intricate. I will, therefore, merely enumerate the most important particulars." More literally, "the main heads of events." The prose paraphrase, in which the literal force of *sed* is more apparent, would be "*Longa esset narratio*, sed *rem summatim exponam.*" 343. *Sychæus.* The more correct form of the name. The common text has *Sichæus.* Observe the first syllable long here, but short in verse 348, and everywhere else. The ancient poets allowed themselves great license in the prosodiacal use of foreign words, especially proper names, thus: *Sĭcănĭŭs, Sīcānĭŭs, Sĭcănĭŭs, Sīcānĭă, Sĭcănĭa; Āpŭlus, Āpūlia*, &c.—*Ditissimus agri.* As the wealth of the Phœnicians did not consist in lands, but arose from commerce,

Phœnicum, et magno miseræ dilectus amore;
Cui pater intactam dederat, primisque jugârat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor. Ille Sychæum
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum superat, securus amorum
Germanæ; factumque diu celavit, et ægram,
Multa malus simulans, vanâ spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris,

Huet suggests *auri* for *agri*. But Virgil was thinking of his own times and country, and therefore applies what suited those to another land and earlier age. 344. *Miseræ.* "On the part of his unhappy spouse." *Miseræ* is here the genitive. There is no need whatever of making it the dative, by a Hellenism, for *a miserâ*. The fact is, that *miseræ* depends upon *amore*, not upon *dilectus*. 345. *Intactam.* "Previously unwedded." Equivalent to *virginem.*—*Primis ominibus.* "With the first omens," i. e. auspices. A part for the whole, the *auspices* forming so important a feature in the nuptial rites. See *Juv. Sat.* x. 336.

346–352 *Regna.* "The sovereignty." 347. *Scelere ante alios* &c. Instead of the ablative, *aliis omnibus*, we have the accusative with *ante* by a Greek construction. This is done when a much wider range than ordinary is intended to be expressed. 348. *Quos inter medius*, &c. "Between these two there arose fierce enmity."—*Ille Sychæum impius*, &c. Construe, *Ille impius, atque cæcus amore auri, securus amorum germanæ, clam superat ferro Sychæum incautum ante aras.* He was *impius*, because he slew Sychæus before the very altars. 349. *Aras.* Altars were either square or round. 350. *Securus amorum germanæ.* "Regardless of the deep love of his sister (for her husband)," i. e. regardless of any violent manifestations of grief which her love for Sychæus might prompt her to exhibit. So *Æn.* vii. 304. *Securi pelagi atque mei.* Observe the force of the plural *amorum*. 351. *Et ægram, multa*, &c. The meaning is, that with deliberate wickedness, he invented many tales by which to account for the absence of Sychæus, and thus inspired Dido with the vain hope of again beholding her husband.

353–356. *Ipsa sed*, &c. Construe, *sed ipsa imago inhumati conjugis venit* (illi, *sc.* Didoni) *in somnis*, &c.—*Inhumati.* "Unburied," i. e. lying deprived of the rites of burial. The corpse of Sychæus had been conveyed away by the assassin immediately after the deed, and left unburied in some secret spot. This denial of the rites of sepulture increased, according to the ideas of the ancients, the atrocity of the affair. Hence, too, the appearance of the ghost of Sychæus to Dido, it being the common belief that the spirits of the departed were unquiet, and wandered about, until they obtained the rites of interment. See *Hor. Carm.* i. 29. 23 *seqq.* 354. *Ora modis attollens*, &c. "Lifting up a visage wondrous pale." Literally, "lifting up features pale in

Crudeles aras, trajectaque pectora ferro
Nudavit, cæcumque domus scelus omne retexit.
Tum celerare fugam patriâque excedere suadet,
Auxiliumque viæ, veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota, fugam Dido sociosque parabat.
Conveniunt, quibus aut odium crudele tyranni,
Aut metus acer erat: naves, quæ forte paratæ,
Corripiunt, onerantque auro. Portantur avari
Pygmalionis opes pelago: dux fœmina facti.
Devenere locos, ubi nunc ingentia cernes
Mœnia, surgentemque novæ Carthaginis arcem;

wonderful ways." *Attollens*, as here employed, denotes the apparition's slowly rising up on the view of the dreaming Dido. 355. *Crudeles aras*, &c. "Disclosed to her the cruel altars, and his bosom pierced by the sword," i. e. showed her in her dreams the altars before which he had been cruelly murdered. 356. *Cæcumque domus*, &c. "And unfolded to her view all the secret guilt of her relative." Literally, "all the hidden wickedness of the family." *Domus* here stands for *cognati*, i. e. *fratris*.

358–364. *Auxiliumque viæ*, &c. "And, as aid for her journey, discovers to her ancient treasures in the earth." More freely, "and to aid her on her way," &c. 359. *Ignotum argenti*, &c. "An unknown sum of silver and gold." Literally, "an unknown weight," according to the early way of speaking, when the precious metals were weighed, and a regular coinage had not as yet been introduced. The term *ignotum* means that Dido knew nothing of these treasures until they were revealed to her. Sychæus had concealed them, not through avarice, but in order to keep them from the rapacity of Pygmalion. 361. *Conveniunt, quibus*, &c. Supply *omnes* before *quibus*. The expression *odium crudele*, like the Greek *μῖσος ἀπηνές*, properly means the hatred felt by a cruel mind. Here, however, *crudele*, like *sævus*, *atrox*, and similar terms elsewhere, is poetically used for *magnus* or *ingens*. So, again, *metus acer* is here the same as *metus vehemens*, and refers to a spirit not only influenced by fear, but also in some degree exasperated by harsh treatment. So Heyne. Others, but less properly, understand *odium crudele tyranni* to be an hypallage for *crudelis tyranni*. 362. *Naves, quæ forte paratæ, corripiunt*. "They seize on some ships that happened to be ready." 364. Observe the force of the expression in *Pygmalionis opes*, not treasures belonging to him, but which he had so deeply and wickedly coveted. It has been suggested, however, and the fact that the famed cup was among them (ver. 729) seems to confirm the suggestion, that the treasures which Dido carried off actually belonged to Pygmalion. Tacitus (*Ann*. xvi. 1.) relates a curious story respecting a pretended discovery of these treasures in the reign of Nero. *Dux fœmina facti*. Supply *est*.

365–371. *Ubi nunc cernes*. Burmann defends *cernes* in this passage, and is followed by Heyne. Wagner, on the other hand, gives *cernis*, the reading of the Medicean MS., and of many editions, which he

Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem, quibus aut venistis ab oris,
Quove tenetis iter? Quærenti talibus ille
Suspirans, imoque trahens a pectore vocem:
O Dea! si primâ repetens ab origine pergam,
Et vacet annales nostrorum audire laborum.
Ante diem clauso componet vesper Olympo.
Nos Trojâ antiquâ, si vestras forte per aures
Trojæ nomen iit, diversa per æquora vectos,
Forte suâ Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, famâ super æthera notus.
Italiam quæro patriam et genus ab Jove summo.

makes equivalent here to *cernere licet*, or *cernere potes*. We have preferred, however, the ordinary reading, *cernes*, although Wagner insists that *nunc cernes* is not correct Latinity for "thou wilt *presently* perceive." See on ver. 338. 367. *Mercatique solum*. Supply *sunt*. According to the common story, Dido, when she came to Africa, purchased of the natives as much ground as could be encompassed by a bull's hide. After making this agreement, she cut the hide into small strips, and enclosed in this way a large extent of territory. Here she built a citadel, which she called *Byrsa*, from βύρσα, "a hide," in allusion to the nature of the transaction. This whole story, however, is a mere fable of the Greeks. The name of the Carthaginian citadel was derived from, or, rather, was the same with, the Punic term *Basra*, meaning "a fortification," or "a citadel." The Greeks would seem to have softened down *Basra* or *Bosra* into Βύρσα. 368. *Tergo*. Put for *tergore*. So *Tacit. Ann.* xv. 44, *Ferarum tergis contecti*. On the other hand, we have *tergus* for *tergum* in *Æn.* ix. 764. 369. *Sed vos qui tandem?* "But who, pray, are ye?" 370. *Talibus*. Supply *verbis*.—*Ille*. Agreeing with *respondit* understood.

372–379. *Pergam*. Supply *exponere*, or *narrare*. 373. *Vacet*. Supply *tibi*. 374. *Ante diem clauso*, &c. A beautiful image. According to the popular belief, the sun-god, when his daily course was ended, retired to repose. In the language of poetry, Vesper leads him to his rest, and the gates of heaven are closed until the return of another day. *Ante* is equivalent to *antequam narrationem meam finiam*. For a literal translation, however, it may be rendered by "sooner," or "first." 375. *Nos Trojâ antiquâ*, &c. Construe, *tempestas, forte suâ, appulit nos, vectos antiquâ Trojâ (si forte nomen Trojæ iit per vestras aures), per diversa æquora Libycis oris*.—*Vestras per aures iit*. Equivalent to *vestras pervenit ad aures*. 377. *Forte suâ*. "By its own chance," i. e. the chance that usually accompanies a storm. 378. *Sum pius Æneas*. See above, on ver. 10.—*Penates*. By the Penates are here meant the secret, tutelary divinities of Troy. 379. *Famâ super æthera notus*. So Ulysses in *Od.* x. 20. μεῦ κλέος οὔρανον ἵκει.

380–384. *Italiam quæro patriam*, &c. "I seek Italy, my (true)

Bis denis Phrygium conscendi navibus æquor,
Matre deâ monstrante viam, data fata secutus:
Vix septem, convulsæ undis Euroque, supersunt.
Ipse ignotus, egens, Libyæ deserta peragro,
Europâ atque Asiâ pulsus. Nec plura querentem
Passa Venus, medio sic interfata dolore est:
  Quisquis es, haud, credo, invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te reginæ ad limina perfer.
Namque tibi reduces socios, classemque relatam
Nuntio, et in tutum versis aquilonibus actam,
Ni frustra augurium vani docuere parentes.

native country, and the early home of my race that sprang from supreme Jove." *Genus* is here equivalent to *proavorum sedes*, and the whole passage alludes to an early legend, which made Dardanus, who was the son of Jupiter and Electra, and the founder of the Trojan line, to have come originally from Italy. According to the tradition here referred to, Dardanus came first from Corythus in Etruria to Samothrace, and passed thence into Asia Minor, where he settled, and became the stem-father of the Trojan race. The descent of Æneas from this early monarch was as follows: 1. Dardanus (son of Jove); 2. Erichthonius; 3. Tros; 4. Assaracus; 5. Capys; 6. Anchises; 7. Æneas. Hence the hero speaks of Italy as his true native land, and of his lineage as sprung from Jove. Compare *Æn.* ii. 620; vii. 122. We have adopted in the text the punctuation of Wagner, who removes the semicolon which the common editions have after *patriam*, and inserts *et* before *genus*. If we follow the old pointing, the meaning will be "my lineage is from supreme Jove;" an allusion to his origin, which is brought in very abruptly and awkwardly. 381. *Denis.* By poetic usage for *decem.*—*Conscendi.* "I embarked on." The more usual phrase is *conscendere naves.*—*Phrygium æquor.* The sea that washes the immediate shores of Troas and Phrygia Minor. 382. *Data fata secutus.* "Having followed the destinies vouchsafed me," i. e. from on high, through the medium of oracles, &c. The proper expression is *oraculum dare*, or *oracula data.* Here, however, *fata* stands, in reality, for *oracula.* Compare the expression *fata Sybillina*, "Sibylline oracles" or "predictions." 383. *Convulsæ.* "Shattered." 384. *Ignotus.* "Unknown in this land where I at present am."

385–392. *Nec plura querentem*, &c. The more usual construction would be the infinitive *queri.* 386. *Medio dolore.* See ver. 374. 387. *Quisquis es, haud credo*, &c. "Whoever thou art, thou dost not, I am sure," &c., i. e. thou must certainly be a favourite of heaven, since thou hast been allowed to come to the fair city of Carthage and behold its grandeur and beauty; or rather, to find your companions safe there. Observe the force of the relative with the subjunctive, The phrase is equivalent to *cum adveneris.*—*Auras vitales.* Virgil always uses *aura* in the plural, to denote the atmosphere or air which we breathe. So *Lucret.* iii. 406, and elsewhere. 392. *Vani.* The word may here mean "deceiving themselves" into the belief that they were versed in

Aspice bis senos lætantes agmine cycnos,
Ætheriâ quos lapsa plagâ Jovis ales aperto
Turbabat cœlo; nunc terras ordine longo
Aut capere, aut captas jam despectare videntur;
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere solum, cantusque dedere,
Haud aliter puppesque tuæ, pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.
Perge modo, et, qua te ducit via, dirige gressum.

the art of divination, and could impart it to their child; or it may simply mean "misguiding." Compare *Æn.* ii. 80.

393–394. *Aspice bis senos*, &c. She shows him a flock of twelve swans, from whose movements she foretells unto him that the twelve missing ships have come, or are now coming, in safety to land; and she selects this bird, because it was sacred to her, and was also of good omen for those who traversed the sea, from its never dipping under water. Hence, an old poet, quoted by Servius, says:

"*Cycnus in auguriis nautis gratissimus ales,*
Hunc optant semper, quia nunquam mergitur aquâ."

394. *Ætheriâ quos lapsa*, &c. "Whom the bird of Jove, having glided from the ethereal regions, was (a moment ago) driving in confusion through the open sky."—*Jovis ales.* The eagle.—*Aperto.* Because extending widely for the flights of the feathered race.

395–400. *Nunc terras ordine longo*, &c. "Now, in a long train, they seem either to be occupying the ground, or to look down upon it already occupied. Even as they, returning, sport with loud-flapping pinions, and have (now) encompassed the ground with their band, and given forth notes (of joy), so thy vessels, and the youth of thy people," &c. The meaning of this passage has been much contested. Some make *captas* equivalent to *capiendas*; others explain *reduces* by "returning to the skies." All, however, without exception, read *polum* instead of *solum*. This last is a conjecture of Burmann's, which we have ventured to adopt on account of its singular neatness. The key to the whole explanation of the omen is to be found in the application that is made of it to the missing ships of Æneas; and attention to this circumstance would have saved many of the commentators much trouble. The omen, moreover, it must be remembered, does not appear to Æneas under one aspect, but in three different points of view. Venus first points to the twelve swans moving along in a straight line (*agmine*). A moment after, and while she is still speaking, they begin to sink slowly to earth; and when the goddess utters the words *nunc terras ordine longo*, &c. a part of them have already alighted (*capere terras videntur*); the remainder are looking down at those who have alighted (*captas jam terras despectare videntur*), and are preparing to follow their example. The next moment all are seated on the ground, clustering together (*cœtu cinxere solum*), and expressing by their notes the joy they feel at their escape (*cantus dedere*). So with the twelve ships of Æneas. The storm that scattered them is the eagle from on high; having escaped from this, and shaped their course slowly towards

Dixit, et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos;
Et vera incessu patuit dea. Ille, ubi matrem
Agnovit, tali fugientem est voce secutus:
Quid natum toties, crudelis tu quoque, falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad mœnia tendit.

the land, some of them are, at the very moment that Venus is speaking, already safe in harbour; the others are entering under full sail, looking at their companions now riding at anchor before their view. The next moment all are in, mutual greetings take place, and cries of joy are heard.

402–405. *Avertens.* Supply *se.*—*Roseâ cervice refulsit.* We have here one of the marks of divinity, according to ancient ideas, namely, a bright flashing and roseate hue, the "*fusus et candore mixtus rubor*" of Cicero. (*N. D.* i. 27.) 403. *Ambrosiæque comæ*, &c. A second mark of divinity. The term *ambrosiæ* is here equivalent to *ambrosiâ illitæ*, "anointed or perfumed with ambrosia," the immortal unguent of the gods. Compare, as regards the "*divinum odorem*," the *θεῖον ὀδμῆς πνεῦμα* in Euripides, by which Hippolytus recognises the divinity of Diana. So *Ovid. Fast. Tenues recessit in auras: Mansit odor; posses scire fuisse deam.* Venus and Diana are generally represented with their hair dressed in the simple style of the young Greek girls, whose hair was parted in front, and conducted round to the back of the head so as to conceal the upper part of the ears. It was then tied in a plain knot at the nape of the neck, or, at other times, though less frequently, at the top of the head. 405. *Et vera incessu patuit dea.* Another proof of divinity appeared in the peculiar gait. The walking of the gods is described by the ancients as a swift, smooth, gliding motion, somewhat like that of a serpent. Compare *Æn.* vii. 354. Heliodorus speaks of the wavy motion of the immortals, not by opening their feet, but with a certain aërial force. Thus Milton, *P. L.* viii. 350. "*As in air* smooth sliding, without steps." Hence the gods are called *νέποδες* in *Theocr. Id.* xvii. 25. With the whole description compare *Æn.* i. 588. *seqq.* v. 650. *seqq.*—*Dea. Ille.* In scanning this line, *Dea* is not to be pronounced as a monosyllable, an erroneous opinion entertained by some editors; on the contrary, there is an hiatus after it, although the word ends with a short vowel; and the pause at the end of the sentence prevents the operation of the synalœpha. (*Bentley, ad Horat. Od.* iii. 14, 11.)

406–417. *Tali fugientem*, &c. "Pursued her as she fled with words such as these." *To pursue with words* is the same as *to call after.* 407. *Quid natum toties*, &c. Venus had often appeared to him before, and as often suddenly and mysteriously disappeared. Compare *Æn.* ii. 589.—*Crudelis tu quoque.* Implying that Juno was not the only deity cruel to him, since his own mother seemed to court this same charge. 409. *Veras voces.* "The language of reality," i. e. words spoken in one's proper character, and not under an assumed form.

At Venus obscuro gradientes aëre sepsit,
Et multo nebulæ circum dea fudit amictu,
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit
Læta suas: ubi templum illi, centumque Sabæo
Thure calent aræ, sertisque recentibus halant.
  Corripuere viam interea, qua semita monstrat;
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces.
Miratur molem Æneas, magalia quondam,
Miratur portas, strepitumque, et strata viarum.

411. *Obscuro gradientes*, &c. "Encompassed them as they moved onward with darkened air," i. e. with a misty cloud, that rendered them invisible. This is in accordance with the usage of Homer, whose deities thus conceal their favourites from mortal view. See *Od.* vii. 14. 39. *seqq.* 413. *Eos.* A negligent expression. The poets generally avoid the oblique cases of the pronoun *is*, where they are enclitic, or merely signify "him," "them," &c., and employ them chiefly when orthotone and emphatic.—*Contingere.* "To injure." More literally, "to lay hands upon them." 414 *Molirive moram.* "Or to cause any delay," i. e. to interpose any obstacle (*moles*) that might occasion delay. 416. *Læta.* Referring to the delight which the goddess took in her favourite Paphos; not, as some think, to the joy which she felt on account of the safety of her son.—*Templum.* Supply *est.*—*Sabæo thure.* The altar of the Paphian Venus was never stained with the blood of animal sacrifices. The offerings were flowers and frankincense. The *Sabæi* occupied a region in Arabia Felix, whence the best frankincense was obtained. See *Georg.* i. 57. ii. 117.

418–422. *Corripuere viam interea*, &c. "Meanwhile they hastened on their way." So *Æn.* v. 144. *Corripuere campum currus.* 419. *Plurimus.* "Of lofty height." Compare *Georg.* iii. 52. It was on this hill that Scipio encamped before Carthage. 420. *Adversasque aspectat*, &c. "And faces from above its confronting towers." So *Tacit. Agric.* c. 1. *Britannia Hiberniam aspicit.* 421. *Molem, magalia quondam.* "The mass of buildings, formerly (mere) portable huts." We have given *magalia* here the meaning which Gesenius assigns to it, "*tuguria Numidarum portatilia, quæ plaustris circumferebantur,*" i. e. portable huts that were carried about on wagons. Servius says that the true form of the word is *magaria*, not *magalia*, because *magar* signified, in Punic, "a villa." This is also maintained by Isidorus, and in modern times has been advocated by Bochart; but it is justly condemned by Gesenius. (*Phœn. Mon.* p. 392.) These *magalia*, however, are probably distinct from the *mapalia* mentioned in *Georg.* iii. 340. 422. *Strata viarum.* "Paved ways." A Græcism for *stratas vias.* Of a portion of the paved street at the entrance of Pompeii, the upper surface consists of large polygonal blocks of the hardest stones, fitted and joined with the utmost nicety, so as to present a perfectly even surface, as free from gaps or irregularities as if the whole

Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa;
Pars optare locum tecto, et concludere sulco;
Jura magistratusque legunt, sanctumque senatum
Hic portus alii effodiunt; hic alta theatri
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scenis decora alta futuris.
Qualis apes æstate novâ per florea rura
Exercet sub sole labor, quum gentis adultos
Educunt fœtus, aut quum liquentia mella
Stipant, et dulci distendunt nectare cellas;
Aut onera accipiunt venientum, aut, agmine facto,

had been one solid mass. It may be observed that this visit of Æneas to Carthage seems to be an imitation of *Hom. Od.* vii. 43. *seqq.*

423–429. *Instant.* "Ply the work." Supply *operi*, as in v. 504. Cf. *Sil. Ital.* ii. 407. More literally, "press on."—*Pars ducere muros.* "Some are extending the walls." We have followed the punctuation of Wagner, who places a colon after *Tyrii.* This will convert *ducere, moliri,* &c., into historical infinitives, with the meaning of the indicative present. 424. *Subvolvere.* "Are rolling up," i. e. to the heights where the citadel is to stand. Literally, "are rolling from beneath, or under." 425. *Pars optare locum,* &c. "Some are selecting a spot for a dwelling, and enclosing it with a furrow." The *furrow* is the space dug all round to receive the foundation-stones, and serves, at the same time, to mark out the limits of the new dwelling. *Optare* is used in the sense of *eligere*, as again in *Æn.* iii. 109. 426. *Jura magistratusque,* &c. "They are appointing modes of judicial procedure, and magistrates, and a revered senate." This line comes in very awkwardly between the preceding and subsequent ones, in both of which mention is made of building, &c. To obviate this difficulty, some translate the present verse as follows: "They are choosing *places for* courts of justice, and for magistrates and the revered senate." Such a translation, however, can never be fairly obtained from the words in question, and it is therefore best to regard the line as a spurious one, an opinion in which most commentators agree.—*Hic.* "In one place." —*Hic.* "In another place." 427. *Alta theatri fundamenta,* &c. Mention of a theatre at Carthage has given rise to objections on the part of some critics. The poet, however, is perfectly excusable. In endeavouring to depict the greatness and splendour of Carthage, he calls in to his aid certain features which belonged more properly to imperial Rome. 429. *Scenis decora alta futuris.* "The lofty decorations for future scenes."

430–436. *Qualis apes,* &c. The grammatical construction is, *talis labor est illis, qualis labor exercet apes,* &c. The best comment on this simile will be found in *Georg.* iv. 163. *seqq.* Compare also *Æn.* vi. 707. *seqq. Hom. Il.* ii. 87. *seqq.* 431. *Sub sole.* Perhaps, simply, "in the sun-shine;" but Burmann says, "at sun-rise." Compare *Georg.* iv. 185. 433. *Stipant.* "They press close," i. e. stow closely away, or compress into a narrow compass. 435. *Fucos.*

Ignavum fucos pecus a præsepibus arcent;
Fervet opus, redolentque thymo fragrantia mella.
O fortunati! quorum jam mœnia surgunt,
Æneas ait, et fastigia suspicit urbis.
Infert se septus nebulâ, mirabile dictu!
Per medios, miscetque viris; neque cernitur ulli.
  Lucus in urbe fuit mediâ, lætissimus umbræ,
Quo primum, jactati undis et turbine, Pœni
Effodere loco signum, quod regia Juno
Monstrârat, caput acris equi; sic nam fore bello
Egregiam, et facilem victu per sæcula gentem.

"The drones." These are the male bees, which, after subserving the purposes of fecundation, are driven out by the working bees.—*A præsepibus.* "From the hives." 436. *Mella.* Observe the employment of the plural number to denote great abundance.

437–440. *O fortunati*, &c. Æneas envies them their good fortune in being already occupied with that which he had so ardently desired in his own case, namely, the building of their city. 438. *Et fastigia suspicit urbis.* A fine touch of nature. He thinks with a sigh of the difference between his present condition and that of the Tyrian colonists, and, while he is thus employed, his eye involuntarily rests on their proud structures already soaring into the sky. Properly, *fastigia* means the high, elevated, gable end of a building; the peak of the roof. Here, "the lofty buildings." 439. *Infert se.* "He moves onward."—*Ulli.* A Græcism, for *ab ullo.*

441–445. *Lætissimus umbræ.* "Most luxuriant of shade." *Lætissimus* is here equivalent to *uberrimus.* The common text has *umbrâ*, but the genitive is preferable, as denoting more of fulness and abundance. Compare ver. 343. 442. *Quo primum loco.* "In which very spot." With *quo* construe *loco*, and connect *primum* with *effodere.* 443. *Signum.* "An omen." *Sil. Ital.* ii. 411. *Ostentant caput effossa tellure repertum Bellatoris equi; atque* omen *clamore salutant.* 444 *Monstrârat.* By an oracle or some other indication.—*Caput acris equi.* The Carthaginian coins had the head of a horse impressed on one side, in allusion, as is said, to this early tradition. According to one account, Juno ordered Dido, by an oracle, to settle in that place where she should find a horse's head. A horse's head is still the ensign of the state of Tunis. 445. *Facilem victu.* It is a type of power, indicating that the nation would be a warlike one, and acquire extensive possessions and resources by the force of arms.—*Sic nam fore.* Repeat *monstraverat.* Some difference of opinion exists among commentators as to the meaning of this passage. Heyne makes *victu* the ablative of *victus*, and explains *facilem* by *affluentem.* Hence, the meaning would be "abounding in the means of subsistence," i. e. richly supplied with them by a fruitful territory. Wagner, however, whom we have followed, regards *victu* as the supine of *vivo*; so that the phrase in question will then be equivalent to "easy to be supported or sustained," i. e. abounding in resources, and easily able, therefore, to maintain its ground. This accords better, moreover, with the nature of the omen.

Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine divæ;
Ærea cui gradibus surgebant limina, nexæque
Ære trabes; foribus cardo stridebat aënis.
Hoc primum in luco nova res oblata timorem
Leniit; hic primum Æneas sperare salutem
Ausus, et afflictis melius confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens; dùm, quæ fortuna sit urbi,
Artificumque manus inter se, operumque laborem

446–449. *Sidonia Dido.* So called from Sidon, one of the cities of Phœnicia, older even than Tyre. *Sidonia* is therefore equivalent here to *Phœnician.* 447. *Condebat.* "Was building." We would expect here *condiderat,* "had built;" but *condebat,* perhaps, indicates that some part of the structure still remained unfinished.—*Numine divæ.* "With the presence of the goddess." Servius, whom Heyne follows, makes this refer to the *statue* of the goddess, formed of gold or some other precious material. It would rather seem to allude to the peculiar sanctity of the place, and to the belief that the temple was honoured occasionally by the immediate presence of the divinity worshipped in it. 448. *Ærea cui gradibus,* &c. *Plin. N. H.* xxxiv. 3. *Prisci limina ac valvas ex ære in templis factitavere.* Both *limina* and *trabes* refer to *surgebant;* and the literal meaning of *nexæque ære trabes* is, "and beams (i. e. door-posts), bound (unto it) with brass." We still, in speaking of ancient works of art, employ the terms *brass* and *brazen,* and the custom has been followed in the present case. It is, however, an incorrect mode of speaking, and calculated to mislead. *Brass,* as we use the term in modern times, is a combination of *copper* and *zinc,* whereas the specimens of ancient objects formed of the material termed *æs,* are found, upon analysis, to contain no zinc, but, with very limited exceptions, to be composed entirely of *copper* and *tin.* To this mixture the appellation of *bronze* is now exclusively given by artists and founders, and ought, in strictness, to be used by us also in speaking of ancient works. The threshold (*limina*) was, with the ancients, an object of superstitious reverence, and it was thought unfortunate to tread on it with the left foot. On this account, the steps leading into a temple were of an uneven number, because the worshipper, after placing his right foot on the bottom step, would then place the same foot on the threshold also.—*Nexæque.* The line ends with *nexæ,* and *que* is joined to the succeeding verse by synapheia. 449. *Cardo.* The Greeks and Romans used hinges exactly like those now in common use. It should seem that this passage was intended as a compliment to Agrippa, who had just completed the Pantheon after the design which Virgil has here described.

450–458. *Timorem.* Scil. *Æneæ.* 454. *Dum, quæ fortuna sit urbi,* &c. "While he gazes with wonder at what is the fortune of the city," &c. 455. *Inter se.* Scil. *comparatas;* i. e. as he compared one performance with another.—*Manus* here implies *manual productions.*—*Operumque*

Miratur, videt Iliacas ex ordine pugnas,
Bellaque jam famâ totum vulgata per orbem,
Atridas, Priamumque, et sævum ambobus Achillem.
Constitit, et lacrimans, Quis jam locus, inquit, Achate,
Quæ regio in terris nostri non plena laboris?
En Priamus! Sunt hic etiam sua præmia laudi;
Sunt lacrimæ rerum, et mentem mortalia tangunt.
Solve metus; feret hæc aliquam tibi fama salutem.
Sic ait, atque animum picturâ pascit inani,
Multa gemens, largoque humectat flumine vultum.
Namque videbat, uti bellantes Pergama circum
Hâc fugerent Graii, premeret Trojana juventus

laborem. Equivalent to *opera affabre elaborata.* 456. *Videt Iliacas,* &c. He beholds on the walls of the temple certain paintings, seven in number, the subjects of which were taken from the tale of the Trojan war. —*Ex ordine.* "In order." 458. *Atridas.* "The sons of Atreus." *Agamemnon* and *Menelaus.*—*Ambobus.* "To both;" i. e. to the Atridæ and to Priam. Achilles was incensed against Agamemnon on account of Briseïs, and with Menelaus also, whose interests were identified with those of his brother. On the other hand, he was irrittaed against Priam and the Trojans on account of the loss of Patroclus. The allusion in the case of Priam, however, is principally to the harsh reception which Achilles at first gave to the aged monarch, when the latter came to beg from him the dead body of Hector. This seems to be the best explanation, *Atridas* being taken collectively, so that *ambobus* refers virtually only to *two* parties. Some, however, would read with Seneca (*Epict.* 104.) *Atriden,* i. e. Agamemnon; maintaining that Achilles had no animosity against Menelaus.

459–465. *Constitit.* "He stood (rooted to the ground)," i. e. amazed at the unexpected nature of the sight.—*Achate.* Greek vocative. 460. *Laboris.* "Of our suffering?" i. e. of the story of our sufferings. 461. *En Priamus!* "See, here is our Priam!" A fine touch of nature. The Trojan hero, after glancing rapidly at other objects, dwells with true national feeling on the figure of the aged Priam, and on his many virtues. 461. *Laudi.* "To praise-worthy conduct." 462. *Lacrimæ rerum.* Scil. *adversarum;* or *nostrarum,* i. e. tears of compassion for our misfortunes. 463. *Hæc fama.* "This fame of ours," i. e. of our achievements and sufferings. 464. *Inani.* "Unreal," in so far as the figures were not the objects themselves, with which Æneas was so feelingly connected. The pictures on the walls of the Carthaginian temple are conceived, says Symmons, in the happiest humour of poetic invention; and the hint of them is altogether unborrowed. Homer frequently alludes to sculpture, but never to painting, which was the improvement of the imitative art in a later age. 465. *Flumine.* "Flood of tears."

466–468. *Namque videbat,* &c. The first painting is now described. The subject is an engagement between the Greeks and Trojans, marked by varied success; or it may rather, perhaps, combine the two incidents of the death of *Patroclus* and that of Hector. Compare, however,

Hâc Phryges, instaret curru cristatus Achilles.
Neĉ procul hinc Rhesi niveis tentoria velis
Agnoscit lacrimans; primo quæ prodita somno
Tydides multâ vastabat cæde cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustâssent Trojæ Xanthumque bibissent.
Parte aliâ fugiens amissis Troïlus armis,
Infelix puer, atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,

Hom. Il. xiv. 14. xv. 7.—*Uti.* "How."—*Pergama.* The plural of *Pergamus.* It properly means the citadel of Troy, but is here taken for the whole city.

469–473. *Nec procul hinc,* &c. We now come to the subject of the second painting, which is the *death of Rhesus,* and the leading away of his famous steeds. (*Hom. Il.* x. 433, *seqq.*) Rhesus, king of Thrace, came to Troy with a band of auxiliaries, after the war had continued for a long period, and brought with him the far-famed coursers, in relation to which it had been predicted, that the city would become impregnable, if once they tasted the forage of Troy, or drank of the waters of the Xanthus. See *Eustath. ad Il.* x. 435. Diomede and Ulysses having ascertained the arrival of the Thracian king on the very day of his coming, and that he had encamped without the city, entered the place of encampment that very night, slew Rhesus and many of his followers while asleep, and carried off the steeds to the Grecian army. *Niveis velis.* "With their snow-white coverings." Referring to the white canvas of which they were made. There is here, however, an anachronism. Neither Greeks, nor Trojans, nor auxiliaries, were under canvas. The Greeks were hutted: the Thracians would seem to have been lying on the bare ground. 470. *Primo prodita somno.* "Betrayed by the first (and deepest) sleep." A beautiful idea. What was done during sleep is called a betrayal by sleep itself. 472. *In castra.* "Towards the Grecian camp."

474–478. *Parte aliâ,* &c. We come now to the third painting; the subject of which is *Troïlus,* son of Priam. This young prince having engaged with Achilles, received a mortal wound, and fell from his chariot backward. His feet, however, became entangled in some way with the reins, and he was dragged along on his back, his shield gone, but still holding the reins with one hand and grasping his spear with the other. It will be observed that Virgil here deviates from Homeric usage, according to which those heroes who fought from chariots had a charioteer by their side. Troïlus, on the contrary, is alone in his car, and fights, and manages his steeds, at one at the same time. Perhaps the poet intended that the reins should pass around his body and thus require but little guidance from the left hand.—*Armis amissis.* "His shield being lost." Many apply the term *armis* here to both shield and spear. This, however, is not correct. *Armis* here, as very frequently elsewhere, refers merely to defensive armour. 476. *Curruque hæret resupinus,* &c. "And lying supine, still adheres to the empty chariot." See above, or ver. 257. His feet are entangled in the reins, and serve to connect the body with the chariot. His head

Lora tenens tamen: huic cervixque comæque trahuntur
Per terram, et versâ pulvis inscribitur hastâ.
Interea ad templum non æquæ Palladis ibant
Crinibus Iliades passis, peplumque ferebant,
Suppliciter tristes, et tunsæ pectora palmis:
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,

and neck, and the part of the body about the shoulders, are dragged along the ground. 477. *Lora tenens tamen.* The spirit of the young warrior appears even in death. He still grasps the reins, as if seeking by a desperate effort to remount his car. 478. *Et versâ pulvis,* &c. There is great beauty and graphic force in *versâ.* The point of the spear is *turned away* from the foe, and only imprints an idle furrow on the ground. Many commentators, and among them Servius, makes *hasta* here refer to the spear of Achilles, with which Troïlus had been pierced. But then, in order to justify the expression *versâ hastâ*, we must suppose the spear to have passed quite through the body of the prince, and its point on the other side to be marking the ground, which would certainly not be in very good taste. The death of Troïlus preceded the action of the Iliad.

479-482. *Interea.* Not "in the meantime," but, "among the other paintings." The fourth painting. It represented the Trojan matrons bearing in solemn procession the *peplus* to the temple of Minerva. The story is related in the sixth book of the Iliad (ver. 286), where Hecuba, with the other Trojan women, carries the *peplus* to the temple of Minerva, to entreat the goddess to remove Diomede from the fight, where he had been making immense slaughter. All that Homer says of this *peplus* is, that it was the richest vestment in Hecuba's wardrobe, having been embroidered by Sidonian women, and brought by Paris from Sidon. It was a shawl which commonly formed part of the dress of females. It was often fastened by means of a brooch; but was frequently worn without one. The *peplus*, however, was in some sort appropriate to Minerva. *Non æquæ.* For *iniquæ*, "unpropitious." 481. *Tunsæ pectora palmis.* The accusative of nearer definition, where some, without any necessity, understand *quoad* or *secundum*, as *tunsæ* (*quoad*) *pectora.* 482. *Diva solo fixos,* &c. Virgil's imagery here is superior to Homer's. The latter makes Minerva shake her head in token of refusal: ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη. (*Il.* vi. 311.)

483-487. *Ter circum Iliacos,* &c. The fifth painting;—the subject, *Priam ransoming from Achilles the dead body of Hector.* Virgil's account differs from that of Homer. According to the latter, the dead body of Hector was attached to the chariot of Achilles, and insultingly dragged away to the Grecian fleet; and thrice every day, for the space of twelve days, was it also dragged by the victor around the tomb of Patroclus. (*Il.* xxii. 399. *seq.*—*Ib.* xxiv. 14, *seq.*) Homer says nothing of Hector's body having been dragged thrice, or even at all, around the walls of the city. He merely makes Hector to have fled thrice around the city before engaging with Achilles. (*Il.* xxii. 165, *sqq.*) The incident, therefore, which is here mentioned by Virgil, must have

Exanimumque auro corpus vendebat Achilles.
Tum vero ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici,
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exsertæ cingula mammæ,
Bellatrix! audetque viris concurrere virgo!
  Hæc dum Dardanio Æneæ miranda videntur.
Dum stupet, obtutuque hæret defixus in uno,
Regina ad templum, formâ pulcherrima Dido

been borrowed by him from some one of the Cyclic bards, or some tragic poet; for these it is well known, allowed themselves great license in diversifying and altering the features of the ancient heroic legends. 484. *Exanimumque auro,* &c. Homer speaks of the "immense ransom" (ἀπερείσι' ἄποινα) which Priam brought, amounting to χρυσοῦ δέκα πάντα τάλαντα. 485. *Gemitum dat,* scil. *Æneas.* 486. *Spolia.* The arms of which Achilles had despoiled him.—*Currus.* The chariot to which he had bound his dead body.

488–489. *Se quoque principibus,* &c. The sixth painting. It represents a battle between the Trojans and Greeks, in which Æneas himself bears part, and in which the Eastern forces of Memnon are engaged. Memnon brought a body of forces from the distant East to aid the Trojans against the Greeks. He is represented as of a dark-brown, or Oriental complexion, approaching to a sable hue.

490–493. *Ducit Amazonidum,* &c. The subject of the seventh and last painting is here described, namely, *the Amazons bringing aid to the Trojans, and led on by their queen, Penthesilēa.*—*Lunatis peltis.* The *pelta* was a small, light targe, or buckler, of different shapes. In the hands of the Amazons, however, it appears on the works of ancient art, sometimes elliptic. At other times the pelta appears variously sinuated on the margin, but more commonly with a *semicircular* indentation on one side, answering to the *lunatæ peltæ,* or *crescent targe,* of the text. 492. *Aurea subnectens,* &c. The Amazons are generally represented on ancient monuments and gems, with one breast exposed, and the other concealed by drapery. The story of their having but one breast, the other being cut off for convenience in drawing the bow, is a mere fable, and warranted by no remains of ancient art. 493. *Bellatrix! audetque,* &c. We have placed marks of exclamation after *bellatrix* and *virgo.* The former of these words is generally joined in construction with *Penthesilēa,* but with singular tameness.—Compare with the last clause the Ἀμάζονας ἀντιανείρας of Homer (*Il.* iii. 189. vi. 186).

494–502. *Miranda.* "Worthy of all his wonder." Some make *Æneæ* equivalent here to *ab Æneâ,* and dependent on *videntur.* This, however, wants force. 495. *Obtutuque hæret,* &c. "And remains rooted

Incessit, magnâ juvenum stipante catervâ.
Qualis in Eurotæ ripis, aut per juga Cynthi,
Exercet Diana choros, quam mille secutæ
Hinc atque hinc glomerantur Oreades: illa pharetram
Fert humero, gradiensque deas supereminet omnes;
Latonæ tacitum pertentant gaudia pectus:
Talis erat Dido, talem se læta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divæ, mediâ testudine templi,
Septa armis, solioque alte subnixa, resedit.

to the spot in one earnest gaze." The literal meaning of *hæret* here is extremely forcible, "clings (to these scenes of other days)." 497. *Incessit.* Observe the beautiful use of the perfect in *incessit:* "*While Æneas stands lost in silent musing, the queen has come.*" See also on ver. 405.

498–502. *Qualis in Eurotæ ripis,* &c. "Such as Diana leads," &c. i. e. as beautiful and graceful as Diana is when she leads, &c. With this simile, compare *Hom. Il.* vi. 101. 109.—*Eurotæ.* The Eurotas was a river of Laconia, running by Sparta. It is now the *Vasilipotamo.* It is here mentioned because Diana was worshipped at Sparta with peculiar honours.—*Cynthi.* Cynthus was a mountain in the island of Delos, the natal place of Apollo and Diana. Here, also, Diana was particularly worshipped. 499. *Exercet choros.* The term *chorus* always carries with it the blended ideas of dancing and song. 500. *Oreades.* "Mountain-nymphs." From the Greek 'Ορειάδες, and this from ὄρος, *a mountain.* 501. *Deas.* The nymphs just mentioned. 502. *Pertentant gaudia.* A beautiful image. Joys seek to take up their abode in every part of her bosom, and *explore* for this purpose its inmost recesses. Cf. *Æn.* v. 828. *Georg.* iii. 250.

504–508. *Instans operi.* "Urging on the work, and (with it) her future realms." *Opus* is the work, taken collectively, on which depends the development of her kingdom and power. 505. *Tum foribus divæ,* &c. "Then, in the gates of the goddess, under the arched roof of the temple." Some of the commentators discover a contradiction in terms between *foribus* and *testudine,* and make the former apply to the gates of the sanctuary, or *adytum,* itself, and not, as the poet evidently intended, to the mere gates of the temple. This proceeds from their supposing that *mediâ testudine templi* means, "beneath the centre of the vaulted roof of the temple." Such, however, is by no means the case. There is an important difference between *medius,* when used alone with a noun, as in the present instance, and when a preposition is added. Thus *mediâ silvâ,* "amid a wood;" but *in mediâ silvâ,*" in the very middle of a wood;" *medio mari,* "amid (i. e. in) the sea;" but *in medio mari,* "in the middle of the sea." So, in the present case, *mediâ testudine,* "under the vaulted roof," i. e. with the arched roof rising all around; but *in mediâ testudine,* "under the very centre of the arched roof." (*Wagner, Quæst. Virg.* xiv. 5. *b.*) 506. *Septa armis.* "Surrounded by arms," i. e. armed followers, body-guards. *Armis* is put for *armatis.*—*Solioque alte subnixa.* "And

Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Quum subito Æneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo
Dispulerat, penitusque alias avexerat oras.
Obstupuit simul ipse, simul percussus Achates
Lætitiâque metuque; avidi conjungere dextras
Ardebant; sed res animos incognita turbat.
Dissimulant; et nube cavâ speculantur amicti,
Quæ fortuna viris; classem quo litore linquant;
Quid veniant cuncti; nam lecti navibus ibant,
Orantes veniam, et templum clamore petabant.
Postquam introgressi, et coram data copia fandi,

supported by a throne on nigh." The throne was raised on high, and her feet were supported by a footstool. 507. *Jura dabat legesque*, &c. The expression *Jura dabat legesque*, means literally, "she was giving out the unwritten and written principles of justice," i. e. was dispensing justice according to law. 508. *Sorte trahebat.* Poetic phraseology for *sortem trahebat.* Observe in this whole passage the peculiar force of the imperfect.

509–519. *Concursu magno.* "With a large attendant concourse," i. e. of Tyrians, actuated, some by hostile feelings, others by an emotion of curiosity. Compare ver. 539 and those that immediately follow it. 510. *Anthea*, &c. See above, ver. 220. *seqq.* 511. *Æquore.* "Over the sea." 512. *Alias avexerat oras.* Supply *ad.* "Had carried away to other shores," i. e. to a far-distant part of the Carthaginian shores. 514. *Lætitiâque metuque.* Compare *Ter. And.* ver. 4. 35. *Matth.* xxviii. 3. 514. *Res incognita.* "Uncertainty as to issue." Literally, "the unknown issue," or "affair." 516. *Dissimulant.* "They dissemble," i. e. they restrain their feelings. 517. *Quæ fortuna viris.* Not, what the fate of their reception by the queen might be; but, what accidents they had encountered since the storm separated them from the rest of the fleet, and in what way they had been saved.—*Linquant.* Observe the force of the tense. It is equivalent to saying, "where they may have left their fleet, and where it still remains." 518. *Quid veniant cuncti*, &c. We have given here the reading and punctuation of Wagner. The ordinary text runs as follows: *Quid veniant: cunctis nam lecti navibus ibant.* Æneas, however, was not so much surprised at their coming in a body (*cuncti*). The reason of their appearing thus was in order that their embassy might have a more imposing appearance. 519. *Orantes veniam.* "Entreating the favour of an audience." The meaning we have here given to *veniam* is more consistent with the remainder of the line than the common version, "the favour of landing and refitting their ships." Wagner remarks, "*intellige de veniâ reginæ conveniendæ.*"

520–526. *Coram.* "Before the queen." More freely, "in the royal presence." 521. *Maximus.* "The eldest (of their number)."

Maximus Ilioneus placido sic pectore cœpit:
O Regina! novam cui condere Jupiter urbem,
Justitiâque dedit gentes frenare superbas,
Troës te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes;
Parce pio generi, et proprius res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere prædas:
Non ea vis animo, nec tanta superbia victis.
Est locus,—*Hesperiam* Graii cognomine dicunt,—

Supply *natu.*—*Placido pectore.* "With calm bosom," i. e. in language calculated to conciliate, coming, as it did, from a calm and unruffled breast. 523. *Justitiâque gentes,* &c. "And to curb fierce communities by the justice of thy sway." *Superbas* is here equivalent to *feroces,* and the *native African tribes* are meant, not the *Tyrians.* Compare *Æn.* iv. 40. 41. *Justitia* has here a general reference to all the softening influences of civilization as felt through the medium of justice and laws. 524. *Maria omnia.* Supply *per.* 525. *Prohibe infandos,* &c. The Carthaginians seem to have menaced the Trojans with the conflagration of their ships, in case they ventured to land. The flames are hence called *infandos,* because in violation of divine as well as human law, and especially offensive to Jove (Ζεὺς ξένιος), the great god of hospitality. 526. *Parce pio generi.* "Spare an unoffending race," i. e. who have done you no wrong; who come not as robbers to plunder your shores. *Pius* like *pietas,* carries with it the idea of a just observance of duty, not only towards the gods, but our fellow-men also. Hence *pietas* is often used for *justitia.*—*Et proprius res aspice nostras.* "And take a nearer view of our present affairs," i. e. examine more closely, look from a nearer point of view into our case; be not influenced by any hasty impressions to which our appearance on your shores may have given rise.

527-529. *Penates.* The gods worshipped in the innermost part of the abode are here put for the abode itself. 528. *Raptas vertere.* Equivalent, by a well-known rule of construction, to *rapere et vertere.* For *vertere,* in the sense of *abigere,* "to drive away," the compound verb *avertere* is more properly used in *Æn.* viii. 208. x. 78. Compare, however, *Æn.* x. 529. Observe also the use of the *infinitive* instead of the dative, after *venimus.* The allusion in *prædas* is principally to flocks and herds. 529. *Non ea vis animo,* &c. "No such hostile intent (dwells) in our bosoms, nor is there so much haughty daring to the vanquished," i. e. nor do persons, who, like ourselves, have just been vanquished and humbled by their foes, seek to make new ones so soon again by any haughty violation of justice. It may be remarked that acts of violence and depredation were by no means uncommon, nor were they deemed dishonourable in the heroic ages. Practices, indeed, of a very similar description, were frequent not very long ago, in the border districts of England and Scotland.—*Ea vis.* For *talis violentia.*

530-534. *Locus.* "A region."—*Hesperiam* Italy was called *Hes-*

Terra antiqua, potens armis atque ubere glebæ:
Œnotrî coluere viri; nunc fama, minores
Italiam dixisse ducis de nomine gentem.
Hic cursus fuit:
Quum subito assurgens fluctu nimbosus Orion
In vada cæca tulit, penitusque procacibus austris,
Perque undas, superante salo, perque invia saxa
Dispulit; huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quæve hunc tam barbara morem

peria, or the western land, because lying to the west of Greece.—The name is of Greek origin: 'Εσπερία, from ἕσπερος, "the west." There is an ellipsis of γῆ. 532. *Œnotrî coluèri viri.* The Œnotri were a tribe of the great Pelasgic race, and at a very early period occupied a portion of the southern coast of Italy, called from them *Œnotria.* With Virgil and the poets of a later day, the Œnotri stand as a general designation for the Pelasgic inhabitants of Italy, and Œnotria is a general name for that country itself.—*Nunc fama, minores*, &c. "Now there is a report that their descendants have called the nation Italy, from the name of a leader (of theirs)."—*Minores.* Supply *natu.* 533. *Ducis de nomine.* The whole legend is a fabulous one. The leader meant is Italus, an early king of Italy, who lived only in fable.—*Gentem.* Poetic language for *terram.* 534. *Hic cursus fuit.* "This was our course," i. e. this is the land that we sought in our course. We have adopted here the reading and explanation of Wagner, which is sanctioned by the best manuscripts. The ordinary reading is *Huc cursus fuit.* "Hither was our course." The words *Hic cursus fuit* form the first of the hemistichs, or half-lines, left imperfect by Virgil, and which he intended no doubt to complete had his life been spared.

535–538. *Quum subito*, &c. "When, on a sudden, the stormy Orion rising from the wave." Heyne joins *subito*, as an adjective, with *fluctu*, and explains the two thus connected by "*repentinâ tempestate commotâ.*" There is more poetry, however, in the common arrangement.—*Nimbosus Orion.* Both the rising and setting of this constellation were accompanied by storms. It belongs to the southern hemisphere, and consists of thirty-eight stars. 536. *Cæca.* Here equivalent to *latentia.*—*Penitusque procacibus austris*, &c. We would connect *penitus* with *procacibus*, and not as is generally done, with *dispulit.* The expression *penitus procacibus* is extremely beautiful, and might be paraphrased by "deriding all our efforts to withstand them." By Lucretius (vi. 110.) and Horace (*Carm.* i. 26. 2.) respectively, the winds are denominated *petulantes* and *protervi.* 537. *Superante salo.* All the skill and labour of the mariner being completely set at naught by the drenching mountain-wave. 538. *Pauci.* Because they supposed Æneas and the rest of the fleet to be lost.—*Adnavimus.* "We have floated." This single term forcibly paints the shattered condition of their vessels. It was not sailing, but merely floating.

539–544. *Quod genus hoc hominum?* "What race of men is this?" i. e. how fierce and inhuman. We have adopted the punctuation of

Permittit patria? hospitio prohibemur arenæ!
Bella cient, primâque vetant consistere terrâ.
Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi.
Rex erat Æneas nobis, quo justior alter,
Nec pietate fuit, nec bello major et armis;
Quem si fata virum servant, si vescitur aurâ
Ætheriâ, neque adhunc crudelibus occubat umbris;
Non metus, officio ne te certâsse priorem

Wagner, which gives a much more forcible meaning than the common pointing: *Quod genus hoc hominum, quæve*, &c.—*Hunc morem*, "This custom," i. e. of rudely repelling strangers. 540. *Hospitio prohibemur arênæ.* "We are excluded from the hospitality of the shore," i. e. from the simple hospitality of being allowed to land. 542. *Genus humanum.* The opinion which men in general will entertain of such barbarity.—*Mortalia arma.* The just vengeance which men may seek to inflict. 543. *At sperate deos memores*, &c. "Yet expect that the gods are mindful of right and of wrong." *Sperate* is here used in the same way as ἐλπίζω often is in Greek, with the signification of *expecting, apprehending*, &c. Hoogeveen, in his remarks on Viger, lays down an excellent rule for cases like the present. Wherever we find a verb with two directly opposite significations, as for example, τίω *to honour*, and *to punish*, we must regard neither of these as the true and primitive meaning, but must seek for some third one, by which both the others may be explained. Thus in τίω, the primitive idea is *to recompense, to pay*, &c.; and so in ἐλπίζω and *spero*, the original meaning is *to expect, to look out for*, and then either to *hope* for good, or to *apprehend* the coming of evil. (*Hoog. ad Vig.* c. 5. s. 7. *reg.* 2.)

544–548. *Quo justior alter*, &c. "Than whom there was not another more scrupulous in piety, nor greater in war and in arms," i. e. more scrupulous in performing all the duties that piety enjoined. Heyne and others consider *justior pietate* a harsh construction, and therefore place a comma after *alter*, thus making *pietate* depend upon *major*. The expression *major pietate*, however, in connexion with *major bello et armis*, has very little to recommend it on the score of good taste; and we have therefore allowed the common pointing to remain. 545. *Bello et armis.* The former of these terms has reference to Æneas as a chief and leader in war; the latter, as personally brave in fight. 546. *Si vescitur aurâ ætheriâ.* "If he (still) enjoys the air of heaven." Literally, "if he (still) feeds on ethereal air," i. e. still breathes. 547. *Neque adhunc crudelibus*, &c. "Nor lies as yet amid the cruel shades," i. e. nor has taken up his final resting-place among the shades of the other world; or, perhaps, the expression is merely equivalent to *occumbere morti*, in *Æn.* ii. 62. 548. *Non metus, officio*, &c. "We have no fear lest you repent of having striven to be beforehand with him in kindness," i. e. lest, in the contest of mutual good offices, you repent of having conferred on him the first obligation by succouring us his followers The common text has *officio*

Pœniteat. Sunt et Siculis regionibus urbes,
Arvaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos;
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam læti Latiumque petamus:
Sin absumta salus, et te, pater optime Teucrûm,
Pontus habet Libyæ, nec spes jam restat Iuli;
At freta Sicaniæ saltem, sedesque paratas,
Unde huc advecti, regemque petamus Acesten.

neo te, &c. in which case *non metus* will be equivalent to *non metus sit tibi*. But why should any fear have arisen in Dido's bosom? What had she to apprehend from the Trojans? *Non metus*, therefore, must be taken for *non metus est nobis.—Certâsse priorem.* After *priorem* supply *fuisse*.

549–550. *Sunt et Siculis regionibus*, &c. "There are for us both cities and fields," &c. Ilioneus does not mean, as some suppose, that the race of the Trojan descent will repay her kindness; but the mention of these settlements in Sicily is here introduced in order to quiet any fears which the queen may have entertained of an intention, on the part of the Trojans, of settling in Africa. Thus Heyne remarks, "*Eo spectat oratio, ut metum intercipiat, ne in his terris considere velle videantur.*" Compare also ver. 557. 558.—For *arvaque*, some read *armaque*, which is recognised by several good manuscripts; and the defence offered for this reading is, that Ilioneus wishes to alarm the fears of Dido and her court. This, however, is at variance with the whole tenor of his speech.

551–560. *Liceat subducere.* "Let it (only) be allowed us to draw up on shore." In accordance with the usual custom of the ancients when vessels were brought to land. 551. *Et silvis aptare trabes.* "And to select suitable timber in the woods," i. e. for spars, planks, &c. *Aptare* is equivalent here, as Servius remarks, *aptas eligere.—Et stringere remos.* "And dress (the boughs of trees for) oars." This is one of those concise forms of expression that bid defiance to a close translation. The literal meaning is, "to strip oars," i. e. to strip off the foliage and smaller branches from the boughs of trees, and smooth and shape them into oars. 553. *Si datur Italiam*, &c. "In order that, if it be granted," &c. This is certainly the simplest mode of construction, and is approved of by both Wunderlich and Wagner Heyne, however, regards the whole as an imitation of the Greek idiom, and supplies *rogamus, liceat nobis per te*, before *ut petamus*; a construction very justly condemned by the two editors just mentioned. 555. *Sin absumta salus.* "But if (the source of all our) safety has been taken from us," i. e. if Æneas, with whose safety our own was identified, has perished.—*Et te, pater*, &c. Observe the beautiful turn given to the sentence by this sudden apostrophe.—*Nec spes jam restat Iuli.* "Nor hope of Iulus now remains," i. e. and those hopes, also, which we once placed in Iulus have perished along with him. 558. *Unde huc advecti.* "Whence we have been carried hither." Supply

Talibus Ilioneus: cuncti simul ore fremebant
Dardanidæ.
Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et late fines custode tueri.
Quis genus Æneadûm, quis Trojæ nesciat urbem,
Virtutesque, virosque, aut tanti incendia belli?
Non obtusa adeo gestamus pectora Pœni;
Nec tam aversus equos Tyriâ Sol jungit ab urbe.
Seu vos Hesperiam magnam Saturniaque arva,
Sive Erycis fines regemque optatis Acesten;
Auxilio tutos dimittam, opibusque juvabo.

sumus. Compare ver. 34.—*At petamus.* "That yet, at least, we may seek." 559. *Talibus Ilioneus.* Supply *verbis reginam alloquitur.*—*Ore fremebant.* "Murmured assent," i. e. in half suppressed accents signified their assent. "*Bene* ore *fremebant,*" says Servius, "*quia et armis possumus fremere.*"

561–568. *Vultum demissa.* "With downcast look." Literally, "downcast as to look." See on ver. 320. A beautiful trait of nature: the modesty of a female, even though a queen, in the presence of strangers. Compare the language of Euripides (*Hec.* 952.) *αἴτιόν τι καὶ νόμος Γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.* Others, however, suppose that Dido felt ashamed at the inhospitable reception which the shipwrecked companions of Æneas had met with from her subjects. 562. *Solvite.* "Dismiss."—*Secludite curas.* "Lay aside your cares." Literally, "shut out cares," i. e. from your bosoms. *Res dura.* "A hard necessity." *Talia moliri.* "To use such precautions." She feared the power of her brother Pygmalion. 564. *Custode.* "With a guard." Put for *custodibus.* 566. *Tanti incendia belli.* "The conflagration kindled by so great a war," i. e. the ruin which so great a war has brought with it. The expression *virtutesque virosque* may also be taken as a hendiadys for *virtutesque virorum.* 567. *Non obtusa adeo,* &c. "We Carthaginians bear not bosoms so blunted (to all kindly feeling), nor does the Sun yoke his coursers so far away from the Tyrian city." Alluding to the popular belief of the day, that the inhabitants of cold climates, had less refinement of feeling, and were characterized by more rudeness and barbarity than those of warmer latitudes.

569–571. *Magnam.* Here equivalent simply to *potentem.*—*Saturniaque arva.* "And the Italian fields." Italy was sometimes called *Saturnia terra,* from Saturnus or Saturn, who was fabled to have reigned there after his expulsion from the skies by Jupiter. 570. *Erycis fines.* "The territories of Eryx," i. e. the lands around Mount Eryx, which was situate near the western extremity of Sicily. This mountain took its name from *Eryx,* son of Butes and Venus, who was killed by Hercules and buried here. On its western declivity stood the town of Eryx, and at no great distance to the east stood *Segeste* or *Ægesta,* the city of Acestes. 571. *Auxilio tutos.* "Rendered secure

Vultis et his mecum pariter considere regnis?
Urbem quam statuo, vestra est; subducite naves;
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse, Noto compulsus eodem,
Afforet Æneas! equidem per litora certos
Dimittam, et Libyæ lustrare extrema jubebo,
Si quibus ejectus silvis aut urbibus errat.
　His animum arrecti dictis, et fortis Achates
Et pater Æneas jamdudum erumpere nubem
Ardebant. Prior Ænean compellat Achates:
Nate deâ, quæ nunc animo sententia surgit?
Omnia tuta vides; classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum; dictis respondent cetera matris.
Vix ea fatus erat, quum circumfusa repente
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, clarâque in luce refulsit,

by my aid." This would be in prose *rebus necessariis munitos* or *instructos.*—*Opibus.* "With my resources."

572–578. *Vultis et his mecum*, &c. The conjunction *et* after *vultis* suggests naturally the idea of *aut*, which is omitted at the beginning of the sentence. We have placed the mark of interrogation after *regnis*, with Heyne and others. Wagner, however, puts a colon at the end of the line, and supposes an ellipsis of *Si* before *vultis*. This appears harsh, although examples are cited in defence of it. 573. *Urbem quam statuo*, &c. An imitation of the Greek. The noun, when placed after the relative, is sometimes put in the same case with it, though a different case is required by its own connection. Thus *Hor. Serm.* i. 4. 2. *Atque alii quorum est comœdia prisca virorum*, for *alii viri quorum*, &c. This is sometimes done when, as in the present case, the noun even precedes. The expression in the text, therefore, is equivalent to *Urbs, quam urbem statuo, vestra est*, i. e. *urbs quam statuo*, &c. Nor is the construction, which is called *attraction*, by any means uncommon. For other examples, see *Ter. Eun.* iv. 3. 11. *Plaut. Epid.* iii. 4. 12. Compare also *Matt. Gr. Gr.* § 297. In the Greek Test. it frequently occurs; as in *Matt.* xxi. 42. *Luke* xx. 17. *Acts* x. 36. 1 *Cor.* x. 16. 574. *Mihi nullo discrimine agetur.* "Shall be treated by me with no distinction." In prose it would be *habebitur*. 576. *Certos.* "Trustworthy persons," i. e. who will bring back a faithful account. 577. *Dimittam.* "I will send in different directions." We have changed with Wagner, the semicolon of the common text, after *jubebo*, into a comma, so that *si*, in the next line, is then placed elliptically, by a well-known idiom, for *explorantes si*, or *et explorare si*.

584–593. *Unus.* Referring to Orontes. See ver. 113. *seqq.* 585. *Dictis respondent*, &c. Venus had said (ver. 390), "*Namque tibi reduces socios Nuntio*, &c. 587. *Purgat.* "Melts away." Literally, "purifies itself into open air." *Solvitur*, says Heyne, *extenuatur nebula.* 588. *Restitit Æneas.* "There stood Æneas." More literally,

Os humerosque deo similis; namque ipsa decoram
Cæsariem nato genetrix, lumenque juventæ
Purpureum, et lætos oculis afflârat honores:
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.
Tum sic reginam alloquitur, cunctisque repente
Improvisus ait: Coram, quem quæritis, adsum,
Troïus Æneas, Libycis ereptus ab undis.
O sola infandos Trojæ miserata labores!
Quæ nos, reliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo, socias; grates persolvere dignas
Non opis est nostræ, Dido, nec quidquid ubique est
Gentis Dardaniæ, magnum quæ sparsa per orbem.
Dî tibi, si qua pios respectant numina, si quid

"Æneas remained," i. e. after the cloud had melted away from around him. 589. *Os humerosque.* "In visage and in shoulders like a god," i. e. in broad and muscular shoulders, or, in other words, in breadth of bosom. The ancients were fond of ascribing a broad and powerful chest to their divinities, especially Jupiter, Neptune, and Mars. Compare *Hom. Od.* vi. 229. *seqq.* xxiii. 156. *seqq. Val. Flac.* ii. 491. *seqq. Os* and *humeros* are accusatives of nearer definition.—*Namque ipsa decoram,* &c. "For his mother herself had breathed upon her son beauteous hair," &c. 591. *Purpureum.* "Equivalent here to *splendidum* or *nitens,* since not only its colour, but its bright surface also, were admired in the ancient purple. Hence it is applied as an epithet for beauty in general; as in *Hor. Carm.* iii. 3. 12. iv. 1. 10.—*Lætos honores.* The term *lætus* here does not so much relate to anything *joyous,* as to that which is *bright* and *sparkling;* while by *honores* is meant whatever serves to impart grace, or render an object attractive and becoming. Hence Heyne explains it in this passage by *pulchritudo.* 592. *Quale manus,* &c. "Such beauty as the hand (of the artist) imparts to ivory," &c. Compare ver. 455. The true force of the comparison is this: the manly beauty of Æneas was as much increased by the graces which Venus diffused over his person, as the native beauty of ivory, or silver, or Parian marble, when the skill of the artist has been expended on them. 593. *Pariusve lapis.* The marble obtained from the island of *Paros,* in the Ægean, was highly prized for statues. Marble set in gold was sculptured, it is thought, in relief. To ivory set in gold there is a reference in *Georg.* iii. 26.

597-606. *Infandos labores.* "The unutterable sufferings." 598. *Reliquias Danaûm.* Compare ver. 30. 600. *Socias.* Here equivalent to *sociare vis,* or in other words, to *sociaturam te esse significas.*—*Grates persolvere dignas,* &c. "To return thee suitable thanks is not in our power, Dido, nor in that of whatever portion," &c. The full construction will be, *non opis est nostræ, nec Gentis Dardaniæ, quidquid Gentis Dardaniæ est ubique; gentis quæ sparsa est,* &c. 603. *Si quid usquam justitia,* &c. "If justice, and a mind conscious to

Usquam justitia est et mens sibi conscia recti,
Præmia digna ferant. Quæ te tam læta tulerunt
Sæcula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbræ
Lustrabunt convexa, polus dum sidera pascet,
Semper honos, nomenque tuum, laudesque manebunt,
Quæ me cunque vocant terræ. Sic fatus, amicum
Ilionea petit dextrâ, lævâque Serestum;
Post, alios, fortemque Gyan, fortemque Cloanthum.
  Obstupuit primo adspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
Quis te, nate deâ, per tanta pericula casus
Insequitur? quæ vis immanibus applicat oris?
Tune ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,

itself of rectitude, be anything anywhere," i. e. be anywhere aught save an empty name. Æneas does not mean to insinuate any doubt of the divine love of justice, but asserts that, as sure as the gods are just, so certain will be Dido's recompense. The words, too, are an affirmation rather than a wish; and Jortin is probably right in his conjecture, that the true reading is *ferent*, not *ferant*. Compare *Æn.* ix. 254. *Stat. Theb.* viii. 380. It should seem also, that *mens* is coupled by *et* with *Di*, the intervening words being parenthetical. 605. *Quæ tam læta sæcula.* "What times so fortunate."

607–612. *Dum montibus umbræ*, &c. "As long as the shadows of the mountains shall traverse the projecting sides of the same," i. e. as long as the shadows thrown from the forests on the mountains shall darken the sides of the same as they move around with the sun. As the sun turns round these shadows fall successively on different parts of the mountain side. The expression *montibus convexa* is a poetical equivalent for *montium convexa*, scil. *latera:* and the verb *lustrare*, which signifies properly to *purify* or *expiate*, is here *to traverse* or *move round.* This secondary import originated in the circumambulation of the place purified. Compare *Ecl.* v. 75. 608. *Polus dum sidera pascet.* The stars were supposed by some of the ancient philosophers to be fed, that is, to have what they lost of light supplied again by fine emanations or vapours from earth and sea. Hence we have in *Lucret.* ii. 232. "*unde æther sidera pascit?*" 610. *Quæ me cunque vocant terræ.* "Whatever lands call me," i. e. to take up my final residence therein. He means, that he will ever remember her kindness, in whatever land he may be called by the fates to settle. 612. *Post.* Used adverbially.

616–622. *Quæ vis immanibus*, &c. "What power brings thee into contact with these savage shores?" i. e. where the savage tribes of Libya dwell. 617. *Tune ille Æneas.* "That Æneas," i. e. that *celebrated* Æneas. The pronoun is emphatic.—*Dardanio.* Observe the hiatus, and see Metrical Index. 619. *Teucrum.* Teucer, the son of *Telamon* and *Hesione*, was half-brother of *Ajax*. The latter slew

Finibus expulsum patriis, nova regna petentem
Auxilio Beli: genitor tum Belus opimam
Vastabat Cyprum, et victor ditione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiquâ Teucrorum ab stirpe volebat.
Quare agite, O, tectis, juvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Jactatam, hâc demum voluit consistere terrâ.
Non ignara mali, miseris succurrere disco.
Sic memorat: simul Ænean in regia ducit
Tecta; simul divûm templis indicit honorem.

himself in the course of the Trojan war, on account of the arms of Achilles, which had been awarded to Ulysses; and the indignation of Telamon at the supineness of Teucer in not having avenged his brother's death, caused him to banish the young prince from his native island. Teucer thereupon retired to *Cyprus*, where he founded the city of *Salamis*, called after his home. He was aided, according to Virgil, in effecting this new settlement, by *Belus*, the father of Dido, and king of Tyre and Sidon. This, however, is a poetic anachronism, in relation to which consult the Life of Virgil, at the commencement of this volume. Dido lived, in fact, many hundred years after the Trojan war. Equally incorrect, in point of history, is the statement that Belus reigned over both Tyre and Sidon, since the latter city, at this time, was independent of the former. 621. *Belus.* There is, of course, no historical truth in what is here stated respecting this pretended parent of Dido. The whole account is a poetic fiction. Belus is a name of Oriental origin, being derived from *Beel* or *Baal*, "Lord" or "Master." This same root occurs in the Carthaginian names, *Hanni-bal*, *Asdru-bal*, *Mahar-bal*, &c. 622. *Tenebat.* "Was holding." The imperfect here, in conjunction with *vastabat*, implies that he was just beginning to rule over the island.

624–630. *Regesque Pelasgi.* See Index. 625. *Ipse hostis.* "Your foe himself." Referring to Teucer.—*Ferebat.* "Used to extol." 626 *Seque ortum antiquâ*, &c. Teucer was, in fact, of Trojan origin on the mother's side, since he was the son of Telamon and Hesione, daughter of Laomedon; and the treatment which he had experienced from his father made him prefer tracing his descent through his mother. 630. *Non ignari mali*, &c. This is the famous line of which Heyne says, that any youth who does not dwell on it with a feeling of delight, ought to be excluded from a further perusal of Virgil: *næ, illum a poetæ lectione statim abigas suadeo.*

632–636. *Divûm templis indicit honorem.* "Proclaims a sacrifice for the temples of the gods." Virgil here deviates from the custom of heroic times, and follows that of his own. In heroic ages, as we learn from Homer, the arrival of a stranger-guest was greeted with a sacrifice under the roof of the entertainer, which was immediately followed by a

Nec minus interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos,
Munera lætitiamque dii.
At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis.
Arte laboratæ vestes, ostroque superbo;
Ingens argentum mensis, cælataque in auro
Fortia facta patrum, series longissima rerum,
Per tot ducta viros antiquâ ab origine gentis.
  Æneas, neque enim patrius consistere mentem
Passus amor, rapidum ad naves præmittit Achaten,
Ascanio ferat hæc, ipsumque ad mœnia ducat.

banquet on the remains of the victim. 633. *Nec minus interea.* "Meanwhile too." Literally "nor less meanwhile." 636. *Munera lætitiamque dii.* "As presents and the means of passing a joyous day." *Dii* is here an old form for *diei*. There is great doubt about the true reading of this hemistich. The manuscripts vary between *die*, *dii*, and *dei*. They who read *dei*, refer this to Bacchus, and either make a hendiadys of *munera lætitiamque*, "the joyous gifts of the god," or join *munera* in construction with the previous line, and place a comma after it. The objection to *dei* is, that the mention of Bacchus is too abrupt; and, besides, if *munera* indicates any thing different from what is mentioned in the previous verse, the copula ought to be expressed. If, on the other hand, we place a comma after *munera*, the effect is stiff and frigid. In favour of *dii* it may be urged, that Aulus Gellius recognises this reading when he says, "*Nihil dubium est quin (Virgilius)* dii *scripserit pro* diei. *Imperitiores* dei *legunt, ab insolentiâ scilicet vocis istius abhorrentes. Sic autem* dies, dii, *a veteribus declinatum est, ut* fames, fami," &c. (*N. A.* ix. 14.) Perhaps the most rational conclusion is that Virgil wrote neither *dii* nor *dei* (for certainly neither has much to recommend it), and that this is one of those passages which the death of the poet prevented him from putting into a proper shape.

637–642. *Splendida instruitur* is a prolepsis here for *ut splendida esset*, &c. 638. *Arte laboratæ vestes*, &c. "Couch-coverings are there, wrought with elaborate art." *Vestes* is used in the same sense in *Hor. Serm.* ii. 4. 84. Supply *adsunt*; and *adest* with *argentum*. Of *ingens* we conceive the true meaning to be *massive*. Wunderlich, however, and Wagner refer it, not to massiveness, but to abundance of plate. 640. *Cælata.* The terms *cælare* and *cælatura* are constantly employed, as shown by Heyne, to denote work fashioned in relief. 642. *Ducta.* "Traced."—*Gentis.* "Of the race," i. e. of the royal line.

643–646. *Neque enim patrius*, &c. "For a father's love suffered not his mind to enjoy repose." *Patrius* is here used for *paternus*. 645. *Ascanio ferat hæc.* "To bear these tidings to Ascanius." The subjunctives *ferat* and *ducat* depend on *ut* understood, and which is implied, in fact, in *præmittit*. This is the earlier construction, and

Omnis in Ascanio cari stat cura parentis.
Munera præterea, Iliacis erepta ruinis,
Ferre jubet; pallam signis auroque rigentem,
Et circumtextum croceo velamen acantho,
Ornatus Argivæ Helenæ, quos illa Mycenis,
Pergama quum peteret inconcessosque hymenæos,
Extulerat, matris Ledæ mirabile donum.
Præterea sceptrum, Ilione quod gesserat olim,
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.
Hæc celerans, iter ad naves tendebat Achates.
At Cytherea novas artes, nova pectore versat
Consilia: ut, faciem mutatus et ora, Cupido

occupies a middle rank between the bare infinitive and the expression of *ut.* 646. *Stat.* "Centres in." Literally, "stands (fixed)."

648–650. *Pallam signis auroque rigentem.* "A cloak, stiffening (to the view) with figures and with gold," i. e. with forms of human beings, or representations of things, embroidered thereon in gold. The English term *cloak*, though commonly adopted as the proper translation of *palla*, conveys no accurate conception of the form, material, or use of the latter. The *palla*, as well as the *pallium* and *palliolum*, was always a rectangular piece of cloth, exactly, or at least nearly, square. It was, indeed, used in the very form in which it was taken from the loom, being made entirely by the weaver. Among the Greeks and Romans the most common material for the *palla* was *wool*. It was often folded about the body simply with a view to defend it from cold, and without any regard to gracefulness of appearance. A more graceful mode of wearing it was to attach it by means of a brooch, and allow it to hang down from the shoulders. 649. *Et circumtextum croceo,* &c. "And a veil bordered all around with the saffron-hued acanthus," i. e. having a border of yellow acanthus flowers running all around it. The *acanthus* generally bears a *white* flower; one kind, however, yields a flower of a *reddish-yellow* hue, and it is to this that Virgil alludes here. 650. *Mycenis.* Put here for *Greece* generally, just as *Argivæ* is to be taken as equivalent merely to *Græcæ*; for Helen was of Spartan origin, and fled with Paris from Sparta.

653-656. *Sceptrum.* Consult note on ver. 78. 654. *Colloque monile baccatum.* "And a bead necklace," i. e. a necklace consisting of berries, small spheres of glass, amethyst, &c. strung together. It is a common error to translate *monile baccatum*, "a pearl necklace." The ornament of which we are here speaking is frequently shown in ancient paintings. 655. *Et duplicem gemmis,* &c. "And a diadem double with gems and gold," i. e. a golden diadem adorned with gems. 656. *Hæc celerans.* "Hastening these things," i. e. hastening to procure and bring these things. He had received his orders in ver. 644. *seqq.*

657-663. *Cytherēa.* Consult note on ver. 257.—*Artes.* Here equivalent to *fraudes.* "Artifices." 658. *Faciem mutatus et ora.* "Changed in form and look." *Facies*, though usually denoting the face or visage, is sometimes, as in the present instance, taken for the

Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ignem;
Quippe domum timet ambiguam Tyriosque bilingues:
Urit atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis affatur Amorem;
Nate, meæ vires, mea magna potentia; solus,
Nate, patris summi qui tela Typhoïa temnis;
Ad te confugio, et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur, odiis Junonis iniquæ,
Nota tibi; et nostro doluisti sæpe dolore.
Hunc Phœnissa tenet Dido, blandisque moratur
Vocibus; et vereor, quo se Junonia vertant

whole person. Thus, Aulus Gellius remarks, "*Quidam faciem esse hominis putant os tantum et oculos et genas; quando facies sit forma omnis, et modus, et factura quædam corporis totius. N. A.* xiii. 29.) 659. *Furentem.* "Impassioned." Some connect *donis* with *furentem*, but improperly. The true idea of the passage appears to be, "*incendat reginam et implicet ignem ut amore furat.*" 660. *Ossibus implicet ignem.* "Inwrap the fire (of love) into her very bones," i. e. introduce, or cause to enter, &c. Cicero uses *implicare* in a similar way: "*Dii vim suam naturis hominum implicant.*" (*De Divin.* i. 36.) 661. *Timet.* See above, on ver. 23.—*Domum ambiguam.* Venus suspects the line of Dido, from the specimen of treachery that had been given by Pygmalion. We have altered the punctuation of this passage with Wagner, and placed a semicolon after *ignem*, and a colon after *bilingues*, thus connecting ver. 661 with what precedes. The common text has a period after *ignem*, and a semicolon after *bilingues*, which pointing will give *quippe* the force of *namely.*—*Tyrios bilingues.* "The double-tongued," or "treacherous Tyrians," who utter words in two senses, a true and a false one. *Bilingues* properly means "speaking two languages." The bad faith of the Carthaginians (*Punica fides*) became proverbial among the Romans.

662. *Urit.* "Disquiets her." Supply *eam. Sub noctem.* "At night." The poet represents the goddess, like an ordinary mortal, passing sleepless nights through anxiety for her son. 663. *Aligerum Amorem.* "The winged god of love."

664–672. *Meæ vires, mea,* &c. "My strength, my mighty power," i. e. true source of all thy mother's mighty influence. Compare *Ovid. Met.* v. 365. *Stat. Sylv.* ii. 187. 665. *Typhoïa tela.* The thunderbolts with which Jupiter smote down the monstrous giant Typhoëus, when he warred against the skies. 666. *Tua numina.* "Thy aid." 667. *Ut.* "How." 669. *Nota tibi.* "Is well known to thee." The plural for the singular, *notum tibi est*, in imitation of an idiom prevalent among the Greek tragic writers. Thus δεδογμέν', ὡς ἔοικε, τῆνδε κατθανεῖν. (*Soph. Antig.* 576.)—*Et nostro doluisti,* &c. "And thou hast often sorrowed amid my sorrow," i. e. hast often grieved to see me grieve. 670. *Hunc.* "This brother of thine." 671. *Et vereor, quo,* &c. "And I fear me, whither this Junonian hospitality may be tending."

Hospitia: haud tanto cessabit cardine rerum.
Quocirca capere ante dolis, et cingere flammâ
Reginam meditor, ne quo se numine mutet,
Sed magno Æneæ mecum teneatur amore.
Qua facere id possis, nostram nunc accipe mentem:
Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojæ.
Hunc ego, sopitum somno, super alta Cythera,
Aut super Idalium, sacratâ sede recondam,
Nequa scire dolos, mediusve occurrere possit:
Tu faciem illius, noctem non amplius unam,
Falle dolo, et notos pueri puer indue vultus;
Ut, quum te gremio accipiet lætissima Dido
Regales inter mensas laticemque Lyæum,

i. e. this hospitality in a city over which Juno presides. 672. *Haud tanto cessabit*, &c. "She will not cease (from her machinations) in so critical a posture of affairs." More literally, "at so important a *hinging-point* of affairs."

673–679. *Capere ante dolis*, &c. "To capture the queen beforehand, by stratagem, and to encircle her with the flame (of love)," i. e. to surround her so effectually with love for Æneas, that this may form an irresistible barrier to any evil machinations of Juno. A martial metaphor. Compare *Æn.* x. 119. 674. *Ne quo se numine mutet.* "That she may not change her sentiments through the influence of any divinity." 675. *Mecum.* That is, *ut ego teneor.* 676. *Quâ.* "In what way." Supply *ratione;* as again in ver. 682. 677. *Regius puer.* Ascanius, as Æneas is often called *rex Æneas.*—*Accitu.* "On the summons."

680–688. *Super alta Cythera*, &c. The preposition *super* is not unfrequently used for *in* and *ad*, where lofty places are referred to. Thus we have in Ovid: "*Super alta perennis Astra ferar*" (*Met.* xv. 875); and again in Livy, "*Castris super ripam positis*" (xxi. 5). On the other hand, *sub* is similarly used in speaking of low situations, as, for example, of valleys; thus, "*Vidimus obscuris primam sub vallibus urbem.*" (*Virg. Æn.* ix. 244.)—*Cythera* is the Greek accusative plural. Cythera was an island in the Ægean Sea, to the south of Laconia. It was celebrated in fable as having received Venus on her rising from the sea, and hence was sacred to her. 681. *Idalium.* A mountain and grove in the island of Cyprus, sacred to Venus. 682. *Scire dolos*, &c. "To learn our stratagem, or present himself in the very midst of it." More literally, "come in contact with us," "meet us," and thereby disconcert our schemes. 683. *Tu faciem falle.* "Do thou counterfeit his form." *Fallere faciem* appears to be a concise mode of speaking for *faciem ejus simulando fallere*, "to deceive by assuming his form." 684. *Puer.* "A boy thyself." 686. *Laticemque Lyæum.* "And the liquor of Lyæus," i. e. wine Bacchus was called *Lyæus*, in Greek Λυαῖος, from λύω, *to release*, or *free*, because he frees

Quum dabit amplexus, atque oscula dulcia figet,
Occultum inspires ignem, fallasque veneno.
Paret Amor dictis caræ genetricis et alas
Exuit, et gressu gaudens incedit Iuli.
At Venus Ascanio placidam per membra quietem
Irrigat, et fotum gremio dea tollit in altos
Idaliæ lucos; ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbrâ.
Jamque ibat, dicto parens, et dona Cupido
Regia portabat Tyriis, duce lætus Achate.
Quum venit, aulæis jam se regina superbis
Aureâ composuit spondâ, mediamque locavit.
Jam pater Æneas, et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.

the mind from cares. *Mensæ* is put, by *synecdoche*, for *epulæ*. 687. *Figet.* "Shall imprint."

691–694. *Per membra quietem irrigat.* A poetic form for *irrigat membra quiete.* Compare *Æn.* iii. 511. Sleep descends upon Ascanius with its refreshing influence like the dew of the night upon the face of nature. Hence a Greek poet would speak of ὑγρὸς ὕπνος, *humid sleep.* 692. *Fotum.* "Cherished." Venus is compared to a fond parent cherishing her offspring in her bosom. 693. *Ubi mollis amaracus,* &c. The perfume of the *amaracus* (sweet marjoram) is said to produce sleep, and, according to Pliny (*H. N.* xxi. 11), the best grew in Cyprus, whither Ascanius is now conveyed. Observe the beautiful image in *adspirans:* the flower breathes upon the boy, and steeps his senses in repose.

696–698. *Duce lætus Achate.* "Exulting in Achates as his guide." Equivalent to *duce gaudens Achate,* and a mere ornamental expression for *Achatem habens ducem.* 697. *Aulæis.* By these are here meant, not *hangings,* but *couch-coverings,* or *vestes stragulæ.* Unless, indeed, which is probable, *sub* is understood, not *super,* and *aulæis superbis* should be rendered *under splendid tapestry.* 698. *Aureâ.* To be pronounced, in scanning, as a dissyllable.—*Spondâ.* Properly the open side of the couch, at which persons entered. It is here put for the couch itself. — *Mediam locavit.* "Has placed herself in the midst." Not, as some maintain, on the middle seat or reclining-place of the couch, the seats on either side of her being intended respectively for Æneas and the false Ascanius; but, simply, occupying what would be in modern parlance the head of the table, with the couches for the guests, both Trojans and Tyrians, arranged on each side and extending down the hall. Hence Corradus correctly remarks, "*Ne quis credat Ænean quoque et alium quemque in eodem lecto sic accubuisse, ut Dido media esset.*"—With *locavit,* supply *sese.*

700–702. *Stratoque super,* &c. "And recline upon the outspread purple," i. e. upon the couches over which are spread purple counterpanes, or *vestes stragulæ.* Literally, "it is reclined (by them)." Observe the force of *dis* in *discumbitur,* as referring to the different places

Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantilia villis.
Quinquaginta intus famulæ, quibus ordine longo
Cura penum struere, et flammis adolere Penates;
Centum aliæ, totidemque pares ætate ministri,

of the guests on the different couches. The poet here speaks in accordance with Roman custom. This people reclined at their meals. On each couch there were commonly three persons. They lay with the upper part of the body reclined on the left arm, the head a little raised, the back supported by cushions, and the limbs stretched out at full length, or a little bent; the feet of the first behind the back of the second, and his feet behind the back of the third, with a pillow between each. When they ate, they raised themselves on their elbow, and made use of the right hand. A banqueting-room generally contained three couches (τρεῖς κλῖναι), holding nine guests, and, from the number of couches, was called *triclinium*. 701. *Dant famuli*, &c. Water was carried around for cleansing the hands of the guests previous to eating. It was poured from a ewer upon the hands of the person, a basin being held under.—*Cereremque canistris*, &c. "And supply bread from baskets." Ceres, the goddess of husbandry, is here put by metonymy for *bread*. Compare ver. 177. The loaves of the ancients were generally circular, and more or less flat. 702. *Tonsisque ferunt*, &c. "And bring towels with shorn nap." The *mantilia* here meant were woollen, with a soft and even nap. They were intended for drying the hands after washing, and also to answer as napkins. They would be particularly needful in the latter case, as the ancients ate with their fingers.

703-706. *Intus*. "In the interior of the mansion." *Intus* here marks the place where the culinary operations were conducted. 704. *Penum struere, et flammis*, &c. "To arrange the food for culinary purposes, and enlarge the auspicious influence of the Penates by means of fires at the hearth," i. e. to bring out the family-stores from the *penus*, and cook the viands at the hearth. The *Penates* presided over the *penus*, or general receptacle of family-stores. They were supposed also to exercise an influence over those operations by which food was rendered more available for human purposes; operations, namely, of a culinary nature, by which the extent of their beneficial superintendence would be greatly enlarged. This idea lies at the bottom of *adolere*, which is used here in precisely the same sense as in the *Moretum* of Virgil, v. 37. *seq.*:

"Hanc vocat atque arsura focis imponere ligna
Imperat, et flammis gelidos adolere liquores."

Here *gelidos adolere liquores* means "to render the cold water more available," "to increase its usefulness," "to enlarge the sphere of its action." The same idea is involved in such phrases as *adolere verbenas, thura, hostiam*, &c., to make the vervain, the frankincense, the victim, have a more enlarged action or influence; in other words, to burn them on the altar, and thus, as it were, enlarge their sphere of action, and convert them into means of propitiating the gods. Compare *Klausen's*

Qui dapibus mensas onerent, et pocula ponant.
Nec non et Tyrii per limina læta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ; mirantur Iulum,
Flagrantesque dei vultus, simulataque verba,
Pallamque, et pictum croceo velamen acantho.
Præcipue infelix, pesti devota futuræ,
Expleri mentem nequit, ardescitque tuendo,
Phœnissa, et pariter puero donisque movetur.
Ille, ubi complexu Æneæ colloque pependit,
Et magnum falsi implevit genitoris amorem,
Reginam petit: hæc oculis, hæc pectore toto
Hæret, et interdum gremio fovet; inscia Dido,
Insidat quantus miseræ deus! At memor ille
Matris Acidaliæ, paullatim abolere Sychæum

Æneas und die Penaten, vol. ii. p. 648. See also, on this passage, *Au. Gell.* iv. 1. The noun *penus*, like *specus*, is found in all the three genders. 706. *Qui onerent*, &c. Equivalent to *quibus cura est ut onerent*, &c. Hence we see why the subjunctive is preferable here to the indicative.

707–714. *Læta.* "Joyous;" because about to be the scene of festivity. *Limina* is here put by synecdoche for *domus.* 708. *Toris pictis.* "On the embroidered couches." *Pictis* is a beautiful epithet here, meaning, literally, "painted," i. e. by the needle. Compare *Æn.* ix. 502. 710. *Flagrantesque dei vultus.* The reference is particularly to the sparkling fire of the eyes. 711. *Pictum.* Equivalent to *circumtextum*, in ver. 649. 712. *Infelix Phœnissa.* "The unhappy Phœnician (queen)." Alluding to Dido.—*Pesti devota futuræ.* Equivalent to *amori exitiabili devota.* Literally, "devoted to future destruction." 713. *Expleri mentem nequit.* "Cannot be satisfied in mind," i. e. cannot state the feelings that disquiet her.

715–722. *Pependit.* For *pependisset;* and so *implevit* for *implevisset*, i. e. *satiasset.* 716. *Falsi genitoris.* "Of him who was not his parent." Literally, "of his false parent." We have given *falsi* here its natural meaning. Servius explains it by "*qui fallebatur*," but this is extremely harsh." 717. *Reginam petit.* These words seem plainly to favour the idea that Æneas and the pretended Ascanius were reclining apart from Dido, and not occupying the same couch with the queen. 718. *Inscia Dido*, &c. "(She) Dido being ignorant how mighty a god is settling down upon her, a wretched one," i. e. is bearing down upon her with all his power. We have placed a semicolon after *fovet*, so as to make a new clause commence with *inscia.* This gives a more forcible turn to the sentence than the common pointing, namely, a comma after *fovet.* For *insidat*, Wagner prefers *insideat*, a verb of rest, and explains it by the peculiar position of the parties, the queen being in a reclining posture on the couch, and the boy resting upon her bosom. Few, however, will approve of this interpretation. 720. *Matris Acidaliæ.* "Of his Acidalian mother." Venus was called *Acidalia*

Incipit, et vivo tentat prævertere amore
Jampridem resides animos, desuetaque corda.
Postquam prima quies epulis, mensæque remotæ;
Crateras magnos statuunt, et vina coronant.
Fit strepitus tectis, vocemque per ampla volutant
tria: dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hic regina gravem gemmis auroque poposcit
Implevitque mero pateram, quam Belus, et omnes
A Belo soliti. Tum facta silentia tectis:

from a fountain of the same name at Orchomenus in Bœotia, which was sacred to her, and in which the Graces, her handmaids, were wont to bathe.—*Abolere Sychæum.* "To efface (from her bosom the image of) Sychæus." 721. *Et vivo tentat*, &c. "And strives to pre occupy with a living love her feelings long since unmoved by passion, and her heart (long) unaccustomed to its control." Observe the force of *præ* in composition: to occupy with love for a living object, *before* the remembrance of Sychæus again becomes powerful.

723–727. *Mensæ.* Here merely equivalent to *dapes.* There is no reference whatever to the Homeric custom of removing the tables themselves. In verse 736, Dido pours out a libation upon the table still remaining before her. 724. *Crateras magnos statuunt.* The *crater* (Gr. κρητὴρ, from κεράννυμι, to *mix*) was a vessel in which the wine, according to the custom of the ancients, who very seldom drank it pure, was mixed with water, and from which the cups were filled. The liquid was conveyed from the crater into the drinking-cups by means of a *cyathus*, or small ladle.—*Et vina coronant.* "And crown the wine," i. e. deck with garlands the *crater* containing the liquor. Buttmann, in his Lexilogus (p. 293—4, *Eng. Transl.*), has very satisfactorily shown that we are not, in rendering these words, to think of the Homeric ἐπιστέφεσθαι ποτοῖο, "to fill high with wine," since Virgil, in that case, would have written *vinoque coronant.* See the editor's notes on *Hom. Il.* i. 470. 725. *Strepitus.* The noise of many voices engaged in conversation. 726. *Laquearibus aureis.* "From the fretted ceilings overlaid with gold." The ceilings of the Roman houses seem originally to have been left uncovered, the beams which supported the roof, or the upper story, being visible. Afterward planks were placed across these beams, at certain intervals, leaving hollow spaces called *lacunaria*, or *laquearia*, which were frequently covered with gold and ivory, and sometimes with paintings. The *lychni* were *Grecian lamps* (λύχνοι); and *funalia*, from *funis*, were *torches formed of twisted ropes*, smeared with wax.

728–735. *Gravem gemmis auroque pateram.* "A bowl heavy with gems and gold," i. e. a golden patera studded with gems. The patera was a broad and comparatively shallow bowl, used for libations, and also for drinking out of at banquets. 729. *Mero.* *Unmixed wine* was always used for libations.—*Belus.* Not the father of Dido, but a distant ancestor, and probably the founder of the line.—*Omnes a Belo.* "All his descendants." 730. *Soliti.* "Were wont to fill." Supply

Jupiter, hospitibus nam te dare jura loquuntur,
Hunc lætum Tyriisque diem Trojâque profectis
Esse velis, nostrosque hujus meminisse minores.
Adsit lætitiæ Bacchus dator, et bona Juno:
Et vos, O, cœtum, Tyrii! celebrate faventes.
Dixit, et in mensam laticum libavit honorem,
Primaque, libato, summo tenus attigit ore:
Tum Bitiæ dedit increpitans; ille impiger hausit
Spumantem pateram, et pleno se proluit auro;
Post, alii proceres. Citharâ crinitus Iopas
Personat auratâ, docuit quæ maximus Atlas.
Hic canit errantem lunam, solisque labores:
Unde hominum genus, et pecudes; unde imber, et ignes;
Arcturum, pluviasque Hyadas, geminosque Triones;

implere. 731. *Jupiter.* Dido here offers up a prayer to Jupiter as the god of hospitality.—*Hospitibus.* "To those who are connected by the ties of hospitality," i. e. to both guest and host. 733. *Hujus meminisse.* "May hold this (same day) in their remembrance," i. e. may remember to celebrate it as often as it returns. With *minores* supply *natu*, "our posterity." 734. *Bona.* "With propitious influence." 735. *Cœtum.* "The present meeting."—*Faventes.* "With favouring feelings."

736–739. *Laticum libavit honorem.* "Poured out in honour (of the gods) a libation of wine." The plural, as more intensive, is here put for the singular. 737. *Libato.* "The libation having been made," i. e. a part of the wine having been thus poured out. With *libato* supply *vino*, or rather *honore*, which amounts to the same thing.—*Summo tenus attigit ore.* "She touched (the remaining contents of the bowl) with the tip of her lips." 738. *Increpitans.* The air and manner of one playfully chiding him for his apparent delay, and conveying a challenge, as it were, to drain the cup.—*Impiger hausit.* "Not slowly drained." Some, misunderstanding the clause that follows, incorrectly render *hausit* "seized," or "grasped." 739. *Et pleno se proluit auro.* "And drenched himself with the contents of the full golden cup." *Proluere se vino* is analogous to *vino profundi*, or *madere.* Compare Horace (*Sat.* i. 5. 16), *multâ prolutus vappâ*, "drenched with plenty of poor wine."

740–741. *Crinitus Iopas*, &c. "The long-haired Iopas." Singers at banquets generally wore their hair long, in imitation of Apollo.—*Maximus Atlas.* Atlas, king of Mauritania, was celebrated in fable for his acquaintance with the heavenly bodies, and also for his invention of the sphere. In this way some explained the other fable of his supporting the heavens. Some editions read *quem maximus Atlas*, &c. "whom mightiest Atlas had taught;" but the words "*Iopas citharâ personat*" require an accusative of the object, not of the subject.

742–744. *Errantem lunam.* "Of the wandering moon," i. e. of the path described by the moon in the heavens.—*Solisque labores.* "And of the eclipses of the sun," i. e. eclipses and their causes. 743. *Ignes.* "The fires of heaven," i. e. the lightning. 744. *Arcturum.* Arcturus is a star near the *tail* of the Great *Bear* (ἄρκτος οὐρα), in the con-

Quid tantum Oceano properent se tinguere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troësque sequuntur.
Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa:
Nunc, quibus Auroræ venisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.
Immo age, et a primâ dic, hospes, origine nobis
Insidias, inquit, Danaûm, casusque tuorum,
Erroresque tuos: nam te jam septima portat
Omnibus errantem terris et fluctibus æstas.

stellation of Boötes.—*Pluviasque Hyadas.* The Hyades are stars at the head of the Bull, whose setting, both in the evening and morning twilight, was a sure harbinger of rainy weather. Their number is variously given; most commonly, however, as seven. The name *Hyades* (Ὑάδες) is derived from ὕω, *to rain.*—*Geminosque Triones.* "And the two Bears," i. e. the Greater and the Less. The literal meaning of *Triones* is "the ploughing oxen," this being the name more commonly applied to the two bears by the Romans. Hence *Septemtrio*, and also *Septemtriones*, "the North," i. e. the seven stars, or oxen (*triones*), formerly the constellation of the Great Bear, near the North Pole. 745. *Quid tantum Oceano*, &c. "Why the winter-suns," &c. i. e. why the days are so short in winter, and the nights so long." 747. *Ingeminant plausu.* "Redouble their plaudits." More poetical and elegant than *ingeminant plausum.*—*Sequuntur.* "Follow their example."

748–752. *Vario noctem sermone trahebat.* "Prolonged the night in varied converse." More elegant than *sermonem trahebat in noctem.* 750. *Super Priamo.* "About Priam." 751. *Auroræ filius.* Memnon, who was slain by Achilles. Servius says that the arms of Memnon were fabricated by Vulcan, but this is a mere figment of the grammarians. Dido's curiosity was excited by Memnon's having come from the remotest East, and she was anxious merely to ascertain his particular costume. 752. *Diomedis equi.* The horses of Rhesus, which had been carried off by Diomede. Consult ver. 472.—*Quantus.* "How mighty," i. e. how great in bodily strength and in heroic valour. No allusion whatever is meant to any greatness of size. Heyne merely says, "*quam magnus corporis viribus et animi virtute.*"

753–756. *Imo age.* "Nay, come." 754. *Insidias Danaûm*, &c. The *insidiæ* and the *casus* are related in the second book, and the *errores* in the third. 755. *Septima æstas.* Æn. iii. 8. *Vix prima inceperat æstas, et pater Anchises dare fatis vela jubebat.* Here, perhaps, *septima æstas* should not be rendered *the seventh year*, as commonly supposed.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER SECUNDUS.

ARGUMENT.

ÆNEAS relates how the city of Troy was taken, after a ten years' siege, by the treachery of Sinon, and the stratagem of a wooden horse. He declares the fixed resolution he had taken not to survive the ruin of his country, and the various adventures he met with in the defence of it. At last, having been before advised by Hector's ghost, and now by the appearance of his mother Venus, he is prevailed upon to leave the town, and settle his household gods in another country. In order to this, he carries off his father on his shoulders, and leads his little son by the hand, his wife following him behind. When he comes to the place appointed for the general rendezvous, he finds a great confluence of people, but misses his wife, whose ghost afterwards appears to him, and tells him the land which was designed for him.

CONTICUERE omnes, intentique ora tenebant;
Inde toro pater Æneas sic orsus ab alto:

1–2. *Conticuere omnes*, &c. The aorist *conticuere* denotes an instantaneous result; the imperfect, *tenebant*, a continued action. The whole assembly became straightway silent, on the queen's expressing her wish to hear the narrative of Æneas, and, directing their looks towards the hero, remained gazing in eager expection of the forthcoming recital.—*Intenti* is much stronger than *attenti* would have been. The latter is merely opposed to *negligentes;* whereas the former is a metaphorical expression, borrowed from the bending of a bow, and indicates, therefore, an eager degree of attention. 2. *Alto*. "Lofty." A mere ornamental epithet. The couches, however, of the ancients, at banquets, were generally high, in order to display to more advantage the rich coverings and other ornaments, and were ascended by means of a bench or steps. Æneas begins his narrative while reclining on one of these. The narrative itself was doubtless regarded by the poet, as one of the most striking portions of his work, since the second book was selected by him, together with the fourth and sixth, as a spe-

Infandum, Regina, jubes renovare dolorem;
Trojanas ut opes et lamentabile regnum
Eruerint Danai: quæque ipse miserrima vidi,
Et quorum pars magna fui. Quis, talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulixi,
Temperet a lacrimis? et jam nox humida cœlo
Præcipitat, suadentque cadentia sidera somnos.
Sed si tantus amor casus cognoscere nostros,
Et breviter Trojæ supremum audire laborem;

cimen to be recited to Augustus. See *Life*. Ulysses, in like manner, recounts his adventures to Arete, the wife of Alcinous, in the Odyssey.

3–8. *Infandum.* "Unutterable."—*Ut.* "To tell how." 6. *Et quorum pars magna fui.* "And of which I formed a large part," i. e. and in which I took a conspicuous share.—*Quis, talia fando.* "In relating," i. e. while relating such things? Observe the unusual employment of the gerund, equivalent to *quum talia fatur.* 7. *Myrmidonum*, &c. The *Myrmidones* and *Dolopes* were both Thessalian tribes under the sway of Achilles, and forming part of his forces before Troy. The *Dolopes* were under the immediate command of Phœnix, the friend and former preceptor of the son of Peleus. 8. *Temperet.* Supply *sibi.* Observe the difference between *temperare* with the accusative, *to regulate*, and *temperare* with the dative, *to restrain.*

9. *Præcipitat.* Supply *se.* Night is here personified, and, like the sun, moves through the heavens in a chariot. Compare *Æn.* iii. 512. *Hom. Il.* iv. 486. *Tibull. El.* ii. 187. Her course is from east to west, along an imaginary arc, or semicircle, the middle point of which is the zenith, or the part of the heavens directly over our heads. The first half of her course is an ascending, the latter half a descending one, and on completing her route she plunges with her car into the western ocean. *Præcipitat* here refers to the latter half of her course, when the chariot of night *plunges downward*, after leaving the zenith, and hence the time indicated by the words of Æneas is shortly after midnight. *Cadentia* must, therefore, not be rendered *setting*, but *sinking*. The idea intended to be conveyed is merely this,—that the stars had now passed the meridian, and commenced their downward course; in other words, that it was now past midnight. Ruæus, therefore, is entirely wrong in making Æneas not begin his story until the stars were *setting*, that is, until near break of day. As the narrative is a long one, and occupies two books, it could not possibly have been concluded until broad daylight, which would be inconsistent with the commencement of the fourth book.

10–13. *Cognoscere.* "To become acquainted with." The infinitive is here employed by a Græcism, for what, in prose, would be the genitive of the gerund, *cognoscendi*, "of becoming acquainted with." So in the next line, *audire* for *audiendi.*—*Supremum laborem.* "The last (sad) effort;" or rather, perhaps, as Heyne understands it, *ipsum urbis excidium.* 12. *Luctuque refugit.* "And habitually shrinks back with grief." *Refugit* is here employed, not, as Servius thinks, merely

Quamquam animus meminisse horret, luctuque refugit,
Incipiam. Fracti bello, fatisque repulsi,
Ductores Danaûm, tot jam labentibus annis,
Instar montis equum, divinâ Palladis arte,
Ædificant, sectâque intexunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.
Huc, delecta virûm sortiti corpora, furtim
Includunt cæco lateri, penitusque cavernas
Ingentes uterumque armato milite complent.
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant;

for the sake of the metre, but as the *aorist*, to denote what is habitual and customary. It is equivalent, therefore, in fact, to *refugere solet.* There is a similar passage which Virgil is supposed to have had in his mind, in *Cic. Phil.* xiv. *Refugit animus, P. C. eaque formidat dicere, quæ Antonius effecerit.* Compare also *Senec. Agam.* 416. *seqq.*—*Incipiam.* Supply *tamen.*

13–20.—*Fracti.* "Broken in spirit," or, perhaps, simply, *worn out, tired.*—*Fatisque repulsi.* "And repelled by the Fates," i. e. in their every attempt to take the city. It was fated that Troy should not be taken until after a siege of nine years. 15. *Instar montis.* "As vast as a mountain." Consult note on book vi. l. 865.—*Divinâ Palladis arte. Hom. Od.* iv. 493. Τον 'Επειὸς ἐποίησεν σὺν 'Αθήνῃ. 16. *Sectâ abiete.* "With cut fir," i. e. with planks of fir. *Abiete* must be pronounced here as a word of three syllables, *ăb-yĕte.* 17. *Votum pro reditu simulant.* "They pretend that it has been vowed for a (safe) return," i. e. that it is a votive offering to Minerva, intended to propitiate the goddess, and secure a favourable return to their homes. *Votum* here is not a noun, but is put for *votum esse,* as referring to *equum.* 18. *Delecta virûm corpora.* "Chosen warriors." Literally, "chosen bodies of warriors." Compare *Æn.* v. 318. vii. 650. So *Æsch. Eum.* 24. μητρῷον δέμας. Observe also the double construction in *huc includunt,* implying a bringing to, and shutting up within. 20. *Armato milite.* "With armed soldiery." This story of the wooden horse was derived from the Odyssey, and from the Cyclic poets; but the skill with which Virgil has raised this idle fiction into importance is, as Symmons remarks, worthy of all praise.

21–25. *Est in conspectu Tenedos.* "There lies in view (of the Trojan land) Tenedos." The distance between this island and the mainland is only forty stadia, or a little more than four and a half miles.—*Notissima famâ.* Heyne refers these words to the reputation which the temple and worship of Apollo Smintheus procured for the island. The poet, however, would rather seem to have had in view the sentiments and opinions of later times, when the island had become conspicuous in the songs of the posthomeric bards. 22. *Dives opum.* Heyne also thinks that there is here a particular reference to the riches of the temple. The allusion, however, seems to be a more ... one, to the wealth of the inhabitants.—*Manebant.* Wagner

Nunc tantum sinus, et statio male fida carinis:
Huc se provecti deserto in litore condunt.
Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu:
Panduntur portæ; juvat ire, et Dorica castra
Desertosque videre locos litusque relictum.
Hic Dolopum manus, hic sævus tendebat Achilles;
Classibus hic locus; hic acie certare solebant.
Pars stupet innuptæ donum exitiale Minervæ,

places a comma after this word, but then *sinus* is brought very harshly into immediate apposition with *insula*. 23. *Nunc tantum sinus*, &c. "At present there is merely a bay there, and a faithless station for ships;" i. e. a station on the security of which no continued reliance can be placed. 25. *Nos abiisse rati*, &c. Supply the ellipsis as follows: *nos rati* sumus eos *abiisse*.—*Mycenas*. By synecdoche, for Greece in general:—the capital of the leader of the expedition being put for the whole country whence his forces came.

26–30. *Omnis Teucria*. "All Troy." Servius supplies *gens*; Heyne, *regio*. The former is preferable. The country itself was generally called after *Dardanus*; the people after *Teucer*, son of the river-god Scamander. 27. *Dorica castra*. "The Grecian camp." A more euphonious reading would have been *Doria castra*. Virgil here follows the later and posthomeric poets, in making *Dorica* equivalent to *Græca*. Homer calls the Greeks by the general name of *Achæi*, *Argivi*, and *Danai*, but never that of Dorians; and the reason is because the Doric race did not become a ruling power in Greece until eighty years after the fall of Troy, when they invaded the Peloponnesus along with the Heraclidæ. 29. *Dolopum*. The Dolopians are not mentioned by Homer among the forces of Achilles; still, however, as we learn from Eustathius, they formed part of his troops. They were under the sway of Peleus, and, as we have already remarked in a previous note, were led to the Trojan war by Phœnix. Virgil, in the conspicuous mention which he makes of them, appears to have followed some posthomeric legend.—*Tendebat*. "Lay encamped." Literally, "stretched their tents." Supply *tentoria*. There is an anachronism in *tendebat*. The Grecian troops at Troy were in huts, not in tents. 30. *Classibus locus*. The naval encampment. The Greeks, after landing, drew their vessels up on shore, and surrounded them on the land side with a rampart. *Classibus* properly denotes here the armaments of the several tribes and communities, as forming in the aggregate, the main fleet.—*Hic acie certare solebant*. "Here (the respective armies) were wont to contend in battle array." The common text has *acies*, but *acie* is much more elegant and spirited.

31–34. *Pars stupet*, &c. The horse, as pretendedly consecrated to Minerva, is here called the offering of (i. e. intended for) that goddess. Some critics think that *stupet* and *mirantur* are inconsistent with each other, but they forget that the poet does not mean to indicate contemporaneous, but successive emotions. The feeling of *stupid amazement* comes first, and then that of *active wonder* succeeds.—

Et molem mirantur equi: primusque Thymœtes
Duci intra muros hortatur, et arce locari;
Sive dolo, seu jam Trojæ sic fata ferebant.
At Capys, et quorum melior sententia menti,
Aut pelago Danaûm insidias, suspectaque dona,
Præcipitare jubent, subjectisque urere flammis;
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.
Primus ibi ante omnes, magnâ comitante catervâ,
Laocoon ardens summâ decurrit ab arce;
Et procul: O miseri! quæ tanta insania, cives?
Creditis avectos hostes? aut ulla putatis
Dona carere dolis Danaûm? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,

32. *Thymœtes.* Servius cites a legend to the following effect:—It had been predicted that a boy should be born on a certain day, who would prove the ruin of Troy. On the day fixed by this prophecy, both the wife of Thymœtes, and Hecuba, Priam's queen, were delivered of sons, and the monarch immediately thereupon ordered the wife and child of Thymœtes to be put to death, which was accordingly done. Hence Thymœtes, on the occasion mentioned in the text, was actuated in the advice which he gave by a desire of vengeance. 33. *Duci intra muros.* The infinitive *duci* is here put for *ut ducatur.* So *locari* for *ut locetur.* Virgil makes the Trojans display somewhat more wisdom than Homer ascribes to them on this occasion. With the former, they deliberate before the horse enters the city; with the latter, after it has reached the citadel. (*Odyss.* viii. 504. *seqq.*) Heyne thinks that *arx* means not the citadel itself, but the temple of Minerva in the citadel. The size of the horse, however, militates against such an idea. 34. *Dolo.* Consult note on line 32, relative to *Thymœtes.*

35–39. *Capys.* Already mentioned among the followers of Æneas, in book i. 183. The expressions *insidias Danaûm* and *suspecta dona* refer to the horse, which Capys and his party regarded as a mere piece of deceit on the part of the Greeks. 37. *Subjectisque.* We have retained this reading with Wagner, in place of *subjectisve,* which is adopted by Hunter, Voss, and others. The copulative is here perfectly correct, the proposition being twofold, either to destroy or bore through the horse, and the first part being subdivided into destruction by water and fire. 38. *Terebrare et tentare.* "To bore through and explore." *Tentare,* literally, *to make trial of,* is here elegantly used for *explorare.* 39. *Incertum.* "Wavering, fickle." Some are for destroying, others for preserving the horse.

40–49. *Primus ante omnes.* "First before all." Alluding to the crowd that followed him. 41. *Ardens.* "With impetuous zeal." 42. *Et procul.* "And while yet afar (exclaims)." 43. *Avectos.* "Have been wafted away," i. e. have sailed away to Greece. Supply *esse;* Observe that the rapid and vehement language of the speakers drops the auxiliary verb throughout. 44. *Sic notus Ulixes?* "Is Ulysses thus

Aut hæc in nostros fabricata est machina muros,
Inspectura domos, venturaque desuper urbi;
Aut aliquis latet error: equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus, inque feri curvam compagibus alvum
Contorsit. Stetit illa tremens, uteroque recusso
Insonuere cavæ gemitumque dedere cavernæ.
Et, si fata deûm, si mens non læva fuisset,
Impulerat ferro Argolicas fœdare latebras;
Trojaque nunc staret, Priamique arx alta maneres.

known to you? i. e. do you know so little of the deep and crafty character of Ulysses, as to suppose that he would allow such an opportunity as this to pass unimproved? 47. *Inspectura domos,* &c. "To command a view of our dwellings, and to come down from above upon our city." The idea is borrowed from some large military engine, or tower, which is filled with men and brought near to some city. They who are within this machine obtain first a view of the place from their high position, and then, by means of small bridges (*pontes*), descend upon the city walls. Somewhat in a similar way the armed men in the belly of the horse would descend upon the city of Troy. 48. *Aut aliquis latet error.* "Or else some other guile lurks within it." Observe the usage here of *aliquis* for *alius quis;* and of *error* for *fraus.* 49. *Et dona ferentes.* "Even when bringing gifts," i. e. unto the gods, or even when wearing the garb of religion. At the same time the words may be more widely interpreted.

51–56. *In feri curvam compagibus alvum.* "Against the belly of the beast bent out with its joined timbers," i. e. where the timbers, let into one another, imitated the curvature of a horse's side. 53. *Cavæ cavernæ.* The allusion is to the sound which the interior emitted *because* it was empty. Wagner, without any necessity, joins *cavæ* in construction with *insonuere,* "its caverns sent forth a hollow sound." 54. *Et si fata deûm,* &c. "And if the destinies of heaven had not been against us; if our own minds had not been infatuated," &c. Observe the zeugma in *læva,* which has one meaning as applied to *fata,* and another when referring to *mens.* 55. *Impulerat.* Heyne and others make this stand for *impulisset.* Hardly so, however. The indicative implies that he would certainly have impelled them to the step, had not the two causes just mentioned operated against him. On the other hand, *impulisset* is accompanied by an air of uncertainty;—*he might perhaps have impelled. Impulerat,* therefore, may be literally rendered, *he had impelled.*—*Fœdare.* A strong term. To *hack* and *hew.* and thus render an object all *unsightly* and *repulsive;* in other words, *fœdum aliquid facere.* 56. *Trojaque nunc staret,* &c. We have adopted *staret,* with Wagner, as far preferable to the common reading, *stares,* which makes a disagreeable jingle with *maneres.* Virgil evidently wrote *staret* to avoid this similarity of termination; and, besides, there is far more of feeling in the sudden change from the no-

Ecce! manus juvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant
Dardanidæ: qui se ignotum venientibus ultro,
Hoc ipsum ut strueret, Trojamque aperiret Achivis,
Obtulerat, fidens animi, atque in utrumque paratus,
Seu versare dolos, seu certæ occumbere morti.
Undique, visendi studio, Trojana juventus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaûm insidias, et crimine ab uno
Disce omnes.
Namque, ut conspectu, in medio, turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit;
Heu! quæ nunc tellus, inquit, quæ me æquora possunt
Accipere? aut quid jam misero mihi denique restat?
Cui neque apud Danaos usquam locus, et super ipsi

minative to the vocative. A similar passage occurs in *Æn.* vii. 684: "*Quos dives Anagnia pascit; Quos, Amasene pater.*"

57-64. *Manus revinctum.* "With his hands bound tightly." Literally "bound tightly as to his hands." *Manus* is the accusative of nearer definition. See on *Æn.* ix. 320. 59. *Qui se ignotum* &c. "Who had, of his own accord, presented himself, a total stranger, unto them coming up," i. e. had purposely thrown himself in their way. 60. *Hoc ipsum ut strueret.* "That he might bring about this very result," i. e. to be arrested by them and brought before Priam. The verb *struere* is here used as in the phrase *struere insidias.* 61. *Fidens animi.* "Resolute of spirit." A more poetical expression than *animo fidenti* would have been. 62. *Versare.* Equivalent here to *agitare* or *exercere*, "to put into active and unremitted operation." 63. *Visendi.* For *videndi* or *aspiciendi.* 64. *Circumfusa ruit.* "Pour tumultuously around." Equivalent, in fact, to *circumfunditur.*—*Certantque illudere capto.* "And vie with one another in insulting the captive." More literally "in heaping mockeries on him captured."

65-72 *Accipe nunc,* &c. Supply *auribus.*—*Crimine ab uno.* Equivalent, in fact, to *ab* (or *ex*) *scelere unius.* "From the wickedness of one of their number." 67. *Conspectu in medio.* Literally, "in the midst of their gaze," i. e. in the midst of the gazing crowd. —*Turbatus, inermis.* Observe the force imparted to the clause by the absence of the connective conjunction. 68. *Oculis circumspexit.* An expression beautifully graphic. We see Sinon looking slowly around him, and fixing his earnest gaze in succession on various parts of the surrounding group. Observe, also, the art of the poet in making the line a spondaic one, so that the cadence of the verse may be an echo to the sense. 70. *Quid mihi,* &c. Sinon means that the land is shut against him by the Trojans, while the sea is now equally forbidden to him, since it swarms with the vessels of the Greeks. 71. *Et super ipsi,* &c. "And, moreover, the Trojans themselves demand punishment," i. e. demand my life as an atonement for having been one of their

Dardanidæ infensi pœnas cum sanguine poscunt.
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus,
Quidve ferat; memoret, quæ sit fiducia capto.
Ille hæc, depositâ tandem formidine, fatur:
Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
Vera, inquit; neque me Argolicâ de gente negabo:
Hoc primum; nec, si miserum Fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod si forte tuas pervenit ad aures
Belidæ nomen Palamedis, et inclyta famâ

invaders. The expression *pœnas cum sanguine* is equivalent to *pœnas et sanguinem*, or *pœnas sanguineas.*

73-76. *Conversi animi.* Supply *sunt.* "Our feelings were completely changed." Compassion now took the place of hostile feelings. 74. *Cretus.* Supply *sit.—Quid ferat.* "What he may have to communicate." More literally, "what (account) he may bring (with him)."—*Memoret, quæ sit fiducia capto.* "To declare what ground of confidence there may be to him a captive," i. e. on what grounds he hopes for mercy, now that he is a captive in our hands; or, in other words, with what hope he had allowed himself to be made prisoner. *Memoret*, subaud. *ut*, depends upon *hortamur.* 76. *Ille hæc, depositâ tandem*, &c. Some critics object to this line, and remove it from the text, partly because it is wanting in several manuscripts, and partly because, as they think, the words *depositâ formidine* do not suit the bold and reckless character of Sinon; and, besides all this, the same line occurs elsewhere in the poem (iii. 612), and seems hardly needed, as we have *inquit* following in the 78th line. The second objection is of no force whatever, since *depositâ formidine*, like *turbatus*, in the 69th line, refers to a mere piece of acting on the part of Simon; but the other arguments against the admissibility of the verse in question have a considerable weight.

77-82. *Fuerit quodcumque.* "Whatever may be the result." 78. *Argolicâ de gente.* "Of Grecian race." Sinon's speech is composed with wonderful art. It begins, as Servius remarks, with truth and ends in falsehood. 79. *Hoc primum.* Supply *fatebor.* 81. *Fando aliquod si forte*, &c. *Aliquod nomen* may also be rendered by *any such name as.* The common text has *aliquid*, which must then be joined with *fando.* "If perchance, in the course of any conversation, the name," &c. Heinsius, however, and the best editors after him, read *aliquod*, from the best manuscripts, and join it in construction with *nomen*, giving this last the meaning of "mention," or "account."—*Fando* is equivalent to *narrando*, or *aliorum narratione.* 82. *Belidæ.* This patronymic, as coming from *Belus*, ought to have a short penult, *Belĭdæ.* But Ovid has *Belīde* (*Ep.* xiv. 73); and Statius, *Belīdæ fratres* (vi. 291). Priscian, besides, informs us that certain patronymics lengthen the penult contrary to rule, and among the examples of this that are mentioned by him we find *Belīdes.* Consult Index of Proper Names, for *Palamede*

Gloria; quem falsâ sub proditione Pelasgi
Insontem, infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent:
Illi me comitem, et consanguinitate propinquum
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolumis, regumque vigebat
Conciliis; et nos aliquod nomenque decusque
Gessimus: invidiâ postquam pellacis Ulixi
(Haud ignota loquor) superis concessit ab oris,
Afflictus vitam in tenebris luctuque trahebam,

83–87. *Falsâ sub proditione.* "Under a false charge of treachery." He was falsely charged by Ulysses with having been bribed to furnish supplies to the Trojans. 84. *Infando indicio.* "On wicked information," i. e. on information, or testimony, wickedly untrue. His condemnation was brought about by Ulysses, who hid a sum of money in his tent, and counterfeited a letter from him to Priam. The Greeks stoned Palamedes to death for his supposed treachery.—*Quia bella vetabat.* "Because he gave his opinion against the war." Sinon here introduces a falsehood of his own, in order that the Trojans, regarding Palamedes as having been friendly to them, might be the more inclined to feel compassion for his follower. 85. *Demisere neci.* For *ad necem.* Compare the phrase after which this is modelled, *demittere aliquem Orco*, in ver. 398. for *ad Orcum.*—*Cassum lumine.* Equivalent to *vita lumine privatum.* 86. *Illi me comitem,* &c. In imitation of the Homeric heroes, who were commonly attended by some humble relative, as a companion in arms; as, for example, Diomede by Sthenelus, and Achilles by Patroclus. 87. *In arma.* For *ad arma gerenda.*—*Primis ab annis.* Equivalent to *ab initio belli.* They who make it signify "from early youth," will find a difficulty in reconciling it with the "*dulces nati*" alluded to in ver. 138.

88–92. *Dum stabat regno incolumis.* "As long as he stood firm in regal power," i. e. as long as his regal authority, his power as one of the Grecian princes, remained unimpaired. Heyne finds something harsh in this mode of expression, but it is well defended by Wagner, who explains it by "*dum regia dignitas ei incolumis erat.*" With regard to the phraseology *stabat incolumis*, it may be remarked, that the prose form is generally *sto et incolumis sum;* the poetic, *sto incolumi.*—*Regumque vigebat conciliis.* "And had weight in the councils of the Grecian princes." Some read *regnum* instead of *regum*, but this appears to have arisen from a misconception of the meaning of *regno incolumis.* 89. *Et nos.* "I also:" plur. for sing. Or Sinon's companion may be included. 90. *Gessimus.* "Enjoyed." Literally, "bore."—*Pellacis.* "Wheedling." Servius explains this by "*per blanditias decipientis.*" It embraces not only the Homeric ποικιλομήτης, but also the other striking characteristic of Ulysses, his skill in the employment of bland and cajoling words, αἱμυλίοισι λόγοισι. 91. *Haud ignota.* "Things not unknown." A litotes for *bene nota.*—*Superis ab oris.* "From these regions of upper day." Literally, "from the upper regions."—*Concessit.* For *decessit.* 92. *In tenebris*

Et casum insontis mecum indignabar amici.
Nec tacui, demens: et me, fors si qua tulisset,
Si patrios unquam remeâssem victor ad Argos,
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulixes
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec, Calchante ministro,—
Sed quid ego hæc autem nequidquam ingrata revolvo?
Quidve moror, si omnes uno ordine habetis Achivos,

"In private," i. e. in the gloom of my own tent, shunning all converse with my fellow-men. Compare the explanation of Heyne: "*Inclusus domi, vitatis hominum conventibus.*"

94-99. *Demens.* "Fool that I was," i. e. in provoking the resentment of so powerful a chieftain as Ulysses.—*Fors si qua tulisset.* "If any chance should bring (such a result along with it)," i. e. should bring about such a result. 95. *Victor ad Argos.* Heyne thinks that this is too arrogantly said for a private soldier, and thinks that *in agros* would have been a better reading. In this, however, he follows the modern rather than the ancient manner of thinking and writing. To a Roman ear the expression *victor miles* presented nothing uncommon. 96. *Promisi me ultorem* "I promised myself as an avenger," i. e. I threatened that I would avenge his death. 97. *Hinc mihi prima mali labes,* &c. "Hence for me the first plague-spot of ruin. From this time forth Ulysses," &c. *Labes* is a strong term here. It is the *spot on the surface* that shows decay or corruption lurking beneath. It is thus explained in *Justin.* xvii. 1. Hæc *prima mali labes,* hoc *initium impendentis ruinæ* fuit. 98. *Terrere.* The historical infinitive for *terrebat.* So *spargere* and *quærere.*—*Voces ambiguas.* Dark, or ambiguously-worded rumours, tending to excite suspicion against Sinon.—*Quærere conscius arma.* "Conscious of guilt, he sought for the means of defending himself." We have followed here the explanation of Wunderlich. Heyne and Wagner make it mean, "communing with his accomplices," and then *arma* will denote "the means of ruining Sinon." This, however, is much less natural than the former.

100-104. *Donec Calchante ministro.* "Until, by means of Calchas, his (ready) tool." Calchas was the soothsayer of the Grecian host, and nothing of importance could be done without his having previously ascertained by divination the will of the gods. Sinon says just enough here to excite the curiosity of his auditors, and then breaks abruptly off. For a similar aposiopesis, see *Æn.* i. 135. 101. *Sed quid ego hæc autem,* &c. "But then, again, why do I, to no purpose, recall to mind these painful themes?" Some editors make *autem* redundant here. Others, such as Wagner, for example, give *autem* the force of *tandem.* Neither, however, appear to be correct. *Sed* denotes a direct opposition; *autem,* on the other hand, serves to distinguish and contrast, or marks a transition from one subject to another. 102. *Quidve moror, si omnes,* &c. "Or why do I delay you, if you regard all the Greeks in one and the same light, and if it be sufficient for you

Idque audire sat est? Jamdudum sumite pœnas;
Hoc Ithacus velit, et magno mercentur Atridæ.
  Tum vero ardemus scitari et quærere causas,
Ignari scelerum tantorum, artisque Pelasgæ.
Prosequitur pavitans, et ficto pectore fatur:
  Sæpe fugam Danai Trojâ cupiere relictâ
Moliri, et longo fessi discedere bello:
Fecissentque utinam! sæpe illos aspera ponti
Interclusit hiems, et terruit Auster euntes.
Præcipue, quum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.
Suspensi Eurypylum scitantem oracula Phœbi
Mittimus; isque adytis hæc tristia dicta reportat:

to hear this (namely, that they are Greeks)?" i. e. and it be sufficient for you, in forming your estimate of them, to know that they are Greeks. Compare the old saying, "know one, know all." We have adopted the punctuation of Wagner, which explains itself. The common text has a mark of interrogation after *moror;* and a new clause begins at *Si omnes.* 103. *Jamdudum.* "This very instant." A poetical usage, *jamdudum* being equivalent here to *quam primum.* The prose form of expression will be *jamdudum debebatis sumere pœnas.* 104. *Hoc Ithacus velit,* &c. Observe the force of the subjunctive: "This, if I know the men," &c. Ulysses is called *Ithacus,* as chieftain of Ithaca. Otherwise called *Ithacensis,* Ἰθακήσιος, &c. The line is imitated from *Hom. Il.* i. 255. Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες, Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ.

105–107. *Causas.* "The causes," or grounds on which his assertions are based. 106. *Scelerum tantorum.* "Of wickedness so great." Not dreaming that wickedness could go so far.—*Pelasgæ.* For *Grææ.* 107. *Ficto pectore.* "With guileful heart." Compare the explanation of Heyne, "*ad fraudem composito animo,* h. e. *subdole et fraudulenter.*"

108–115. *Moliri.* Here equivalent to *parare.* Literally, "to bestow labour upon." 110. *Fecissentque utinam!* "And would that they had done so!" Sinon wishes by this to convey the idea that, if they had done so, his present misfortunes would never have occurred. 111. *Euntes.* "When on the point of departing." The use of the present for the future participle is of rare occurrence in Virgil, and is only met with in the verb *eo.* On the other hand, we have but two instances of the use of *iturus* by the poet, namely, *Æn.* vi. 680. 758. (*Wagner, Quæst. Virg.* xxxix. 2.) 112. *Præcipue, quum jam,* &c. Observe the art of Sinon in merely making this slight allusion to the horse, in order to excite the curiosity of the Trojans.—*Trabibus acernis.* In ver. 16 it was *sectâ abiete.* 114. *Suspensi,* "Doubtful what to do."—*Eurypylum.* A Grecian hero, mentioned by Homer, *Il.* ii. 734. and elsewhere.—*Scitantem.* We have adopted this reading, with Wagner and Jahn, as more elegant than *scitatum,* the lection of the ordinary text, and as resting also on the authority of numerous manuscripts. Wagner, who adduces many similar instances from other writers, ex-

Sanguine placâstis ventos, et virgine cæsâ,
Quum primum Iliacas, Danai, venistis ad oras:
Sanguine quærendi reditus, animâque, litandum
Argolicâ. Vulgi quæ vox ut venit ad aures,
Obstupuere animis, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quæ sint ea numina divûm,
Flagitat. Et mihi jam multi crudele canebant
Artificis scelus, et taciti ventura videbant.
Bis quinos silet ille dies, tectusque recusat
Prodere voce suâ quemquam, aut opponere morti.
Vix tandem, magnis Ithaci clamoribus actus,
Composito rumpit vocem, et me destinat aræ.

plains *mittimus Eurypylum scitantem*, by "*mittimus Eurypylum, isque scitatur.*"

116-121. *Sanguine et virgine cæsâ.* "By blood and a virgin slain," i. e. by the blood of a virgin slain. Alluding to the sacrifice of Iphigenia at Aulis. (Consult Index of Proper Names.) Virgil here deviates from the common account, which makes the daughter of Agamemnon to have been carried off by Diana, and a hind to have been substituted by the goddess. 117. *Quum primum Iliacas*, &c. A mere general allusion to the commencement of the war; not meaning that the maiden was sacrificed after the Grecian fleet had reached the coast of Asia. The scene of the fable was laid at Aulis in Greece. 118. *Reditus.* The plural is used as referring to the return of the chieftains to their several homes in Greece.—*Animâque litandum Argolicâ.* The full form is, *vobis litandum est deos*, "you must propitiate the gods." *Litare* is "to propitiate," or "appease by sacrifices," and is analogous to the Greek *καλλιερεῖν*. 121. *Cui fata parent.* We may suppose *metuentium*, or some equivalent form, to be understood before *cui*, though there is, in truth, no actual necessity for this. With *parent*, supply *hoc*, as referring to the *animâ litandum Argolicâ*; unless, indeed, the true reading be *paret* in the singular, to which, as well as to *poscat*, the nominative is *Apollo.*

123–131. *Quæ sint ea numina*, &c. "He demands (of him) what this will of the gods may be," i. e. the will or pleasure of the gods, as shadowed forth by the response of the oracle. 124. *Crudele canebant artificis scelus.* "Foretold unto me the cruel wickedness of the artful plotter," i. e. the cruel plot which the artful Ulysses was maturing. 125. *Et taciti ventura videbant.* "And though silent, saw the things about to come," i. e. saw plainly what my fate would be. *Taciti* is here equivalent to *apud se*, or *secum*; and *multi* must clearly be repeated. 126. *Quinos.* For *quinque.* The poets disregard very commonly the distinction between distributive and cardinal numerals, and use the former, as in the present instance, for the latter.—*Tectusque.* "And dissembling." *Tectus* occurs frequently in this same sense in Cicero, and hence Ernesti explains it by "*qui occultat concilia, negotia; dissimulat.* (*Clav. Cic. s. v.*) 127. *Prodere voce suâ.* "To name.

Assensere omnes; et, quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.
Jamque dies infanda aderat; mihi sacra parari,
Et salsæ fruges, et circum tempora vittæ.
Eripui, fateor, leto me, et vincula rupi;
Limosoque lacu per noctem obscurus in ulvâ
Delitui, dum vela darent, si forte dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos, exoptatumque parentem;
Quos illi fors ad pœnas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te, per superos, et conscia numina veri,
Per, si qua est, quæ restet adhuc mortalibus usquam,
Intemerata fides, oro, miserere laborum

Literally, "to indicate by his voice." 130. *Composito.* "In accordance with previous compact." Put for *ex* or *de composito.* 131. *Conversa tulere.* Either simply for *converterunt;* or rather for *converti voluerunt,* "they were ready to turn to the ruin of another."

132–133. *Parari.* The historical infinitive. 133. *Salsæ fruges* The *mola salsa,* or sacrificial cake, made of roasted barley-meal bruised and mixed with salt. Voss (*ad Eclog.* p. 429.) informs us that the *salsæ fruges* or *mola salsa* of the Romans was different from the *οὐλοχύται* of the Greeks. Virgil here ascribes to the Greeks the ceremonies that were observed at sacrifices among the Romans, a practice quite common to him. This *mola salsa* was sprinkled on the head of the victim before it was slain. Hence the verb *immolare.*—*Vittæ.* Not only was the victim adorned with garlands, but the persons offering the sacrifice generally wore them around their heads, and sometimes also carried them in their hands. The reference here is to those intended for the victim.

134–144. *Vincula.* "My bonds." The reference is, not to the *vittæ,* as some suppose, but to the bonds by which, as a victim, he would be kept fettered until the day of sacrifice. 136. *Dum vela darent,* &c. "Until they should give their sails (to the wind), if haply they intended to give them." We have followed the punctuation of the editions before that of Heyne appeared. This editor, who suspects that the words *si forte dedissent* form a spurious completion of an imperfect line, punctuates as follows: *dum vela, darent si forte, dedissent.* The old pointing, however, is far superior in melody, and, besides this, *dedissent,* is here put for *daturi essent,* the pluperfect subjunctive frequently taking the place of the periphrastic future, as Wagner has shown, in both prose and poetry. 139. *Fors.* For *forsan.* Observe the force of *reposcent,* "to demand in the place of another," analogous to *ἀνταιτεῖν.* 140. *Piabunt.* Here equivalent to *expiabunt,* which itself takes the place of *ulciscentur* or *punient.* 141. *Quod te oro.* "I entreat thee, therefore." *Quod* is literally, "on account of which," being in the accusative, and governed by *propter* understood.—*Conscia veri.* "Conscious of the truth," i. e. witnesses of the truth of my words. 142. *Per, si qua est,* &c. An elliptical expression. The

Tantorum; miserere animi non digna ferentis.
His lacrimis vitam damus, et miserescimus ultro.
Ipse viro primus manicas atque arta levari
Vincla jubet Priamus, dictisque ita fatur amicis:
Quisquis es, amissos hinc jam obliviscere Graios;
Noster eris, mihique hæc edissere vera roganti.
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quæ religio? aut quæ machina belli?
Dixerat. Ille, dolis instructus et arte Pelasgâ,
Sustulit exutas vinclis ad sidera palmas:
Vos, æterni ignes, et non violabile vestrûm
Testor numen, ait; vos, aræ, ensesque nefandi,
Quos fugi, vittæque deûm, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere jura,
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt; teneor patriæ nec legibus ullis.

full form would be as follows: *per intemeratam fidem, si qua intemerata fides est, quæ restet adhuc usquam mortalibus.* "By pure regard for what is just and right, if there is any pure regard, &c. that may still, as yet, remain," &c. Heyne makes *fides* equivalent here to "*justi rectique observantia.*"

145-151. *Ultro.* "Readily." Equivalent, as Heyne remarks, to "*facili promptoque animo.*" 146. *Arta vincula.* "Close confining cords," with which the shepherds had tied his arms behind his back. *Arta* is the old form for *arcta.—Levari.* This verb properly means *to loosen* or *lighten*; here, however, *to remove.* 150. *Quo.* Subaud. *consilio.* "With what view." 151. *Quæ religio?* &c. The meaning of these two last interrogations, more freely expressed, is as follows: Is it a religious offering, or some engine of war? If the former, what motive of religion prompted such an offering? If the latter, what kind of engine is it?

154-161. *Vos, æterni ignes,* &c. This is plainly an invocation of the sun, moon, and the other heavenly bodies, to which it was usual to appeal on any solemn occasion. Compare *Æn.* iii. 599. Markland, however, prefers to read *Vestæ* instead of *vestrûm*; inasmuch as that goddess was held in great veneration at Troy, and *her fires* were kept constantly burning in the citadel. See below, ver. 296. In this case, however, Sinon would have stretched forth his hands in that direction, and not raised them *ad sidera.—Non violabile.* "Inviolable," i. e. not to be outraged by perjury without condign punishment. 155. *Ensesque nefandi.* Alluding to the knife of sacrifice, the plural being put for the singular in order to give more intensity to the expression. 157. *Sacrata resolvere jura.* A Græcism. "To undo the sacred rights of citizenship which bound me to the Greeks." With *fas* understand *sit.* Sinon makes this adjuration lest he should be reputed a traitor to his country. He conceives himself now released from all obligations to his native land, and free, therefore, to disclose all the secrets of his countrymen. 159. *Si qua tegunt.* "If any such

Tu modo promissis maneas, servataque serves
Troja fidem, si vera feram, si magna rependam.
Omnis spes Danaûm, et cœpti fiducia belli,
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim, scelerumque inventor Ulixes,
Fatale aggressi sacrato avellere templo
Palladium, cæsis summæ custodibus arcis,
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi divæ contingere vittas:
Ex illo fluere ac retro sublapsa referri
Spes Danaûm, fractæ vires, aversa deæ mens.
Nec dubiis ea signa dedit Tritonia monstris.

they keep concealed." Observe the force of the indicative *tegunt* with *si*, implying that the Greeks do conceal certain secrets, so that *omnia si qua tegunt* is in fact equivalent to *omnia arcana.* 160. *Promissis maneas.* "Remain (stedfast) in thy promises." Compare the Greek ἐμμένειν τοῖς εἰρημένοις.—*Servataque serves fidem.* "And having been preserved (by me from ruin), preserve (unto me) thy plighted faith." *Servata* refers to the revelations which he is about to make. 161. *Si magna rependam.* "If I make thee an abundant return," i. e. repay thy kindness richly. Literally, "if I pay thee back largely."

162-168. *Cœpti fiducia belli.* "Their confidence in the war begun (by them)," i. e. their firm hope of a favourable issue to the war which they had undertaken. *Fiducia* is equivalent here to *spes certa.* 163. *Palladis auxiliis semper stetit.* "Ever rested on the powerful aid of Minerva." Observe the force of the plural in *auxiliis.*—*Impius ex quo Tydides,* &c. Observe the peculiar force of the two particles *sed enim* in juxtaposition. "*Sed* ex quo Diomedes et Ulixes (hi *enim* tanti sceleris auctores erant) aggressi," &c. With *ex quo* supply *tempore.* Diomede is called "*impius*" from his having been the more prominent of the two in bearing off the Palladium; and Ulysses, "*inventor scelerum,*" from his having been the chief contriver of the scheme. 165. *Fatale Palladium.* The Palladium was a statue of Minerva, preserved in a temple in the citadel of Troy, and on the retaining of which the safety of the city depended. It is here called *fatale,* because "fated" to be the cause of either the destruction or safety of Troy. It was carried off by Diomede and Ulysses, who secretly penetrated into the city for that purpose. 167. *Manibusque cruentis.* See on ver. 719. *infra.* 168. *Virgineas divæ vittas.* "The virgin-fillets of the goddess," i. e. the fillets of the virgin-goddess. The fillets here stand for the person or statue itself of the goddess, which was not to be touched by unholy or polluted hands.

169-175. *Fluere.* Infinitive for indicative, and here put for *diffluere;* literally, "to flow or melt away in every direction." The literal force of *sublapsa* is, "having slipped or slid gradually." 170. *Aversa.* "Was estranged." Supply *est.* 171. *Nec dubiis ea signa,* &c. "Nor did Tritonia give indications of this by means of doubtful prodigies," i. e. prodigies, the import of which could in any way be misunderstood.

Vix positum castris simulacrum: arsere coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit; terque ipsa solo, mirabile dictu!
Emicuit, parmamque ferens, hastamque trementem.
Extemplo tentanda fugâ canit æquora Calchas;
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum avexere carinis.
Et nunc, quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagoque remenso
Improvisi aderunt: ita digerit omina Calchas.

Literally, "nor did Tritonia give these indications."—*Tritonia* is an appellation of Minerva, for an explanation of which, consult Index of Proper Names. 173. *Luminibus arrectis.* "From the widely-distended (or staring) eyes of the statue;" denoting fierce indignation at the outrage that had been perpetrated. We have placed a colon, with Wagner, after *simulacrum*, which saves the necessity of supplying the English adverb "when" in translating *arsere coruscæ*, &c. 175. *Emicuit.* Put for *exsiluit*, but conveying, also, the idea of gleaming or flashing on the view as she leaped up. Strabo affirms that the Palladium represented Minerva *sitting*, in which case, the miracle would be more remarkable.

176-179. *Tentanda fugâ*, &c. The Greeks, according to Calchas, must all go back to their native land, taking the Palladium along with them, and must take the auspices anew on the soil of Greece. They are then to return to the Trojan shores, bringing the statue back with them again. Sinon adds, that the home-voyage has in all probability already begun. The key to the whole passage, therefore, is to be found in *avexere*, which does not denote any previous voyage, but one just commenced. 178. *Omina ni repetant*, &c. Virgil has here ingrafted a Roman custom on a Grecian story. According to Servius and Pomponius, if anything of evil omen had occurred, the Roman commanders were wont to return home and take the auspices anew. If they were far from Rome, they set apart for this purpose a portion of the country which was the seat of war, and called it the Roman territory.

180-182. *Et nunc, quod patrias*, &c. "And now, that they have sought," &c i. e. and now that their homeward voyage has been commenced. *Quod* is here equivalent to *quod attinet ad id, quod.* 181. *Parant.* "They intend to prepare." For *paraturi sunt.* The full form of expression, showing more clearly the true force of *parant*, would be as follows: *Et quod nunc petiere Mycenas, id eo consilio factum est, ut arma deosque parent.* 182. *Digerit omina.* "Interprets the omens," i. e. those afforded by the Palladium. *Digerere* properly signifies "to arrange in order." Calchas, therefore, first arranges and classifies the different omens proceeding from the appearance and movements of the statue, and then deduces a general meaning from them.

Hanc pro Palladio, moniti, pro numine læso,
Effigiem statuere; nefas quæ triste piaret.
Hanc tamen immensam Calchas attollere molem
Roboribus textis, cœloque educere, jussit;
Ne recipi portis, aut duci in mœnia possit,
Neu populum antiquâ sub religione tueri.
Nam, si vestra manus violâsset dona Minervæ,
Tum magnum exitium, quod dî prius omen in ipsum
Convertant! Priami imperio Phrygibusque futurum:
Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiam magno Pelopea ad mœnia bello
Venturam, et nostros ea fata manere nepotes.
 Talibus insidiis prejurique arte Sinonis,
Credita res; captique dolis lacrimisque coactis

183-188. *Hanc pro Palladio*, &c. "Warned (by him so to do), they have placed here this figure in lieu of the Palladium." *Effigiem* refers to the horse, and *numine* is put for *signo numinis*. 186. *Roboribus textis*. "With strong interlacing timbers." Literally, "with interwoven timbers." *Texere* is a favourite word with the poets in describing the operation of building.—*Educere*. "To raise it." Literally, "to lead it forth." 188. *Antiquâ sub religione*. "Under the same religious influence with which the ancient Palladium was invested." See on ver. 163. The meaning is, that the horse would prove a new Palladium, if received within the walls of Troy.

189-194. *Nam si vestra manus*, &c. The whole drift of Sinon's speech is this:—The Greeks, O Trojans, have left this horse here, in the hope that it may prove a snare to you, and that you may be induced to violate it with fire or sword, since such violation will bring down on you the vengeance of Minerva, and the anger of the goddess will then be transferred from them unto yourselves. On the other hand, they are afraid that you may draw it within your city, and thus find in it a second Palladium; and, therefore, they have made it so large of size as not to be capable of being admitted within your gates. 190. *Quod di prius omen*, &c. "An omen which may the gods rather turn on the seer himself," i. e. on Calchas. 191. *Futurum*. Supply *esse*. This infinitive depends on *dixit*, which is implied in *jussit* that precedes. —*Ultro Asiam magno*, &c. "That Asia, of its own accord, would come in mighty war unto the walls of Pelops, and that these destinies await our descendants." By "Asia" is meant *Troy*, as being a city of Asia. *Ultro* is properly, "unprovoked." According to Wagner, this adverb was originally the same in force with the Greek περαιόθεν, and is properly said of a foe coming from a distant quarter (*ex ulteriore loco*), and bringing war. Hence arise such phrases as *ultro petere aliquem, ultro lacessere, ultro accusare*, and the like. (*Quæst. Virg.* xvii. 2.) 193. In *Pelopea mœnia*, the reference is nominally to *Argos* and *Mycenæ*, but in reality to *all Greece*. *Pelopea* is put for the more common form *Pelopeïa*.

195-198. *Insidiis*. "Treachery." 196. *Res*. "The whole affair,"

Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.
Hic aliud majus miseris multoque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,
Sollemnes taurum ingentem mactabat ad aras.
Ecce autem gemini a Tenedo, tranquilla per alta,
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt:
Pectora quorum inter fluctus arrecta jubæque
Sanguineæ exsuperant undas; pars cetera pontum

i. e. as related by him.—*Captique.* "And we were ensnared." Supply *sumus.* 197. *Larissæus.* Equivalent here to *Thessalus.* This is not, however, very correct usage. Larissa, it is true, was a city of Thessaly, and Achilles came from Thessaly, so that "Larissæan," in one sense, will be the same as "Thessalian;" but then Larissa was not under the sway of Achilles; on the contrary, at the period of the Trojan war it was inhabited by Pelasgi, who were allies of the Trojans. (*Hom. Il.* ii. 840.)—*Mille carinæ.* A round number, not intended to be closely accurate. The Homeric catalogue gives 1186 ships.

199–202. *Hic aliud majus,* &c. Supply *prodigium* or *spectaculum.* 200. *Objicitur.* Scilicet, *oculis.* "Is presented to our view."—*Improvida.* "Unprepared (for such a scene)," i. e. completely taken by surprise. Wagner makes *improvida pectora* equivalent to "*Trojanos credulos, et a Græcorum dolo sibi non caventes,*" which is justly condemned by Weichert. 201. *Ductus Neptuno sorte,*" &c. "Chosen by lot (to act) as priest to Neptune." Laocoon was properly a priest to Apollo; here, however, he is chosen to supply for a time the place of priest to Neptune, some sudden vacancy having probably occurred. In all such cases the choice is made by lot. 202. *Sollemnes ad aras.* "At the solemn altars," i. e. at the altars where solemn sacrifices were wont to be made.—*Mactabat.* Servius says that he sacrificed to Neptune, in order that shipwreck might overtake the Greeks. More probably, however, Virgil means it as a thank-offering to the god of the sea, for having, in conjunction with the other great deities, freed Troy from its long-protracted siege.

203–208. *Per alta.* Supply *maria.* 205. *Incumbunt pelago.* "Lie upon the deep." Their frames are seen resting, as it were, upon the surface of the waters. *Pariter* is equivalent here to *pari conatu,* or *uterque conjunctim.* 206. *Pectora quorum,* &c. "Their breasts, erect amid the waves," &c., i. e. they swim with their head and breast raised above the waters, the former having a species of bloody crest. Some commentators understand *jubæ* literally, as indicating a kind of hair, of a ruddy or tawny colour. It is, however, a mere poetic image. The ancients speak of *bearded* serpents, of serpents with hair and manes, of all which modern science knows nothing. 207. *Pars cetera pontum,* &c. "The rest of their body sweeps the sea behind." The idea in *legit* is borrowed from an object's passing lightly over any surface.

Pone legit, sinuantque immensa volumine terga.
Fit sonitus spumante salo. Jamque arva tenebant,
Ardentesque oculos suffecti sanguine et igni,
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exsangues. Illi agmine certo
Laocoonta petunt; et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus:
Post, ipsum, auxilio subeuntem ac tela ferentem,
Corripiunt, spirisque ligant ingentibus; et jam,
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno;
Clamores simul horrendos ad sidera tollit:
Qualis mugitus, fugit quum saucius aram
Taurus, et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones
Effugiunt, sævæque petunt Tritonidis arcem,

208. *Sinuant.* Understand, *se.* "Their immense backs coil themselves in folds."

209–211. *Fit sonitus spumante salo.* "A loud noise is made by the foaming sea," i. e. by the sea as they lash it into foam. We have removed the comma after *sonitus*, and have thus made *salo* the ablative of the instrument. This is far more forcible than the ablative absolute, which becomes the construction when the comma is retained. *Arva tenebant.* "They were holding possession of the shores," i. e. they had just reached the shores. *Arva* for *litora.* The imperfect is very graphic here, and describes an action as having just commenced, and beginning to go on. 210. *Ardentesque oculos suffecti.* "As to their burning eyes." See on *Æn.* i. 230. 211. *Sibila ora.* "Their hissing heads." So *Georg.* iii. 421. *Sibila colla.—Linguis vibrantibus.* "With rapidly-brandished tongues." More freely, "quivering." *Vibrantibus* admirably expresses the peculiarly rapid motion of the tongue of the serpent. Compare *Val. Flac.* i. 61. "*Draco multifidas linguas vibrans.*"

212–224. *Agmine certo.* "In steady course." *Exquisitâ Latinitate,* observes Heyne, *pro,* "uterque simul destinato in eum lapsu." Compare *Georg.* iii. 423. 218. *Bis collo squamea circum,* &c. Literally, "twice having been given as to their scaly backs unto his neck round about." *Collo* is the dative. The serpents encircle him twice around the middle, twice around the neck, and then rear their heads on high. 220. *Nodos.* The *knotted* folds of the serpents. 221. *Vittas.* The *fillets,* which he wore as priest. These were wont to be regarded as peculiarly sacred and inviolable. 223. *Qualis mugitus, fugit,* &c. The full form of expression will be, "*quales mugitus taurus tollit, quum fugit saucius,*" &c.

225–227. *Delubra ad summa.* Referring to the temple of Minerva in the citadel. Hence the citadel itself is called, "*Tritonidis arcem.*"

Sub pedibusque deæ, clypeique sub orbe, teguntur.
Tum vero tremefacta novus per pectora cunctis
Insinuat pavor; et scelus expendisse merentem
Laocoonta ferunt, sacrum qui cuspide robur
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque divæ
Numina, conclamant.
Dividimus muros, et mœnia pandimus urbis.
Accingunt omnes operi, pedibusque rotarum

227. *Deæ.* Not the *Palladium*, for that had been carried off, but another statue of the goddess. Heyne thinks that Virgil conceived the idea in the text from the circumstance of Minerva's statues having sometimes a serpent represented at their feet. An enduring celebrity has been gained for the story of Laocoon from its forming the subject of one of the most remarkable groups in sculpture which time has spared us. This superb work of art originally decorated the baths of Titus, among the ruins of which it was found in 1506. As Virgil's priest was habited in his robes during the exercise of his priestly functions, and the group under consideration is entirely naked, it is most probable that the poet and artist drew each from a common source, and treated the subject in the way best adapted to the different arts they exercised: the sculptor's object being concentration of effect; the poet's, amplification and brilliant description. Pliny has described the original group, which he states to have been the joint production of three celebrated artists, who seem to have flourished between the times of Phidias and Praxiteles. Compare *N. H.* xxxiv. 8. xxxvi.

229–234. *Cunctis insinuat.* Supply *se.* 230. *Qui læserit.* "Because," or "since he has violated." Observe the force of the relative with the subjunctive. 231. *Tergo.* To be taken here in an extended sense for *corpori.* According to lines 50, 51 of this book, Laocoon struck with his spear the "*latus*" and "*curvam alvum*," so that *tergo* here cannot be rendered in its literal sense. There is an ellipsis of *equi.* 232. *Ad sedes.* To the temple of Minerva, there to take the place of the Palladium.—*Divæ* belongs to *sedes* as well as to *numina*—*Oranda.* For *exoranda.* 234. *Dividimus muros,* &c. "We cleave a passage through the walls, and lay open the defences of our city." Literally, "we divide the walls." Servius, and almost all the commentators after him, including even Heyne, make *muros* refer to the city-walls, and *mœnia* to those of the private dwellings within the walls, and which obstructed the route of the horse. Nothing can be more incorrect, nor in worse taste. *Muros* are the walls that surround the city; *mœnia*, the parapets, battlements, and fortified parts of the wall generally. In other words, *mœnia* denote the defences or bulwarks of the city. *Cæs. B. C.* ii. 16. *Cum pæne inædificata in* muris *ab exercitu nostro* mœnia *viderentur.* The horse stood near the Scæan gate: as, however, this was too small to admit it, the walls were opened for the purpose.

235–245. *Rotarum lapsus.* "Gliding rollers." Literally, "the gliding of rollers." The reference is to cylindrical rollers. *Rotarum*

Subjiciunt lapsus, et stuppea vincula collo
Intendunt. Scandit fatalis machina muros,
Fœta armis. Pueri circum, innuptæque puellæ,
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediæque minans illabitur urbi.
O patria! O divûm domus Ilium! et inclyta bello
Mœnia Dardanidûm! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedere.
Instamus tamen, immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora, dei jussu non umquam credita Teucris.
Nos delubra deûm miseri, quibus ultimus esset
Ille dies, festâ velamus fronde per urbem.
Vertitur interea cœlum, et ruit oceano Nox,

here is commonly but incorrectly rendered "wheels." 236. *Stuppea vincula.* "Hempen bands," or ropes. 237. *Scandit.* "Passes over," i. e. comes within. *Scandit* is a very graphic term to express the slow motion of the ponderous machine, which advanced, as it were, step by step. 238. *Fœta armis.* "Teeming with arms," i. e. armed warriors. 240. *Urbi.* Some join this with *minans,* which gives a feeble meaning. 241. *Divûm domus.* "Home of the gods." Alluding to the numerous temples that graced the city, and the frequent rites celebrated there. Servius informs us that this line is borrowed from Ennius. 242. *Quater ipso in limine,* &c. It was thought a bad omen to touch the threshold either in entering or coming out. As in the present case, however, it was impossible for such a fabric as the horse not to touch the threshold of the gate or entrance, the evil omen consisted in its stopping four times on the very threshold itself.

246–253. *Fatis aperit futuris ora.* "Opens her lips for our coming destiny," i. e. to disclose unto us our approaching ruin. Literally, "for our fates about to be." 247. *Dei.* Referring to Apollo. Consult Index of Proper Names, *s. v. Cassandra.* 248. *Quibus ultimus esset,* &c. "Since that was to be our last day," i. e. of national existence. These words are explanatory of *miseri,* showing why they were truly deserving of that appellation; and hence *qui,* as stating the cause or reason, takes *esset* in the subjunctive mood. 249. *Velamus.* "Deck." *Velo* is the proper verb on such occasions, and means to hang thickly with crowns and garlands, so as almost to *veil* the shrine or temple from the view. 250. *Vertitur interea cœlum,* &c. "Meanwhile the sky changes, and night advances rapidly from the Ocean." *Vertitur* is here used in a kind of middle sense. According to the popular belief of antiquity, the sky was divided into two hemispheres, one of day, the other of night, which continually succeeded each other. The hemisphere of darkness is now coming up, and Night in her chariot travels up along with it from the eastern ocean. *Ovid. Met.* iv. 92. *Lux Præcipitatur aquis, et aquis nox exit ab isdem.* The words *Vertitur*

Involvens umbra magnâ terramque polumque,
Myrmidonumque dolos: fusi per mœnia Teucri
Conticuere; sopor fessos complectitur artus.
  Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia lunæ
Litora nota petens, flammas quum regia puppis
Extulerat; fatisque deûm defensus iniquis,
Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon: illos patefactus ad auras
Reddit equus, lætique cavo se robore promunt
Tisandrus Sthenelusque duces, et dirus Ulixes,
Demissum lapsi per funem, Acamasque, Thoasque,

interea cœlum are borrowed from Ennius. 252. *Myrmidonum.* Put for the *Greeks* generally.—*Fusi per mœnia.* "Scattered throughout the city." *Mœnia,* the defences of the city, are here taken by Synecdoche, as the most important part, for the city itself.

254–256. *Argiva phalanx.* "The Grecian host." Heyne applies *phalanx* here to the fleet; it is better, however, to refer it, with Wagner, to the troops themselves.—*Instructis navibus ibat.* "Began to move in their marshalled vessels," i. e. all prepared and ready for advancing. *Ibat* is connected virtually with *flammas quum regia puppis extulerat.* The fleet began to move *after* the royal galley had raised a torch as the signal for departure. We have altered the common pointing in accordance with this, changing the colon after *petens* into a comma, and we have placed a semicolon after *extulerat,* to show that the force of *quum* does not extend to *laxat,* but that a new clause commences with *fatisque.* 255. *Tacitæ per amica,* &c. "Amid the friendly silence of the quiet moon," i. e. of the quiet night. The poet connects the idea of silence by a beautiful image with the moon herself. The ancients had a tradition that Troy was taken at the full moon. That the moon was shining at the time appears also from line 340 of this book. Those commentators, therefore, are altogether wrong, who make *silentia lunæ* mean the absence of the moon. 256. *Regia puppis.* The vessel of Agamemnon.

257–267. *Fatisque deûm defensus iniquis,* &c. "And Sinon shielded (from discovery) by the partial decrees of heaven," &c. Observe the zeugma in *laxat,* which verb, when construed with *Danaos,* becomes equivalent to *liberat,* or *emittit.* Heyne and many other commentators give *defensus* the force of *servatus,* and make it refer to Sinon's having been preserved from death by the clemency of Priam and the Trojans. The interpretation, however, which we have assigned to it is much more natural. 260. *Se promunt.* "Issue." 261. *Tisandrus.* We have adopted here the reading of the Palatine manuscript. The common text has *Thessandrus.* But Thessandrus, or, more correctly, Thessander, the son of Polynices and Argia, had fallen in battle, by the hand of Telephus, at the commencement of the war. 262. *Demissum lapsi per funem.* The size of the horse may be inferred from this. Servius, in his comments on *Æn.* ii. 150, gravely informs us, on the authority of certain authors whom he does not name, that the Trojan horse was

Pelidesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeus.
Invadunt urbem somno vinoque sepultam;
Cæduntur vigiles, portisque patentibus omnes
Accipiunt socios, atque agmina conscia jungunt.
  Tempus erat, quo prima quies mortalibus ægris
Incipit, et dono divûm gratissima serpit:
In somnis, ecce! ante oculos mœstissimus Hector
Visus adesse mihi, largosque effundere fletus;
Raptatus bigis ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaûm Phrygios jaculatus puppibus ignes!

120 (he does not say whether feet or cubits) long, and 30 broad; and that its tail, knees, and eyes moved!—*Acamasque, Thoasque*, &c. From a passage in Athenæus (xiii. 9), it appears probable, remarks Symmons, that Virgil derived his list of heroes on this occasion from Sacadas, a poet of Argos, who wrote on the subject of the taking of Troy. 263. *Primus.* "The first that descended." 264. *Doli fabricator.* "The fabricator of the fraud," i. e. the maker of the horse. Its invention was ascribed to Ulysses, under the guidance of Minerva. Pliny seems to identify the Trojan horse with the invention of the battering-ram in *N. H.* vii. 56. *Equum, qui nunc Aries appellatur, in muralibus machinis Epeum ad Trojam invenisse dicunt.* 265. *Somno vinoque sepultam.* The result of the festivities of the evening. Compare ver. 249. 267. *Agmina conscia.* "The conscious bands," i. e. well aware of what was doing.

268-273. *Mortalibus ægris.* "For wretched mortals." Burmann makes *ægris* here to have the meaning of "wearied." This, however, is too prosaic. Compare *Sil. Ital.* iv. 794: "*Heu primæ scelerum causæ mortalibus ægris, Naturam nescire deûm.*" 269. Observe the force of *serpit*, as denoting the gentle influence of sleep *creeping* over the frame. 272. *Raptatus bigis ut quondam*, &c. The full expression, in plainer language, would be, "*visus est adstare sic, ut quondam videbatur, cum raptatus erat*," &c. Consult notes on book i. 483. 273. *Trajectus lora.* "Pierced as to the thongs." A Græcism, of which many like instances have been already noticed.

274-280. *Qualis erat!* "What was his appearance! i. e. what an appearance did he present! 275. *Redit.* The present, not the contracted perfect for *rediit*, as is shown by the scanning, for the contracted *it* would have been long. The poet uses the present tense, to bring the past more vividly before the eyes.—*Exuvias indutus Achilli.* "Arrayed in the spoils of Achilles," i. e. which he had won from Patroclus, whom he slew in fight. The Grecian warrior had appeared in the arms of Achilles, and had spread terror among the Trojans, who believed for a while that it was the hero himself. Consult Index of Proper Names. 276 *Vel Danaûm Phrygios*, &c. The allusion is to the battles at the

Squalentem barbam, et concretos sanguine crines,
Vulneraque illa gerens, quæ circum plurima muros
Accepit patrios. Ultro flens ipse videbar
Compellare virum, et mœstas expromere voces:
O lux Dardaniæ! spes O fidissima Teucrûm!
Quæ tantæ tenuere moræ? quibus Hector ab oris
Expectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores,
Defessi aspicimus! quæ causa indigna serenos
Fœdavit vultus? aut cur hæc vulnera cerno?
Ille nihil; nec me quærentem vana moratur:
Sed graviter gemitus imo de pectore ducens,
Heu! fuge, nate deâ, teque his, ait, eripe flammis.
Hostis habet muros; ruit alto a culmine Troja.

ships, as described in the Iliad (books xiii. and xv.), when the victorious Trojans set fire to the vessels of the Greeks: *τοὶ δ' ἔμβαλον ἀκάματον πῦρ Νηῒ θοῇ.* 278. *Gerens.* "Displaying to the view." More literally "bearing (on his person)." 279. *Accepit.* The reference is not to wounds received in battle, but to lacerations when dragged along the ground by the chariot of Achilles, and also to marks inflicted on his corpse by the vengeful Greeks. Compare *Hom. Il.* xxii. 371: *οὐδ' ἄρα οἵ τις ἀνουτητί γε παρέστη.—Ultro.* "Of my own accord," i. e. though not addressed by him, I seemed to address him first, before he uttered a single word to me.

281–286. *O lux Dardaniæ!* "O light of Troy!" i. e. O thou that wast our only light amid the gloom of national calamity. *Lux* is here the "light of safety," and equivalent to the Homeric *φάος.* Æneas forgets that Hector is dead: amid the confusion of the dream he merely thinks that he has been absent from his native city, and he asks him the cause of his having so long delayed his return. The passage, it should be observed, is an imitation of Ennius, whose verses are preserved in Macrobius. (*Saturn.* vii. 2.) 282. *Quibus Hector ab oris,* &c. "From what (distant) shores, O long-expected Hector, dost thou come?" 283. *Ut.* "With what joy." Heyne gives *ut,* in this passage, the force of *quomodo,* "in what state," or "condition." Wunderlich and Wagner, on the other hand, connect it with *defessi,* "how wearied out by woes," i. e. by how great calamities exhausted. Our interpretation, however, appears by far the most natural. 286. *Fœdavit.* That is, *vulneravit,* as in *Æn.* iii. 241.

287–292. *Ille nihil.* Supply *respondet.—Nec me quærentem,* &c. "Nor does he attend to me asking idle questions," i. e. nor does he pay any attention to the idle questions that are put by me. The use of *moratur* in this passage is based upon the well-known phrase, *nil moror,* equivalent to *nihil æstimo,* or *non curo.* 289. *Heu fuge.* "Ah! fly." *Heu,* when joined with the imperative, indicates increased earnestness of exhortation. 290. *Ruit alto a culmine Troja.* "Troy is falling from her lofty height," i. e. her proud elevation as a state.—

Sat patriæ Priamoque datum. Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.
Sacra suosque tibi commendat Troja Penates:
Hos cape fatorum comites; his mœnia quære,
Magna pererrato statues quæ denique ponto.
Sic ait; et manibus vittas Vestamque potentem
Æternumque adytis effert penetralibus ignem.
  Diverso interea miscentur mœnia luctu;
Et magis atque magis, quamquam secreta parentis
Anchisæ domus arboribusque obtecta recessit,
Clarescunt sonitus, armorumque ingruit horror.
Excutior somno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus adsto:
In segetem veluti quum flamma furentibus austris

Ruit. Literally, "rushes down." Compare *Æn.* i. 83. 291. *Sat patriæ Priamoque datum.* "Enough has been done by thee for thy country and for Priam." Literally, "enough has been given by thee unto thy country," &c. With *datum* supply *a te.*—*Si Pergama dextrâ,* &c. "If Troy could have been defended by the right hand (of man), it would have been defended even by this (of mine)." *Hâc* is supposed to be uttered with an accompanying gesture. Hector admonishes Æneas to fly, since he had already done enough for his country and king, and all human aid was now unavailing. Could Troy have been defended by man, Hector himself would have been that one.

293–297. *Sacra suosque penates.* "Her sacred rites and her penates." By the *penates* are here meant the public or national deities of Troy, who presided over the city. The whole passage is the same as, "her national gods, and the rites connected with them." 294. *Mœnia.* "A city." The reference is to Lavinium. In *magna,* however, there appears to be a lurking allusion also to Rome, which owed its origin to Lavinium. 296. *Vestamque potentem.* Vesta, the same with the Greek *Hestia,* was the deity that presided over the public as well as the domestic hearth; or, in other words, over public and private union and concord. Her symbol, of course, was fire, and this was kept continually burning in her temple. If allowed to go out, it could only be rekindled from the rays of the sun. By consigning the statue of Vesta, therefore, to Æneas, Hector means that the public hearth of the city had been broken up, or, in other words, that Troy was no more.

298–303. *Diverso interea,* &c. "Meanwhile, the city is thrown into confusion by cries of wo from various quarters." 299. *Secreta.* "Separated (from the scene of action)." The Greeks entered through the Scæan gate, and the dwelling of Anchises was in an opposite quarter of the city. 301. *Armorumque ingruit horror.* "And the horrid din of arms comes thickening upon us." 303. *Ascensu supero.* Literally, "I gain in the ascent." Ornamental language, equivalent to little more than the simple *ascendo.*

304-308. *In segetem veluti,* &c. Æneas compares himself, as he

Incidit, aut rapidus montano flumine torrens
Sternit agros, sternit sata læta, boumque labores,
Præcipitesque trahit silvas; stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum vero manifesta fides, Danaûmque patescunt
Insidiæ. Jam Deïphobi dedit ampla ruinam,
Vulcano superante, domus: jam proximus ardet
Ucalegon: Sigea igni freta lata relucent.
Exoritur clamorque virûm clangorque tubarum.
Arma amens capio; nec sat rationis in armis;
Sed glomerare manum bello, et concurrere in arcem.

stands lost in amazement at the flames of Troy, to a shepherd who, from some lofty elevation, beholds the standing crop in flames, or a mountain torrent devastating the fields. Compare *Hom. Il.* ii. 455. iv. 452. xi. 155.—*Austris.* The *southern* blasts are here put poetically for *any* blasts. 305. *Montano flumine.* "In mountain stream," i. e. rushing down from lofty mountains. 306. *Boumque labores.* Referring to all the varied results of *laborious* husbandry. 308. *Accipiens sonitum.* Supply *auribus.*

309–312. *Tum vero manifesta fides,* &c. *Fides* here refers to the *lying faith* of the Greeks, as exemplified in the case of Sinon. This is certainly the most natural interpretation. Heyne supplies *rebus,* and makes the clause in question mean, "then, indeed, all was plain." Others refer *fides* to the words of Hector in the dream: "then, indeed, was the truth of Hector's words manifest." This last, however, requires a fuller expression than that given in the text, and the introduction of Hector's name in translating seems too abrupt. On the other hand, Heyne's explanation appears rather far-fetched. The completed sentence would be, *Tum vero fides* Sinonis *manifesta est Danaumque insidiæ patescunt.* 310. *Dedit ruinam.* "Fell in ruins." Deïphobus had, after the death of Paris, married Helen. His palace, therefore, according to the old commentators, was attacked one of the first. Compare the account of the interview between Æneas and Deïphobus in the lower world. (*Æn.* vi. 494. *seqq.*) 311. *Vulcano.* By metonymy, for *flammis.*—*Jam proximus ardet Ucalegon.* "Ucalegon now blazes next," i. e. the mansion of Ucalegon. This is the name in Homer of one of the aged leaders of the Trojans and counsellors of Priam (*Il.* iii. 148). 312. *Sigæa igni freta,* &c. "The broad Sigæan waters shine brightly with the flame," i. e. to one looking from the city, the waters in the neighbourhood of the distant Sigæan promontory are seen reflecting strongly the light of the conflagration. The Sigæan promontory was in Troas, at the mouth of the Hellespont, where the strait opens out on the Ægean. Hence the expression *lata freta.*

313–317. *Tubarum.* Virgil follows Euripides and the other tragic writers in this mention of *trumpets.* They were, strictly speaking, unknown in Trojan times, and Homer is silent respecting them. 314. *Amens capio.* "I madly seize."—*Nec sat rationis in armis.* "Nor had I sufficient reason to direct me in using my weapons to advantage." 315. *Glomerare manum bello,* &c. "My feelings burn to

Cum sociis, ardent animi: furor iraque mentem
Præcipitant; pulchrumque mori succurrit in armis.
Ecce autem telis Panthus elapsus Achivûm,
Panthus Othryades, arcis Phœbique sacerdos.
Sacra manu, victosque deos, parvumque nepotem
Ipse trahit, cursuque amens ad limina tendit.
Quo res summa loco, Panthu? quam prendimus arcem?
Vix ea fatus eram, gemitu quum talia reddit:
Venit summa dies et ineluctabile tempus
Dardaniæ. Fuimus Troes; fuit Ilium, et ingens
Gloria Teucrorum. Ferus omnia Jupiter Argos
Transtulit: incensâ Danai dominantur in urbe:

gather together a band for the conflict, and to rush with (these) my companions into the citadel," i. e. the plan that presents itself to his excited bosom is to seize upon the citadel with a body of followers, if he can collect any, and attempt to hold the place against the foe. 316. *Mentem præcipitant.* "Precipitate my resolve," i. e. urge me on headlong to this course, leaving me no time for calm reflection. 317. *Succurritque.* "And the thought presents itself unto me."

319-321. *Panthūs.* With the final syllable long, as formed by contraction. The name is of Greek origin: thus, Πάνθοος, contracted Πάνθους in Latin *Panthūs.* Hence we have in ver. 322, the vocative *Panthu,* in Greek Πάνθοε, contracted Πάνθου. 319. *Othryades.* "Son of Othrys." In Greek, Ὀθρυάδης.—*Arcis Phœbique sacerdos.* "Priest of the citadel and of Apollo," i. e. priest of the temple of Apollo in the citadel. *Arcis Phœbique* for *Phœbi in arce.*—Panthus is mentioned in the Iliad (iii. 146.) among the Trojan elders. His sons were *Polydamas* and *Euphorbus,* and are often spoken of by Homer. The idea of his sacerdotal character is derived from the Iliad, xv. 522. 320. *Sacra.* "The sacred things," i. e. the holy utensils, &c. In construction, join *ipse manu.* "Himself, with his own hand." 321. *Cursuque.* The common text has *cursum,* as governed by *tendit;* but *cursu* is preferable, as denoting more of celerity and trepidation.—*Ad limina tendit.* Supply *nostra,* i. e. *Æneæ.*

322-327. *Quo res summa,* &c. "How stands the main affair, Panthus?" *Summa res* is here equivalent to *summa salus.* "Our country's safety."—*Quam prendimus arcem?* Æneas had resolved to seize upon the citadel; but as Panthus has just come from that place, he concludes that it is no longer tenable, and therefore asks, "On what citadel, or place of safety, are we now to seize, since thou hast left the very one towards which I was about to rush?" 324. *Ineluctabile tempus.* "The crisis that cannot be struggled with." So *Eur. Alc.* 892. τύχα δυσπάλαιστος ἥκει. *Tempus* denotes here that period in a nation's history which must come sooner or later, the period, namely, of its downfall. Observe, too, the full force of the *past* tense in *fuimus* and *fuit,* as marking an existence that *has been,* but *is not. Eur. Troad.* 581. Πρίν ποτ' ἦμεν, Βέβακεν ὄλβος· βέβακε Τροία.

Arduus armatos mediis in mœnibus astans
Fundit equus, victorque Sinon incendia miscet,
Insultans. Portis alii bipatentibus adsunt,
Millia quot magnis umquam venere Mycenis:
Obsedere alii telis angusta viarum
Oppositi: stat ferri acies mucrone corusco
Stricta, parata neci: vix primi prœlia tentant
Portarum vigiles, et cæco Marte resistunt.

328–331. *Mediis in mœnibus.* "In the very heart of our city.' 329. *Incendia miscet.* "Spreads the conflagration," i. e. scatters the fire in all directions. 330. *Portis alii bipatentibus,* &c. "Others are present at the gates open on both sides," i. e. having both valves opened. Heyne thinks that *bipatentibus* here is equivalent merely to *patentibus;* but a more correct explanation is given by Wagner, who remarks, *intelligimus portas duarum valvarum.*" Compare x. 5. The gates alluded to are the *Scæan.* 331. *Millia quot magnis,* &c. "As many thousands as ever came from great Mycenæ." Equivalent, as Nöhden remarks, to *tot millia quot unquam venere,* &c. We must not construe too strictly here the language of poetry. The meaning is merely this: The Greeks who rushed in at the gates appeared so numerous, that one would have imagined them almost equal in number to those who came in the first instance from Greece. Bryant, who takes the line in its literal sense, considers it spurious, because large numbers of the Greeks had fallen on the plains of Troy. Heyne inclines to the same opinion. Symmons reads *nunquam* for *unquam,* as others do, and remarks, "If the line be not altogether an interpolation, as there is reason to believe, it seems to indicate the speaker's suspicion of treason, that Troy was assailed by some of her own sons, united with the Grecians; or it might be only an aggravation of the hostile numbers in consequence of the terror of the narrator." We can hardly conceive anything more absurd than this.

332–335. *Obsedere alii telis,* &c. "Others of whom, opposing themselves unto us, have blocked up with weapons the narrow avenues of the streets." *Obsedere* is from *obsīdo.*—We have rendered *alii* somewhat freely, but in such a way, however, as to make the sense of the passage more apparent. This *alii* forms part of the *millia quot,* &c. as well as the *alii* mentioned in line 330. Unless we adopt this mode of explanation, Virgil will be made to magnify the Grecian forces even beyond the exaggeration already noticed with respect to the whole body; however, it is obvious to remark, that although many of the original armament had perished, reinforcements may have been from time to time received.—*Angusta.* Supply *loca.* The phrase is equivalent to *angustas vias,* similar to *strata viarum, opaca locorum,* &c. Compare ver. 725. 333. *Stat ferri acies,* &c. "The keen-edged sword stands drawn with gleaming point." Literally, "the edge of the sword." *Mucro,* from *macer,* is the point, running out very thin. 334. *Neci.* "For *the work of* death."—*Prœlia tentant.* "Attempt a contest." 335. *Et cæco Marte resistunt.* "And resist in blind encounter," i. e. in nocturnal combat, where one can with difficulty, if at all, distinguish friend from foe.

Talibus Othryadæ dictis, et numine divûm,
In flammas et in arma feror, quo tristis Erinys,
Quo fremitus vocat, et sublatus ad æthera clamor.
Addunt se socios Rhipeus, et, maximus armis,
Epytus, oblati per lunam, Hypanisque Dymasque,
Et lateri agglomerant nostro, juvenisque Corœbus,
Mygdonides. Illis ad Trojam forte diebus
Venerat, insano Cassandræ incensus amore,
Et gener auxilium Priamo, Phrygibusque, ferebat
Infelix! qui non sponsæ præcepta furentis
Audierit.
Quos ubi confertos audere in prœlia vidi;
Incipio super his: Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido

336–346. *Et numine divûm.* "And by the impelling power of the gods," i. e. as if impelled by some divinity. 337. *Quo tristis Erinys,* &c. Heyne makes *Erinys* equivalent here to *animi impetus.* This is hardly in accordance, however, with the epithet *tristis,* and we have therefore adopted the explanation of Weichert. *Erinys* is one of the Furies, a goddess inciting to slaughter, and hence termed *tristis* as the cause of death and woe. It may be added, that we have written *Erinys,* in place of the common form *Erinnys,* on the authority of Blomfield (*ad Æsch. Prom. V.* 525.—*Gloss.* p. 110), Jacobs (*ad Anthol. Palat.* vol. iii. p. 258), and more especially Hermann (*Præf. ad Soph. Antig. ed.* 3, p. xix. *seqq.*) 340. *Oblati per lunam.* "Offered to my view by the light of the moon." They mutually recognised one another by means of the moonlight. We have placed a comma after *Epytus,* instead of the semicolon of the common text, since it does not appear why Hypanis and Dymas alone should have been recognised by the moonlight. 342. *Illis diebus.* "During those days," i. e. those latter days of Troy's national existence. 344. *Gener.* "A son-in-law (in hope and expectation)."—*Qui non sponsæ,* &c. Observe the force of the relative with the subjunctive, as assigning the reason for applying the epithet *infelix* to Corœbus. Cassandra had warned him not to join the Trojans, and not to hope for her hand, if he wished to save his own life. 345. *Furentis.* "Raving (with inspiration)."

347–350. *Confertos audere in prœlia.* "In compact order, and filled with daring for the fight." *Audere* is not, as Heyne makes it, equivalent here to *cum audaciâ procedere in pugnam,* but rather, as Weichert maintains, to "*audaciâ accendi.*" 348. *Super his.* "Hereupon." *Frustra.* "In vain," i. e. whose valour can now prove of no avail in saving your country. 349. *Si vobis audentem,* &c. "If unto you there be the fixed resolve to follow me while daring the extremest perils, you see what is the fortune of our affairs." The infinitive is here used, by a poetic idiom based on a Græcism, for the genitive of the gerund, *sequendi.* Heyne thinks that we must either include the words *quæ sit rebus,* &c. down to *urbi incensæ,* in a parenthesis; or else must understand *agite, sequimini me,* after *certa sequi.* We have done

Certa sequi; quæ sit rebus fortuna videtis;
Excessere omnes, adytis arisque relictis,
Dî, quibus imperium hoc steterat; succurritis urbi
Incensæ: moriamur, et in media arma ruamus.
Una salus victis, nullam sperare salutem.
Sic animis juvenum furor additus. Inde, lupi ceu
Raptores atrâ in nebulâ, quos improba ventris
Exegit cæcos rabies, catulique relicti
Faucibus exspectant siccis; per tela, per hostes
Vadimus haud dubiam in mortem, mediæque tenemus
Urbis iter: nox atra cavâ circumvolat umbrâ.

neither. A parenthesis of so great length would be altogether out of character with the tone of excitement that pervades the whole address; and, on the other hand, no ellipsis is needed if we only make the apodosis commence at line 350. The general meaning of the whole passage will then be as follows:—If you have determined to follow me, you do this because you see that everything is lost. Let us, therefore, as the only thing left for the vanquished, meet our death like men.

351–354. *Excessere.* "Have departed from among us." We have placed a comma after *omnes*, so that *adytis* and *aris* become ablatives absolute. There is an allusion to a prevailing superstition among the ancient heathen, that in a fallen state, the gods of the country deserted their temples. For a remarkable instance of this see *Joseph. B. I.* vi. 5. 3. *Tacit. Hist.* v. 13. Compare also, *Plin. N. H.* xxviii. 2. *Macrob. Sat.* iii. 9. 352. *Steterat.* "Stood." Observe the force of the pluperfect, "*had stood* and remained until lately standing." 353. *Moriamur et in media arma.* "Let us die, and rush (for that purpose) into the midst of the conflict." Grammarians call this *ὕστερον πρότερον*, an imaginary figure, for which there is no necessity either here or anywhere else. We have merely in the text the strong language of excited feeling. See also on *Æn.* vi. 567.—*Una salus victis*, &c. "The only safety for the vanquished is to expect no safety," i. e. an honourable death, by which they may free themselves from the power of the foe, is all that remains for the vanquished.

355–360. *Lupi raptores.* Compare the Greek λύκοι ἁρπακτῆρες. 356. *Atrâ in nebulâ.* The wolves, it is said, prefer prowling when the sky is shrouded in clouds, or when mists and fogs add to the darkness of the night.—*Improba.* The leading idea in *probus* is that of softness and mildness. (Compare the Greek πρᾶος, πραΰς, of which it is only another form.) Hence the original force of *improbus* is "harsh," "urgent," "strong," "powerful," &c. the preposition *in* having a negative force here in composition.—*Ventris rabies.* A strong periphrasis for *hunger*. 357. *Cæcos.* This properly denotes, *blind to all danger*, and eager only for prey. Their hunger makes them see nothing, and fear nothing. 359. *Mediæ urbis.* Equivalent to *per mediam urbem*. 360. *Nox atra.* Thiel explains this by supposing that it was now about midnight, and that the moon had gone down.—*Cav*

Quis cladem illius noctis, quis funera fando
Explicet, aut possit lacrimis æquare labores?
Urbs antiqua ruit, multos dominata per annos;
Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et religiosa deorum
Limina. Nec soli pœnas dant sanguine Teucri:
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus se, Danaûm magnâ comitante catervâ,
Androgeus offert nobis, socia agmina credens
Inscius, atque ultro verbis compellat amicis:
Festinate, viri; nam quæ tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama; vos celsis nunc primum a navibus itis?
Dixit; et extemplo (neque enim responsa dabantur
Fida satis) sensit medios delapsus in hostes.
Obstupuit, retroque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus anguem

The shade is here called "hollow," because forming a kind of covering around them.

361–369. *Quis cladem*, &c. Compare *Hom. Od.* iii. 114. 363. *Dominata.* "After having borne sway," i. e. over the neighbouring cities of Troas.—*Inertia.* "Unresisting." *Inertia* is here, as Servius and Pomponius remark, equivalent to *non repugnantia*, and refers to the old men, women, and children. Compare *Æn.* iv. 158. 367. *Quondam.* "At times." For *aliquando*, as in *Georg.* iii. 99. So again in ver. 416. 369. *Pavor et plurima*, &c. "Consternation, and very many a form of death," i. e. numbers slain in every way.

371–375. *Androgeus.* Not mentioned elsewhere in the Trojan war. He must not be confounded with the son of Minos. (*Æn.* vi. 20.) 372. *Credens inscius.* Supply *nos esse.* 373. *Sera.* Here equivalent to "*quæ seros* (i. e. *tardos*) *facit.*" After *moratur* supply *vos.* 374. *Rapiunt feruntque.* This expression is in imitation of the Greek *ἄγουσι καὶ φέρουσι.* 375. *Itis.* For *venitis.*

377–385. *Fida satis.* "Sufficiently sure, i. e. on which he could rely without suspicion.—*Sensit medios delapsus in hostes.* "He perceived that he had fallen into the midst of foes." *Delapsus* for *delapsus esse.* We have here another imitation of the Greek idiom, namely, the nominative before the infinitive, in place of the accusative. This takes place regularly whenever the verb that follows has the same subject with the one that precedes. Thus, *ἔφη οἶος ἀμῦναι*, "he said that he alone warded off;" *ἔφασαν δίκαιοι εἶναι*, "they said they were just," &c. 378. *Obstupuit, retroque*, &c. "He stood astounded, and checked his footstep, together with his voice," i. e. checked his onward progress, and became instantly silent. Equivalent to *pedem retulit et vocem repressit.* 379. *Improvisum.* "Previously unseen" *Aspris* for *as-*

Pressit humi nitens, trepidusque repente refugit
Attollentem iras, et cærula colla tumentem;
Haud secus Androgeus visu tremefactus abibat:
Irruimus, densis et circumfundimur armis,
Ignarosque loci passim, et formidine captos,
Sternimus. Adspirat primo fortuna labori.
Atque hic, successu exsultans animisque, Corœbus,
O socii! qua prima, inquit, fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur.
Mutemus clypeos, Danaûmque insignia nobis
Aptemus: dolus, an virtus, quis in hoste requirat?
Arma dabunt ipsi. Sic fatus, deinde comantem
Androgei galeam, clypeique insigne decorum,
Induitur, laterique Argivum accommodat ensem.
Hoc Rhipeus, hoc ipse Dymas, omnisque juventus
Læta facit; spoliis se quisque recentibus armat.

peris. 381. *Iras.* That is, *caput iratum.* Compare *Georg*, iii. 421. This simile is imitated from *Hom. Il.* iii. 33. 382. *Abibat.* "Was beginning to retreat." 383. *Circumfundimur.* "Pour around:" in a kind of middle meaning. 384. *Ignaros loci.* "Unacquainted with the place, i. e. not as familiar with the localities of Troy as the Trojans themselves were. 385. *Aspirat primo*, &c. A metaphor taken from the breathings of a favouring gale.

386–389. *Successu exsultans*, &c. Observe the zeugma in *exsultans*, and the force of the plural in *animis.* 388. *Quaque ostendit se dextra.* "And where she shows herself propitious." 389. *Mutemus clypeos.* It would seem from this that there was some difference of shape between the Grecian and Trojan shields. The former, at least in Homeric times, were circular, and therefore, an Argolic shield is likened to the sun. (*Virg. Æn.* iii. 637.) The *clypeus*, however, as represented in Roman sculpture, is an oblong oval, and this, perhaps, makes the distinction between the common buckler and that of Argos, or between the earlier and later Greek shield. On the column of Trajan it is represented with a projection in the centre, called the *umbo*, or boss (in the Greek shield, ὀμφάλος), upon which sometimes a spike, or other prominent excrescence, was placed.—*Insignia nobis.* These *badges* are explained immediately after, as consisting of the *galea, ensis, clypei insigne*, &c. The last refers evidently to some peculiar *device* or *emblazonment* on the shield.

390–393. *Dolus an virtus*, &c. "Who stops to inquire, in the case of a foe, whether it be a stratagem or valour?" Supply *sit.* The meaning is simply this:—All means are proper to be resorted to in the case of a foe. It matters not how we subdue them, whether by artifice or open fight, if we only do succeed in our object. 391. *Ipsi.* Referring to the Greeks who had just been slain by them. 393. *Argivum ensem.* The early Greeks used a very short sword; and the ancient Homeric sword had generally a straight, two-edged blade (ἄμφηκες.—

Vadimus immixti Danais haud numine nostro,
Multaque per cæcam congressi prœlia noctem
Conserimus; multos Danaûm demittimus Orco.
Diffugiunt alii ad naves, et litora cursu
Fida petunt; pars ingentem formidine turpi
Scandunt rursus equum, et notâ conduntur in alvo.
Heu! nihil invitis fas quemquam fidere divis!
Ecce! trahebatur passis Priameïa virgo
Crinibus a templo Cassandra, adytisque Minervæ,
Ad cœlum tendens ardentia lumina frustra:
Lumina; nam teneras arcebant vincula palmas.

Hom. Il. x. 256), rather broad, and nearly of an equal width from hilt to point.

396–401. *Haud numine nostro.* "Under auspices not our own." There is no allusion here, as some suppose, to the party of Æneas bearing the effigy of Minerva, the protectress of the Greeks, on their changed shields. This is too far-fetched. The meaning merely is, that they were now fighting in Grecian arms, and as far as mere externals went, under Grecian auspices. 398. *Demittimus Orco.* A poetic idiom based on a Græcism, for *in Orcum.* See, above, on ver. 85. Consult also Index of Proper Names, *s. v. Orcus.* 400. *Fida.* "Trusty." The shores are so called, because here their vessels lay, into which they might retreat. 401. *Conduntur.* "Strive to conceal themselves." Observe the middle force of the verb. Wakefield (*ad Lucret.* v. 954.) explains *conduntur* here by "*se cumulatim injiciunt.*" It should seem that the horse, after the cheat had been disclosed, was a very insecure place of concealment. Virgil, however, showed that the Greeks were seized, *formidine turpi*, and consequently, not very capable of judging what they were about.

402–406. *Heu! nihil invitis,* &c. "Alas! it is not right for one to be confident when the gods are adverse." *Fidere* is to be taken absolutely, as it cannot depend upon *nihil*, or the accusatives; and *divis invitis* is the *abl. abs.* The exclamation implies, that notwithstanding all their efforts, the little band of Trojans was able to obtain no lasting success, since Heaven itself was adverse. Heyne and many others connect this line with what precedes. Wagner, however, is more correct, in making it the introduction to the passage that follows, for which it seems more naturally to pave the way. 404. *Minervæ.* She had fled as a suppliant to the shrine of Minerva. The turn here given by the poet to the legend of Cassandra is different from the more common account, as alluded to in the note on line 39 of the first book. *Lumina; nam teneras,* &c. Heyne objects to the expression as being "*Virgilii epicâ gravitate paullo levior, nimisque ingeniosus.*" Bryant also wishes it removed from the text; but it is successfully defended by Wagner, who derives his principal reason for thinking it genuine from the use of *tendens* on this occasion. *Tendere lumina* is not the usual Latin expression, but *tendere manus;* and when Virgil, therefore, wrote *tendens lumina,* he immediately subjoined, by way of explaining so unusual a phrase, *lumina, nam teneras,* &c.

Non tulit hanc speciem furiatâ mente Corœbus,
Et sese medium injecit periturus in agmen.
Consequimur cuncti, et densis incurrimus armis.
Hic primum ex alto delubri culmine telis
Nostrorum obruimur, oriturque miserrima cædes
Armorum facie, et Graiarum errore jubarum.
Tum Danai, gemitu atque ereptæ virginis irâ,
Undique collecti invadunt; acerrimus Ajax,
Et gemini Atridæ, Dolopumque exercitus omnis:
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et lætus Eoïs
Eurus equis: stridunt silvæ, sævitque tridenti
Spumeus atque imo Nereus ciet æquora fundo.
Illi etiam, si quos obscurâ nocte per umbram
Fudimus insidiis, totâque agitavimus urbe,

407–415. *Hanc speciem.* "This spectacle." 408. *Agmen.* This noun always denotes motion, and here refers to the party who were hurrying away Cassandra. 409. *Densis armis.* Here equivalent to *densis ordinibus*, or *denso agmine*, a meaning for which *consequimur* prepares us. 410. *Delubri.* Referring to the temple of Minerva. This building was in the citadel, so that the party of Æneas had now reached the quarter which he had originally in view. 412. *Armorum facie*, &c. Their countrymen on the temple roof mistook them for Greeks. Observe the force of the genitive here: literally, "the error *proceeding from* our Grecian crests;" and compare the expression *vulnere Ulixi* in line 436. 413. *Gemitu.* "With a groan of indignation," i. e. through grief and rage at the loss of their captive.—*Acerrimus Ajax.* "Ajax, fiercest (of all)." The son of Oïleus is meant, the same who, according to Virgil's version of the legend, had dragged Cassandra from the shrine of the goddess. Consult note on line 39 of the first book.—*Dolopum.* Consult note on line 29 of this book.

416–419. *Rupto.* Equivalent here to *prorupto.*—*Quondam.* Equivalent to *aliquando.* Compare line 367.—*Equis.* Heyne refers this to the chariot of the winds; but Wagner, Thiel, and other commentators take the term in its natural sense, and cite, besides other passages, the following from Horace: "*Eurus per Siculas equitavit undas,*" (*Od.* iv. 4. 44.) There is more good taste, however, in Heyne's explanation; and the use of the plural *equi*, signifying *a chariot*, is sufficiently common. The steeds of Eurus are termed *Eoïs*, because that wind blows from the south-*east.* 419. *Spumeus Nereus.* Nereus, an ancient god of the sea, here takes the place of Neptune, and is represented as fiercely plunging his trident into the sea, in order to call up the waters from their lowest depths.—*Spumeus* is equivalent here to *spumâ maris adspersus.*

420–423. *Illi etiam.* Compare lines 370, 383, &c. *Si quos fudimus insidiis.* "Whomsoever we had put to the rout by our stratagem." Literally, "if any we had put to the rout." *Quos* for *aliquos*,

Apparent; primi clypeos, mentitaque tela,
Agnoscunt, atque ora sono discordia signant.
Ilicit obruimur numero: primusque Corœbus
Peneleï dextrâ, divæ armipotentis ad aram,
Procumbit; cadit et Rhipeus, justissimus unus
Qui fuit in Teucris et servantissimus æqui:
Dîs aliter visum; pereunt Hypanisque Dymasque,
Confixi a sociis; nec te tua plurima, Panthu,
Labentem pietas, nec Apollinis infula texit.
Iliaci cineres, et flamma extrema meorum,
Testor, in occasu vestro nec tela nec ullas
Vitavisse vices Danaûm; et, si fata fuissent

but *si quos* more freely for *quoscunque.* 422. *Mentitaque tela.* "And false weapons." *Mentitus* is often used with the force of a deponent participle. 423. *Atque ora sono,* &c. "And mark our tones of voice at variance in sound with their own." The allusion here is merely, as Thiel remarks, to an organic variety in pronunciation, the result of climate and other local causes, not to any actual difference of language. Homer nowhere states that the Trojans spoke a language different from that of the Greeks. This was a discovery reserved for the later Greek and Roman poets. Virgil here follows Homer.

425–430. *Penelei.* The Peneleus here mentioned is not the Bœotian leader of whom Homer speaks, for he had been slain by Eurypylus, son of Telephus.—*Divæ armipotentis.* Alluding to Minerva. 426. *Justissimus unus.* "Who was pre-eminent above all others for justice." *Unus,* when joined to a superlative, carries with it the idea of something exclusive and pre-eminent, and becomes at one time equivalent to *præcipuus, insignis,* &c.; at another, to *præ ceteris.* It has the latter force in the present instance. 428. *Dîs aliter visum.* There is an ellipsis to be supplied before this clause. "(Such, then, ought not not to have been his fate; but) it seemed otherwise to the gods," i. e. his virtues ought to have secured him a more lengthened existence. 429. *A sociis.* "By their own friends," i. e. on the temple roof, and who mistook them for Greeks. 433. *Labentem.* "When falling."—*Apollinis infula.* He wore this as priest of Apollo. See above, ver. 319.

431–437. *Iliaci cineres,* &c. There is something very forcible in this invocation. The hero wishes it to be known that he continued fighting until the very last, until all hope of saving his country had completely fled. For the truth of this he invokes the *ashes* of Troy, which beheld him, as they fell to the ground, still contending manfully against the foe; and also the last flame from the great funeral pile of his country, which, as it sank expiring, witnessed his final efforts. 432. *Testor.* Supply *vos;* and *me* before *vitavisse.* The pronouns are omitted in the earnestness of the address. 433. *Nec tela, nec ullas,* &c. By *tela* are here meant missiles hurled from afar; by *vices,* a close conflict hand to hand, with all its accompanying *chances* and

Ut caderem, meruisse manu. Divellimur inde:
Iphitus et Pelias mecum; quorum Iphitus ævo
Jam gravior, Pelias et vulnere tardus Ulixi;
Protenus ad sedes Priami clamore vocati.
Hic vero ingentem pugnam, ceu cetera nusquam
Bella forent, nulli totâ morerentur in urbe,
Sic Martem indomitum, Danaosque ad tecta ruentes
Cernimus, obsessumque actâ testudine limen.
Hærent parietibus scalæ, postesque sub ipsos
Nituntur gradibus, clypeosque ad tela sinistris
Protecti objiciunt, prensant fastigia dextris.
Dardanidæ, contra, turres ac tecta domorum
Culmina convellunt: his se, quando ultima cernunt,
Extremâ jam in morte parant defendere telis;
Auratasque trabes, veterum decora alta parentum,

changes. 434. *Manu.* "By the work of my hand," i. e. by the slaughter which I made.—*Divellimur inde.* "We are forced away from this quarter in different directions," i. e. are forced away, and separated from one another. 436. *Vulnere tardus Ulixi.* "Retarded by a wound (he had received) from Ulysses." Observe the peculiar force of the genitive *Ulixi,* and compare note on line 412 of this book. 437. *Vocati.* Supply *sumus.*

438–444. *Hic vero.* Supply *videmus,* which is implied, indeed, it *cernimus.*—*Ceu cetera nusquam,* &c. "As if the other conflicts were prevailing nowhere, as if none were dying elsewhere throughout the whole city." Observe the force of *cetera,* as referring to the other conflicts that were actually raging in other parts of the city at this same time. *Alia* would have been too general. 439. *Nulli.* Supply *ceu,* at the beginning of this clause. 441. *Actâ testudine.* "By a testudo (of shields) advanced against it." The *testudo* here meant was not the machine of that name, but was formed by the soldiers locking their shields together over their heads, and advancing under this cover to storm a place. 442. *Hærent.* That is, *admotæ sunt.*—*Parietibus.* To be pronounced, in scanning, as a word of four syllables, *parўĕtibus.* 443. *Nituntur.* "They climb." Supply *Danai.* By *gradibus* are meant the steps of the scaling-ladders, not those of the palace-entrance, as some erroneously suppose. 444. *Protecti.* We must supply *iis,* i. e. *clypeis.* Some commentators very unnecessarily make *protecti* equivalent here to *ut protegantur.*—*Fastigia.* Denoting here the battlements of the palace-wall.

445–452. *Tecta culmina.* "The roof-tops." By these are meant the tiles, and whatever else went to form the roof of the building. 446 *Quando ultima cernunt.* "Since they perceive that their last hour had come." Literally, "that the last (i. e. most imminent) dangers are present," *ultima pericula adesse.* Compare the Greek, τὰ ἔσχατα, and οἱ ἔσχατοι κίνδυνοι. 448. *Veterum decora alta parentum.* "The lofty decorations of their ancient sires," i. e. of earlier times.

Devolvunt: alii strictis mucronibus imas
Obsedere fores; has servant agmine denso.
Instaurati animi, regis succerrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, cæcæque fores, et pervius usus
Tectorum inter se Priami, postesque relicti
A tergo; infelix qua se, dum regna manebant,
Sæpius Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri jactabant irrita Teucri.
Turrim in præcipiti stantem, summisque sub astra

What the kings of other days had put up as decorations of their abode. 449. *Imas obsedere fores.* "Blocked up the entrance below." 451. *Instaurati animi.* "Our courage was renewed." Supply *nostri*, as referring to Æneas and his two companions. 452. *Victis.* Applied to the Trojans, as fighting with no hope whatever of ultimate success.

453–457. *Limen erat*, &c. "There was an entrance, and private portal, and a free communication (by means of it) between the different quarters of Priam's palace, and a gate left neglected in the rear." Observe the different modes employed by the poet of specifying one and the same entrance. The *postes relicti a tergo* Wunderlich thinks might as well be away. It certainly savours somewhat of pleonasm, except that *a tergo* is needed to mark the locality.—*Pervius usus*, &c. Compare the explanation of Heyne: "*Quâ commeare et convenire se invicem commode poterant, qui inhabitabant regiam.*"—454. *Tectorum Priami.* The palace of Priam, according to the poet's idea, appears to have been a square, with an open place in the middle. (Compare line 512.) The attack of the Greeks was made on the front, while the private entrance through which Æneas came was on the opposite side, in the rear. There were several buildings or royal residences under one and the same roof. 456. *Incomitata.* Marking the private character of the visit. It would have been a violation of decorum for her to have appeared without attendants, had the visit been an open and public one. 457. *Ad soceros.* Priam and Hecuba. Andromache was the wife, and Astyanax the son of Hector. Observe the peculiar use of *soceros* (properly, "fathers-in-law"), to denote both parents. So, in line 579, we have *patres* for *parentes.*—*Trahebat.* "Brought." A very graphic term, to which justice cannot be done in a translation. It represents the child unable to keep pace with its mother, and therefore gently *drawn* along by her. With regard to *Andromache* and *Astyanax*, consult Index of Proper Names.

458–465. *Evado ad summi*, &c. Æneas enters the palace by means of the gate which he has just been describing, and ascends to the roof. Here the Trojans, in their despair, are casting fruitless weapons at the enemy. Æneas induces them to desist from this, and with united strength they loosen from its base, and hurl a large turret on the foe. 460 *Turrim.* This accusative depends, in construction, on *convellimus*

Eductam tectis, unde omnis Troja videri,
Et Danaûm solitæ naves, et Achaïa castra,
Agressi ferro circum, qua summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque; ea, lapsa repente, ruinam
Cum sonitu trahit, et Danaûm super agmina late
Incidit: ast alii subeunt; nec saxa, nec ullum
Telorum interea cessat genus.
Vestibulum ante ipsum, primoque in limine, Pyrrhus
Exsultat, telis et luce coruscus aënâ:
Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terrâ tumidum quem bruma tegebat,
Nunc, positis novus exuviis, nitidusque juventâ,

impulimusque. In translating, however, it will be neater, and at the same time, more convenient, to commence with the accusative case.—*In præcipiti.* The turret stood on the roof of the palace, and its front was in a line with that of the building. It stood, therefore, like a steep precipice, frowning upon the enemy.—*Sub astra.* A figurative expression, to denote its great height. 463. *Ferro.* Compare the explanation of Nöhden, "*instrumentis ferreis*" (i. e. *securibus*). —*Quâ summa labantes,* &c. They did not cut away the tower where it rose from the palace roof, but where the upper stories rendered the joining of the timbers comparatively feeble. The commentators have, for the most part, involved themselves in great difficulty here, by supposing that the tower was of stone. On the contrary, it was entirely of wood (*tabulata*). 464. *Convellimus, impulimusque.* We have here the aorist, and in the next line the present (*trahit*). In such constructions, the present generally indicates the consequences of a previous act. 465. *Ea.* "It." Referring to the tower (*turris*). The reference, in fact, it will be remembered, is merely to the upper stories.—*Ruinam.* A term well employed here, to denote the fall of various fragments in rapid succession. 467. *Subeunt.* "Succeed," i. e. supply the places of the killed and wounded.

470-475. *Exsultat.* Equivalent, in fact, to *pugnat exultans.* Pyrrhus, elsewhere called *Neoptolemus* (line 263), was the son of Achilles, (Consult Index of Proper Names.)—*Telis et luce coruscus aënâ.* "Gleaming with his (brandished) weapons, and the brazen light of his armour," i. e. the flashing of his brazen arms. We have distinguished here, of course, between the *tela* (offensive weapons) and the *arma* (defensive ones). *Coruscus,* when united with the former, will refer to the rapid brandishing of sword or spear; when joined with the latter, to the brazen corslet, helmet, shield, &c. emitting gleams of light. 471. *Qualis ubi in lucem,* &c. We have adopted the punctuation of Wagner, who removes the comma after *qualis,* and places one after *terga.* The same editor, also, very properly connects *in lucem* with *convolvit,* and regards *ad solem* as a pardonable redundance, the more especially, as the whole force of the comparison lies in Pyrrhus's being likened, as he *gleam*: in arms, to the snake that has come forth

Lubrica convolvit, sublato pectore, terga,
Arduus ad solem, et linguis micat ore trisulcis.
Una ingens Periphas et equorum agitator Achillis
Armiger, Automedon; una omnis Scyria pubes
Succedunt tecto, et flammas ad culmina jactant.
Ipse inter primos correptâ dura bipenni
Limina perrumpit, postesque a cardine vellit
Æratos; jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum,
Armatosque vident stantes in limine primo.
  At domus interior gemitu, miseroque tumultu,
Miscetur; penitusque cavæ plangoribus ædes
Femineis ululant: ferit aurea sidera clamor.

into the light of day with a new and brilliant skin.—*Mala gramina pastus.* "Having fed on noxious herbs."—*Tumidum.* "Swollen." Enlarging on the idea of *gramina pastus.* Hence it may be rendered freely, "swollen with poison." 475. *Et linguis micat,* &c. "And makes a rapid quivering motion with its three-forked tongue in its mouth," i. e. makes its three-forked tongue quiver rapidly in its mouth.

476–485. *Et equorum agitator,* &c. Automedon, formerly the charioteer of Achilles, was now the armour-bearer of Pyrrhus. 477. *Scyria pubes.* "The youth of Scyros." Scyros was one of the Cyclades, where Pyrrhus was born of Deïdamia, one of the daughters of Lycomedes, its king, and from which island he came with his followers to the Trojan war. 479. *Ipse.* Referring to Pyrrhus.—*Dura limina.* "The strong threshold," i. e. the strong oaken doorway. Compare the explanation of Heyne, "*ipsas fores, e durâ materiâ, ilice, factas.*" 480. *Perrumpit.* "Strives to break through." So, again, *vellit,* "endeavours to tear away." Observe in both these verbs the force of the present as describing an action going on at the time, and not yet brought to a close. Hence Thiel: *Perrumpere et vellere tentat.* 481. *Jamque excisâ trabe,* &c. Observe the beautiful change from the unfinished action indicated by the present, to the complete one denoted by the perfect. 482. *Fenestram.* "A breach," or "gap." Properly, "a window." 483. *Apparet.* The present is again employed, to bring the action more fully before the eyes. 485. *Armatosque vident,* &c. Nöhden makes *vident* agree with *penetralia* understood, and takes the "armed men," of course, for Pyrrhus and his followers. This is rather far-fetched. The more natural interpretation is to refer *vident* to the Greeks, and *armatos* to the Trojans already mentioned in lines 449, 450.

487–490. *Gemitu miscetur.* The prose form would be, "*gemitus in domo miscetur, miserque tumultus,* making *miscetur* equivalent to *promiscue fit.* 488. *Ululant.* This verb properly means, *to send forth a wild cry* or *howl.* It is then applied generally to sounds of lamen-

Tum pavidæ tectis matres ingentibus errant,
Amplexæque tenent postes, atque oscula figunt.
Instat vi patriâ Pyrrhus; nec claustra, neque ipsi
Custodes sufferre valent: labat ariete crebro
Janua, et emoti procumbunt cardine postes.
Fit via vi: rumpunt aditus, primosque trucidant
Immissi Danai, et late loca milite complent.
Non sic, aggeribus ruptis quum spumeus amnis
Exiit, oppositasque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per omnes
Cum stabulis armenta trahit. Vidi ipse furentem
Cæde Neoptolemum, geminosque in limine Atridas:
Vidi Hecubam, centumque nurus, Priamumque per aras
Sanguine fœdantem, quos ipse sacraverat, ignes.

tation and wo, more particularly such as proceed from females. (Compare the Greek ὀλολύζω.) Observe here the poetic usage, by which *ululant* takes the meaning of *resonant*. 489. *Errant.* This is said to heighten the effect, the females being otherwise, according to ancient usage, secluded in their apartments. 490. *Oscula figunt.* There is something very touching in these few words. They imprint kisses on the door-posts in token of a last farewell, as being about to be torn away for ever from a beloved home.

491–499. *Vi patriâ.* "With all his father's might."—*Claustra.* Any *barriers.* Referring particularly to the palace-gates, or, as Heyne terms them, the *fores roboreæ.* 492. *Custodes.* See on ver. 485.—*Sufferre.* "To withstand him."—*Ariete crebro.* "With oft-repeated blows of the battering-ram." In scanning, *ariete* must be pronounced *ar-yete*, as if of three syllables. The allusion here is to the ram in its simplest state, as it was borne and impelled by human hands, without other assistance. The battering-ram was a large beam, made of the trunk of a tree, and having a mass of bronze or iron fastened to one end, and resembling a ram's head. This shape, as well as its name, was given to the engine in question, on account of the resemblance of its mode of action to that of a ram butting with its forehead. In an improved form, the ram was surrounded with iron bands, to which rings were attached, for the purpose of suspending it by ropes or chains to a beam fixed transversely over it. 493. *Emoti.* "Wrenched." 496. *Non sic.* "Not with such impetuosity." To be construed with *fertur.* —*Aggeribus.* "Its embankments." *Cumulo.* That is, *aquis cumulatis.* Compare *Æn.* i. 105.

501–505. *Centumque nurus.* "And her hundred daughters-in-law." The number here given is mere poetic amplification, or as Heyne remarks, "*latius dictum.*" Priam and Hecuba had fifty sons and fifty daughters, so that *centum* is equivalent here to but half its own number.—*Per aras.* "At the altars." 502. *Sacraverat.* "Had consecrated," i. e. had kindled in honour of the gods. Every reader of taste will condemn the poet for making his hero a quiet spectator of the murder of his aged king. It is this same hero who is afterward

Quinquaginta illi thalami, spes tanta nepotum,
Barbarico postes auro spoliisque superbi,
Procubuere. Tenent Danai, qua deficit ignis.
Forsitan et, Priami fuerint quæ fata, requiras.
Urbis uti captæ casum, convulsaque vidit
Limina tectorum, et medium in penetralibus hostem;
Arma diu senior desueta trementibus ævo
Circumdat nequidquam humeris, et inutile ferrum
Cingitur, ac densos fertur moriturus in hostes.
Ædibus in mediis, nudoque sub ætheris axe,
Ingens ara fuit, juxtaque veterrima laurus,
Incumbens aræ, atque umbrâ complexa Penates.

on the point of slaying a defenceless female, when his mother interferes and prevents him! 503. *Quinquaginta illi thalàmi*, &c. "Those fifty bed-chambers, the fond hope of a numerous posterity." More literally, "so great a hope of posterity." The pronoun *illi* has here a peculiar force, and is equivalent, in some degree to "*tam magnifice exstructi.*" According to Homer (*Il.* vi. 243), there were in the palace of Priam fifty bed-chambers for his sons, and twelve for his daughters. Virgil, indulging in an equal license, gives but fifty in all. 504. *Barbarico.* Oriental or Phrygian, i. e. Trojan An imitation of the Greek mode of speaking, which made everything not Greek to be barbarian: *πᾶς μὴ Ἕλλην, βάρβαρος.*—*Spoliisque.* Spoils taken from the enemy were fixed up on the door-posts, or in the most conspicuous part of the dwelling. 505. *Tenent Danai, quà*, &c. "The Greeks hold possession where the fire fails," i. e. whatever the fire spares, the Greeks seize on as their own.

506–511. *Forsitan*, &c. With this line, which is the only instance in which Æneas addresses any of the company, compare *Georg.* ii. 288. 508. *Et medium in penetralibus*, &c. "And the foe in the very midst of his inmost abode." For *in mediis penetralibus.* 510. *Et inutile ferrum cingitur.* "And is girded with his useless sword," i. e. girds himself. The construction is a well-known Græcism. 511. *Moriturus.* "Resolved to die."

512–517. *Ædibus in mediis*, &c. The palace of Priam, according to Virgil's conception, was, as we have already remarked, of a square form, with an open court in the centre. 513. *Ara.* The Greek poets all make Priam to have fallen at the altar of Hercæan, or Domestic, Jove (Ζεὺς Ἕρκειος); but then they place this altar in the *αὐλή*, or front court, into which a person came after passing through the *ἕρκος*, or main enclosure. Virgil, on the other hand, transfers this altar to the open court in the centre of the building, in doing which he would seem to have had partly in view the Roman peristylium, which was an open space in the centre of a mansion, planted with trees. The Roman poet also mentions other altars (*altaria*) in connexion with the main one, and which appear to be altars to the *penates*, for the statues of the latter are mentioned by him.—*Veterrima laurus.* The *aged bay* carries back the mind to the good old times, when all was tranquillity and

Hic Hecuba et natæ nequidquam altaria circum,
Præcipites atrâ ceu tempestate columbæ,
Condensæ, et divûm amplexæ simulacra sedebant.
Ipsum autem sumtis Priamum juvenilibus armis
Ut vidit: Quæ mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quo ruis? inquit.
Non tali auxilio, nec defensoribus istis
Tempus eget; non, si ipse meus nunc afforet Hector.
Huc tandem concede; hæc ara tuebitur omnes,
Aut moriere simul. Sic ore effata, recepit
Ad sese, et sacrâ longævum in sede locavit.
Ecce autem, elapsus Pyrrhi de cæde, Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vacua atria lustrat
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet, et premit hastâ.
Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multo vitam cum sanguine fudit.
Hic Priamus, quamquam in mediâ jam morte tenetur,
Non tamen abstinuit, nec voci iræque pepercit:
At tibi pro scelere, exclamat, pro talibus ausis,

peace. 515. *Nequidquam.* Because not destined to be protected by the sanctity of the place. 517. *Amplexæ simulacra sedebant.* This was the usual posture of suppliants seeking an asylum in the temples of the gods. Compare *Soph. Œd.* T. 3. *seqq.*

519–525. *Vidit.* Supply *Hecuba.*—*Mens tam dira.* "So dire a resolve," i. e. a resolve fraught with consequences so direful to thee and to us all. A resolve, namely, calculated to excite only the wrath of the foe, and make them strangers to mercy. 521. *Non tali auxilio,* &c. "The crisis needs not such aid, nor such defenders as thou art." Observe the force of *istis,* in referring to the person addressed. See on *Æn.* i. 522. *Non, si ipse meus,* &c. Supply with *non* the words *defendere posset.* 523. *Huc tandem concede.* "Yield to me, I entreat, and come hither." Observe the double meaning implied in *concede.* 524. *Simul.* Supply *nobiscum.* 525. *Sacrâ in sede.* "On one of the steps of the altar."

526–536. *Pyrrhi de cæde.* "From the slaughtering hand of Pyrrhus." See on v. 412. *supra.*—*Polites.* His son Priam was one of the followers of Æneas. See *Æn.* v. 564. 528. *Porticibus longis.* "Through the long galleries."—*Vacua.* A well-selected and touching expression, as referring to the complete dispersion of the Trojans. 529. *Infesto vulnere.* "With hostile wound," i. e. with weapon raised in hostile attitude, ready to inflict a second wound. So *vulnus* is again applied to the weapon itself in *Æn.* viii. 533. 532. *Concidit.* Polites fell exhausted by the previous wound which he had received. 533. *In mediâ morte.* "In the very midst of death," i. e. although instant death impends.

Dî, si qua est cœlo pietas, quæ talia curet,
Persolvant grates dignas, et præmia reddant
Debita, qui nati coram me cernere letum
Fecisti, et patrios fœdâsti funere vultus.
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo ; sed jura fidemque
Supplicis erubuit, corpusque exsangue sepulcro
Reddidit Hectoreum, meque in mea regna remisit.
Sic fatus senior, telumque imbelle sine ictu
Conjecit ; rauco quod protenus ære repulsum,
Et summo clypei nequidquam umbone pependit.
Cui Pyrrhus : Referes ergo hæc, et nuntius ibis

536–542. *Si qua est cœlo pietas*, &c. "If there be any justice in heaven that cares for such things," i. e. that visits such conduct with merited punishment. 538. *Coram cernere*. "To see with my own eyes." *Coram* is used adverbially, and the expression *fecisti me cernere* is an imitation of the Greek idiom for *fecisti ut ego cernerem*. 539. *Et patrios fœdâsti*, &c. "And hast defiled with his death a father's sight." *Patrios* for *paternos*. A dead body was always believed by the ancients to have a polluting effect on those who were near it, or touched it. The poet, by a beautiful image, makes the contamination extend to the very look which the parent directs towards the corpse of his son. 540. *At non ille*, &c. Priam, after the death of Hector, betook himself to the Grecian camp, in order to redeem his son from the hands of Achilles. The latter received him well, and granted his request. 541. *In hoste*. For *hosti*, or in *hostem*. 542. *Erubuit*. Literally, "he blushed at," i. e. he shrunk from the idea of violating them, and blushed, as it were, at the very thought.

544–550. *Senior*. "The aged monarch."—*Telum imbelle*, &c. The same as *ipse imbellis telum conjecit, quod vulnus non faceret*.—545. *Rauco quod protenus ære*, &c. The spear of the aged monarch, thrown by so feeble a hand, struck the boss of his opponent's shield, but was checked in its passage by the brazen plate of the latter, and hung sticking in it without having penetrated to any depth. Heyne, with Ruæus and the greater number of commentators, considers the spear of Priam as hanging, when repelled by the brass, in the *leathern covering* of his adversary's shield. The brightness of the arms of Pyrrhus, however, before noticed by the poet, when he describes that hero as *telis et luce coruscus ahenâ*, seems to imply, as Symmons well remarks, that his shield, which constituted so large and so conspicuous a part of his arms, was not covered ; and then the words *rauco* and *protinus* (the former of which intimates the ringing sound of the stricken brass, and the latter the *quick result* of the ineffectual spear) both make against this notion of a covered shield, and of the weapon's hanging in the hide which was over the brass. Valpy suggests that the boss may have been formed of folds of cloth, or any other soft substance, laid on the metal with which the shield itself was plated ! Such a boss would be a very singular addition to a shield, and of very little value in dashing aside a foe in battle. 547. *Pyrrhus*. Supply *respon-*

Pelidæ genitori: illi mea tristia facta,
Degeneremque Neoptolemum, narrare memento.
Nunc morere. Hoc dicens, altaria ad ipsa trementem
Traxit, et in multo lapsantem sanguine nati,
Implicuitque comam lævâ, dextrâque coruscum
Extulit ac lateri capulo tenus abdidit ensem.
Hæc finis Priami fatorum: hic exitus illum
Sorte tulit, Trojam incensam, et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiæ. Jacet ingens litore truncus,
Avulsumque humeris caput, et sine nomine corpus.
At me tum primum sævus circumstetit horror:
Obstupui: subiit cari genitoris imago,
Ut regem æquævum crudeli vulnere vidi
Vitam exhalantem: subiit deserta Creüsa,
Et direpta domus, et parvi casus Iuli.
Respicio, et, quæ sit me circum copia, lustro
Deseruere omnes defessi, et corpora saltu
Ad terram misere, aut ignibus ægra dedere.

dit.—Referes ergo hæc. The future seems to be here used, as frequently in Greek, for, and in conjunction with, the imperative. See *Matth. Gr. Gr.* § 511. 5. 548. *Illi mea tristia facta,* &c. A sarcasm. Tell him how much his son has fallen short of those same high qualities which thou hast just now so highly commended in the case of his father.

552–558. *Implicuitque comam lævâ.* "And twined his left hand in his hair." Literally, "twisted his hair with his left hand." 553. *Extulit.* "Raised on high." Equivalent to *sustulit.* Erroneously rendered by some, "he drew from its sheath." 554. *Hæc finis.* "Such *was* the end." Though *finis* is generally masculine, as in *Eclog.* i. 68. and elsewhere, yet Virgil makes it feminine, not here only, but in *Æn.* iii. 145. v. 384. 556. *Tot populis.* The common form would be *populorum.* 557. *Jacet ingens litore truncus,* &c. "According to the legend here followed by Virgil, and which Pacuvius also is said to have adopted in one of his tragedies, the body of Priam was dragged to the shore, and there left unburied, and a headless trunk. 558. *Sine nomine corpus.* The headless trunk could not be recognized, nor consequently named. Servius supposes an allusion to the fate of Pompey.

559–568. *At me tum primum,* &c. The poet now returns from the episode of the fall of Troy to the main object of his poem, the departure of Æneas from his native land. 560. *Subiit.* "Occurred to my thoughts." Supply *in mentem.* 562. *Creüsa.* She was the wife of Æneas, and daughter of Priam and Hecuba. 564. *Quæ copia.* "What numbers." *Copia* in the singular for the plural *copiæ.—Deseruere.* "Had left (the place)." Æneas, it will be remembered, was still on the palace-roof, from which he had witnessed the scene of Priam's death. 566. *Ignibus ægra dedere.* "Had yielded themselves ex-

Jamque adeo super unus eram; quum limina Vestæ
Servantem, et tacitam secretâ in sede latentem,
Tyndarida aspicio: dant clara incendia lucem
Erranti, passimque oculos per cuncta ferenti.
Illa, sibi infestos eversa ob Pergama Teucros,
Et pœnas Danaûm, et deserti conjugis iras,
Præmetuens, Trojæ et patriæ communis Erinys,
Abdiderat sese, atque aris invisa sedebat.

hausted to the flames," i. e. had in their exhausted state fallen a prey to the flames; had been too much exhausted to rescue themselves from the devouring element. 567. *Jamque adeo super unus eram.* A *tmesis* for *unus supereram.* *Limina servantem.* "Keeping closely within the threshold." *Plaut. Aul.* i. 1. 42. *Intus serva.* *Cist.* i. 2. 105. *Hanc sinas servare apud me.* This line, and all that follow to the 588th inclusive, are enclosed by many editors in brackets, on the ground that the verses in question are not found in the oldest and best manuscripts of Virgil, and contain also a sentiment unworthy of a hero. "That they are Virgil's has not been," observes Symmons, "and, from their intrinsic character, cannot be questioned; and it is also certain that they are made essentially necessary by what immediately succeeds in the speech of Venus. The tradition preserved by Servius is, that they were omitted by Tucca and Varius, on their revision of the Æneid, as inconsistent with the account given of Helen by Deïphobus, in the sixth book, and as unworthy of the hero, who is represented in them as about to war upon a defenceless woman. Neither of these objections, however, is a very strong one. For, as has been often remarked, why might not Helen, in the beginning of this fatal night, betray Deïphobus; and subsequently, on not finding her treachery correspond with her hope of reconciliation with Menelaus, fly to the sanctuary of Vesta's temple? With respect to the second objection, it may be remarked, that the poet who could make his hero a passive spectator of the murder of his aged monarch, might very naturally, after that, represent him as about to slay a woman."

569-574. *Tyndarida.* Helen; called here, by a feminine patronymic, *Tyndaris,* because the daughter of Leda, who was the wife of Tyndarus. 570. *Erranti, passimque,* &c. Here *cuncta,* as denoting union or aggregation, and as therefore more intensive in its character, is employed, instead of *omnia.*—Heyne, in commenting on *erranti,* makes Æneas to have descended from the palace-roof, but to be still wandering through the deserted palace: "*per regiam vacuam.*" It would appear that he had by this time left the palace, but was still on the high ground of the citadel, where the temple of Vesta stood. Compare line 632. 571. *Illa sibi infestos,* &c. The order of construction is as follows: "*Illa communis Erinys Trojæ et patriæ, præmetuens Teucros, infestos sibi ob eversa Pergama,* &c., *abdiderat esse.* 573. *Præmetuens.* "Fearing in anticipation," i. e. anticipating, in her fears, the vengeance of. 574. *Invisa.* "A hateful object." Heyne and many others make *invisa* have the meaning here of "unseen," or "screened from view" This however wants spirit. Voss gives *invisa* the same

Exarsere ignes animo: subit ira cadentem
Ulcisci patriam, et sceleratas sumere pœnas.
Scilicet hæc Spartam incolumis, patriasque Mycenas,
Aspiciet, partoque ibit regina triumpho?
Conjugiumque, domumque, patres, natosque videbit,
Iliadum turbâ et Phrygiis comitata ministris?
Occiderit ferro Priamus? Troja arserit igni?
Dardanium toties sudârit sanguine litus?
Non ita: namque, etsi nullum memorabile nomen
Femineâ in pœnâ est, nec habet victoria laudem,
Extinxisse nefas tamen, et sumsisse merentis
Laudabor pœnas; animumque explêsse juvabit
Ultricis flammæ, et cineres satiâsse meorum.
Talia jactabam, et furiatâ mente ferebar;
Quum mihi se, non ante oculis tam clara, videndam
Obtulit, et purâ per noctem in luce refulsit
Alma parens, confessa deam, qualisque videri

force that we have given it, except that he connects it in construction with *aris*, "an object of loathing unto the very altar."

575–580. *Ignes.* "The fires (of indignation)." 576. *Et sceleratas sumere pœnas.* "And to inflict the vengeance which her guilt deserved." We have followed Wunderlich in the explanation of *sceleratas pœnas*, which he makes equivalent to *pœnas sceleris*. 577. *Scilicet hæc*, &c. "Shall she then?" *Scilicet* here expresses bitter irony.—*Mycenas.* Figuratively used here for *Græciam.* Any particular reference to the city of Mycenæ itself would be wrong, since the native place of Helen was Sparta. 578. *Ibit.* Equivalent here to *incedet*, or *ingredietur in Græciam urbem.* 579. *Conjugium.* Put for *conjugem*, and the reference is to Menelaus.—*Patres.* For *parentes.* One of Menage's manuscripts had *domumque patris*, "and her father's home." But *patres* is required in connexion with *natos.* There are several complaints against this line made by the commentators: one of which is, that it would be impossible for Helen to see her parents, because Jove was her immortal sire, while Leda and Tyndarus were both by this time numbered with the dead. Wagner, therefore, excludes the line as spurious from the text. It may be urged in defence of it, however, that Æneas speaks generally, and under strong excitement. An acquaintance with the more minute parts of Helen's history would change the hero into a mythologist. 580. *Et Phrygiis ministris.* "And by Trojan attendants," i. e. Trojan captives assigned to her as slaves.

583–592. *Non ita.* "It shall not be so."—*Nullum memorabile nomen.* "No memorable name," i. e. no glory. Compare Nöhden, "*nulla gloria.*" 585. *Nefas.* Put here for *nefariam feminam.* 587. *Ultricis flammæ.* The genitive depends in construction on *explêsse* as a verb of plenty. 588. *Ferebar.* "Was getting hurried away," i. e. from all self-control. 591. *Confessa deam.* "Having confessed herself

Cœlicolis et quanta solet; dextrâque prehensum
Continuit, roseoque hæc insuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam nostri tibi cura recessit?
Non prius aspicies, ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creüsa,
Ascaniusque puer? quos omnes undique Graiæ
Circum errant acies; et, ni mea cura resistat,
Jam flammæ tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacænæ,
Culpatusve Paris; divûm inclementia, divûm,
Has evertit opes, sternitque a culmine Trojam.
Aspice: namque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam: tu ne qua parentis
Jussa time, neu præceptis parere recusa.

a goddess." Supply *se*. More freely, "a goddess confessed." 592. *Prehensum*. Supply *me*.

595–603. *Aut quonam nostri*, &c. There appears to be some reference in this to the aged Anchises, beloved in earlier days by Venus, and whom her son is now abandoning, instead of showing regard for his goddess parent by rescuing his father from harm. 597. *Liqueris*. "Thou mayest have left."—*Superet*. For *supersit*. 599. *Et ni mea cura resistat*, &c. "And whom, unless my care oppose (as oppose it does), the flames will by this time have swept away." Observe the peculiar force of the present tense in *resistat*, carrying with it the perfect in *tulerint* and *hauserit*, and indicating an action still going on. The guardian care of Venus is continually interposing to save, and the flames and hostile sword are as continually attempting to destroy. It is idle, therefore, to say, with some commentators, that *resistat*, *tulerint*, and *hauserit*, are here employed for *restitisset*, *tulissent*, and *hausisset*. 601. *Non tibi Tyndaridis*, &c. Troy falls by the stern decree of fate, and Helen and Paris are but the immediate agents in effecting its downfall. It appears that Helen has been mentioned before; which is a further presumption that the disputed lines (ver. 567, *seqq.*) are genuine.

605–607. *Et humida circum caligat*. "And (all) humid spreads darkness around," i.e. and with its humid or misty veil conceals from thee the movements of higher powers. The *nubes* or "cloud" here meant is the Homeric νέφος, which conceals the gods from mortal view and by which they at times rescue their favourites in the heat of battle, when about to fall before some overpowering foe. With the passage itself compare *Hom. Il.* v. 127. *Milton's Par. L.* xi. 411. 606. *Tu ne qua parentis*, &c. "Do thou (therefore), fear not any commands of thy parent," i.e. of me thy parent. These commands are given at line 619. Heyne finds fault with the present verse, and thinks that Virgil would have made a correction in it had time been allowed him for a full revision of his poem. He regards the words *tu ne qua*, &c., as

Hic, ubi disjectas moles avulsaque saxis
Saxa vides, mixtoque undantem pulvere fumum,
Neptunus muros, magnoque emota tridenti
Fundamenta quatit, totamque a sedibus urbem
Eruit. Hic Juno Scæas sævissima portas
Prima tenet, sociumque furens a navibus agmen,
Ferro accincta, vocat.
Jam summas arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone sævâ.
Ipse Pater Danais animos viresque secundas

"*parum commode interposita.*" Wagner, on the other hand, maintains, very correctly, that they assign, in fact, the reason why Venus removes the veil from the eyes of her son, namely, in order that he may trust in her and obey her commands; and that the passage in a prose form would run as follows: *ac, ne forte matris jussa timeas, omnem nubem eripiam*, &c. He therefore places a colon after *eripiam*, instead of the semicolon of the common text.

608-614. *Disjectas moles*, &c. By *moles* are here meant vast fragments of masonry originally belonging to the walls and stately edifices of Troy. 609. *Mixtoque undantem*, &c. "And waving smoke with intermingled dust." A graphic description of the overthrow of a city, which is partly destroyed by fire, partly levelled to the ground. 610. *Neptunus.* Virgil here imitates the passage in Homer, where Neptune and Apollo are represented as destroying the rampart of the Greeks. *Il.* xii. 17. *seqq.*) It will be observed that in this passage, and in what immediately follows, the deities most hostile to the Trojans are enumerated; namely, Neptune, Juno, and Minerva.—*Emota.* "Moved out of (their resting places)," i. e. torn out of the ground. 612. *Hic.* Pointing to another quarter.—*Juno Scæas sævissima*, &c. "Juno, most implacable, occupies foremost the Scæan gates," i. e. foremost in the array of hostile deities. Juno, in advance of the rest, takes her station at the Scæan gate.—The Scæan gate faced the sea and the encampment of the Greeks. Hence most frequent mention is made of it by the poets. It was, moreover, the gate through which the Greeks entered the city. Troy had five other gates. 613. *Socium agmen.* "Her confederate band." Referring to the Greeks.

615-618. *Respice.* "Mark well." *Respicio* indicates more here than the common *adspicio.* It implies, also, *attende et considera.* 616. *Nimbo effulgens*, &c. Most commentators make *nimbus* signify here "a bright cloud." This, however, is erroneous. A bright cloud would indicate a propitious deity, whereas a dark and stormy cloud denotes an angry one. The *nimbus* here is a dark storm-cloud, surrounding the form of the hostile Minerva, and rendered fearfully gleaming, along with the person of the goddess, by the fires of Troy.—*Gorgone sævâ.* Alluding to the ægis of Minerva, on which was the head of the Gorgon Medusa. 617. *Ipse Pater.* "Father Jove himself." Jupiter was not personally hostile to the Trojans but he was compelled to obey the decree of fate; and this opposition would therefore be a conclusive argument with Æneas to flee

Sufficit; ipse deos in Dardana suscitat arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.
Dixerat; et spissis noctis se condidit umbris.
Apparent diræ facies, inimicaque Trojæ
Numina magna deûm.
  Tum vero omne mihi visum considere in ignes
Ilium, et ex imo verti Neptunia Troja:
Ac veluti, summis antiquam in montibus ornum
Quum, ferro accisam crebrisque bipennibus, instant
Eruere agricolæ certatim; illa usque minatur,
Et tremefacta comam concusso vertice nutat;
Vulneribus donec paullatim evicta supremum
Congemuit, traxitque jugis avulsa ruinam.
Descendo, ac, ducente deo, flammam inter et hostes
Expedior; dant tela locum, flammæque recedunt.

619-623. *Eripe fugam.* "Snatch a hasty flight."—*Labori.* Alluding to his exertions in the fight. 620. *Abero.* Supply *a te.* 622. *Diræ facies.* "Appalling forms." 623. *Numina magna deûm.* "The mighty divinities of the gods," i. e. the mighty gods. The *diræ facies* and the *numina magna* are in strictness to be blended, and indicate, in fact, the same objects, *the appalling forms of the greater divinities.*

625-631. *Neptunia.* Troy is called "Neptunian," because its walls were built by Neptune in conjunction with Apollo. 626. *Ac veluti,* &c. Construe as follows: *Ac veluti quum agricolæ, in summis montibus, certatim instant eruere antiquam ornum, accisam ferro crebrisque bipennibus.* No apodosis, it will be perceived, follows here, yet one may be easily supplied by the mind. Troy seemed to fall, just as an aged tree yields to the frequent blows of the axe on the lofty mountains. —*Ornum.* Much of the beauty of the comparison lies in this single term. The ancient and time-honoured city of Troy is likened to the tree that has for many a year withstood the blast upon the mountains. 628. *Illa usque minatur,* &c. "It continually threatens (to fall)." Compare *Ecl.* ix. 64. 629. *Comam.* The foliage of the tree is beautifully likened to the locks on the human head. *Concusso vertice.* Because the shaking of the tree under the frequent blows is most perceptible at the top. 631. *Ruinam.* This means other trees, as well as earth, shrubs, stones, &c. which it has carried along with it in its fall.

632-633. *Descendo.* "I descend (from the citadel)," i. e. from the height on which the citadel, palace, and other buildings stood. Consult note on line 570.—*Ducente deo.* "The goddess being my guide." Literally, "leading me onward." *Deus* is here equivalent to the Greek ἡ θεός, and takes the place of *dea.* The use of θεός for θεά is frequent among the Greek tragic writers. 633. *Expedior.* "I make my way in safety." Literally, "I am extricated." i. e. from every danger.—*Flammæ.* Heyne objects to this repetition of *flammæ,* after *flammam* in the previous line, and thinks that Virgil would have corrected it on a

Atque, ubi jam patriæ perventum ad limina sedis,
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montes, primumque petebam,
Abnegat excisâ vitam producere Trojâ,
Exsiliumque pati. Vos O! quibus integer ævi
Sanguis, ait, solidæque suo stant robore vires,
Vos agitate fugam.
Me si cœlicolæ voluissent ducere vitam,
Has mihi servâssent sedes. Satis una, superque,
Vidimus excidia, et captæ superavimus urbi.
Sic, O sic positum affati discedite corpus.
Ipse manu mortem inveniam. Miserebitur hostis,
Exuviasque petet. Facilis jactura sepulchri.
Jampridem invisus divis, et inutilis, annos

revision of the Ænead. But it is, in reality, intentional on the part of the poet. for *flammæ* stands opposed to *flammam*, just as *tela* does to *hostes*.

634-643. *Perventum.* "I was come." Supply *est a me* or *mihi.* 635. *Tollere.* "To take up and bear." 636. *Primumque petebam.* "And whom I sought for first of all." 638. *Integer ævi.* "Full of youthful vigour." Literally, "vigorous in respect of (i. e. by reason of) your age." It is an imitation of the Greek. 639. *Solidæque suo stant robore.* "Need not assistance from others as mine do." 640. *Vos agitate fugam.* "Do ye make arrangements for flight." With *agitate* supply *animo.* Literally, "deliberate upon," "think of." This is the explanation of Burmann, with whom Heyne agrees. 641. *Ducere.* "To prolong." For *producere.* 642. *Has sedes.* Alluding to Troy.—*Satis una superque,* &c. "Enough, and more than enough (is it, that) I have beheld one sacking." Alluding to the capture and sack of Troy by Hercules, in the reign of Laomedon. 643. *Et captæ superavimus urbi.* "It is enough for me to have lived through one capture of Troy; I wish not to survive a second one."

644-646. *Sic, O sic positum,* &c. We have placed the comma after the first *sic,* thus connecting the interjection with the second, which makes a more emphatic reading. Anchises appears to have thrown himself on the ground, in an agony of grief, and to have compared his body, while in this posture, to a *corpse already laid out,* and prepared for the funeral pile.—*Affati.* "Having addressed," i. e. for the last time. The relatives bade farewell to a corpse by thrice repeating the word *Vale!* "farewell." 645. *Manu.* "By some hand." Wagner insists that *manu* means here "by my own hand." We have preferred, however, the simpler interpretation of Heyne.—*Miserebitur hostis,* &c. Anchises means that he will die by the hand of some one of the enemy, who will slay him in order to put an end to his misery, and, at the same time, to obtain his spoils. 646. *Facilis jactura sepulchri.* "The loss of a tomb is easy (to endure)." His corpse will be left unburied by the foe, but this will be a matter comparatively trivial. The loss of a tomb, however, was in general regarded as a most dreadful calamity.

647–654. *Inutilis.* "Useless to my fellow men." He was enfeebled

Demoror, ex quo me divûm pater, atque hominum rex
Fulminis afflavit ventis, et contigit igni.
Talia perstabat memorans, fixusque manebat.
Nos contra, effusi lacrimis, conjuxque Creüsa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urguenti incumbere vellet.
Abnegat; inceptoque, et sedibus hæret in îsdem.
Rursus in arma feror, mortemque miserrimus opto:
Nam quod consilium, aut quæ jam fortuna dabatur?
Mene efferre pedem, genitor, te posse relicto
Sperâsti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat; patet isti janua leto;
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignes
Eripis, ut mediis hostem in penetralibus, utque
Ascanium, patremque meum, juxtaque Creüsam,
Alterum in alterius mactatos sanguine cernam?

by age, and crippled, moreover, by the thunderbolt of Jove.—*Annos demoror.* "I delay the passing years," i. e. I drag out existence. He compares himself figuratively to one who, in his enfeeb ed and crippled state, seems actually to retard the years of his existence as they roll on. 649. *Fulminis afflavit ventis.* "Breathes on me with the blasts of his thunder," i. e. blasted me with his thunderbolt. Anchises, according to the Greek poets, was struck with thunder by Jupiter, for having divulged his intimacy with Venus. This left him, not blind, as some maintain, but enfeebled and crippled. Compare line 734. 650. *Fixus.* "Fixed in his resolve." 651. *Effusi lacrimis.* For *effusi in lacrimas.* Equivalent, as Wagner remarks, to *multis cum lacrimis oravimus.* 652. *Vertere.* "To ruin." Put for *evertere.* 653. *Fatoque urguenti incumbere.* "And to hasten the doom that was urging on to overwhelm them." The literal force of *incumbere* is well explained by Heyne: "Urgent, *quæ instant; his si* incumbimus, *ea impellimus, ut proruant.*" 654. *Isdem.* Contracted for *iisdem.*

655–670. *Rursus in arma feror.* "Again I fly to arms." This is still further followed out in lines 671, 672. 657. *Efferre pedem.* Equivalent to *discedere.* 658. *Sperâsti.* "Didst thou expect." 660. *Et sedet hoc animo.* "And this resolution remains fixed in thy bosom." 661. *Isti leto.* "For that death which thou covetest." Observe the force of *iste* as referring to the person spoken to. There is a reference to ver. 645. 664. *Hoc erat, quod.* "Was it for this that?" More literally, "was it this on account of which?" *Quod* is in the accusative, governed by *ob* understood. 665. *Eripis.* Observe the beautiful use of the present tense. The hero wanders back in thought to the scenes through which he had just passed, and fancies that his goddess mother

Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais; sinite instaurata revisam
Prœlia. Numquam omnes hodie moriemur inulti.
Hinc ferro accingor rursus clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
Ecce autem, complexa pedes, in limine conjux
Hærebat, parvumque patri tendebat Iulum:
Si periturus abis, et nos rape in omnia tecum;
Sin aliquam expertus sumtis spem ponis in armis,
Hanc primum tutare domum. Cui parvus Iulus,
Cui pater, et conjux quondam tua dicta relinquor?
Talia vociferans gemitu tectum omne replebat;
Quum subitum dictuque oritur mirabile monstrum:
Namque manus inter, mœstorumque ora parentum,
Ecce! levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætus
Extulit, et cœlo palmas cum voce tetendit:
Jupiter omnipotens, precibus si flecteris ullis,

is still shielding him from harm. 668. *Arma.* On his return home, Æneas may be supposed to have disarmed himself.—*Vocat lux ultima victos.* "Their last hour now calls upon the vanquished." Equivalent to *manet nos mors*, or *moriendum est*, but far more powerfully expressed. 670. *Nunquam.* A strong negation for *nullo modo.*

671–678. *Accingor.* "I gird myself." 672. *Insertabam.* "Was in the act of inserting." 674. *Hærebat.* "Kept clinging to them." 675. *Periturus.* "Resolved to perish." 678. *Conjux quondam tua dicta.* "Whom you once regarded as your wife, but now abandon to the foe." This appeal to the affections of Æneas, combined with the insinuated futility of the attempt, is highly wrought.

680–684. *Monstrum.* "A prodigy." 681. *Manus inter mœstorumque, &c.* "Amid the embraces and parting words of his sorrowing parents," i. e. while his sorrowing parents held him in their fond embrace, and were bidding a last farewell to each other. We have made *ora* here, with Thiel, equivalent to *sermones.* Most commentators, however, explain it by *oculos.* 682. *Levis apex.* "A light, tuft-like flame." *Apex* and *flamma* are synonymous here; or perhaps *apex flammaque* is a hendyadis for *apex flammæ.* It will be remembered that Livy (i. 39. 41.) records a like phenomenon to have portended the elevation of Servius Tullius to the regal dignity. Compare also *Plin. N. H.* ii. 36.

685–691. *Trepidare.* The historical infinitive, for *trepidabant.* 686. *Fontibus.* Put for *fonte*, and this for *aquâ.* 688. *Palmas* Consult note on line 93, book 1. That this was the ordinary attitude in

Aspice nos; hoc tantum: et, si pietate meremur,
Da deinde auxilium, pater, atque hæc omina firma.
Vix ea fatus erat senior: subitoque fragore
Intonuit lævum, et, de cœlo lapsa, per umbras,
Stella, facem ducens, multâ cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idæâ claram se condere silvâ,
Signantemque vias: tum longo limite sulcus
Dat lucem, et late circum loca sulfure fumant.
Hic vero victus genitor se tollit ad auras,
Affaturque deos, et sanctum sidus adorat.
Jam jam nulla mora est; sequor, et, qua ducitis, adsum.
Dî patrii, servate domum, servate nepotem:
Vestrum hoc augurium, vestroque in numine Troja est.
Cedo equidem, nec, nate, tibi comes ire recuso.
Dixerat ille: et jam per mœnia clarior ignis
Auditur, propiusque æstus incendia volvunt.
Ergo age, care pater, cervici imponere nostræ:
Ipse subibo humeris, nec me labor iste gravabit.
Quo res cumque cadent, unum et commune periclum,

prayer, see also above, ver. 407. iii. 207. *Hor. Carm.* iii. 23. 1. 690. *Aspice nos.* "Regard us," i. e. look on us with an eye of pity.—*Hoc tantum.* "This only do I entreat of thee," i. e. I ask this, and no more. Supply *te rogo.* 691. *Atque hæc omina firma.* "And confirm these omens," i. e. put the stamp of truth upon them, by giving us some sign clearly expressive of thy will.

693–704. *Intonuit lævum.* This was a good omen. Compare the remark of Minelli: "*Quæ enim nobis læva, a deis dextra proveniunt.*" See also on *Æn.* ix. 631. 698. *Sulcus.* "The furrow" traced by the star in the sky. 699. *Victus.* "Overcome," i. e. prevailed on, convinced by these signs.—*Se tollit ad auras.* "Raises himself erect," i. e. from the ground, on which he had been lying. 701. *Nulla mora est.* Supply *in me.* 703. *Vestrum hoc augurium,* &c. Anchises, skilled in augury, inferred, from the tufted flame on the head of Iulus, that the latter was destined to prove a great light unto Trojan affairs, and to reign in another land. The peal of thunder confirms him in his belief, and he now exclaims that Troy is under the protection of heaven, and consents to follow the fortunes of his race.

705–711. *Clarior ignis auditur.* "The roar of the flames is becoming more and more distinct." Observe the force of the present in *auditur,* and of the plural in *incendia.* 707. *Imponere.* "Place thyself upon." Literally, "be thou placed upon." Present imperative passive, and equivalent to *impone te.* 708. *Nec me labor iste gravabit.* There is something very beautiful in the employment here of the pronoun *iste,* but which cannot very well be conveyed in a direct translation, "nor will that burden oppress me, *since it is thou* whom I shall be bearing." 709. *Quo res cumque cadent.* "In

Una salus ambobus erit. Mihi parvus Iulus
Sit comes, et longe servet vestigia conjux.
Vos, famuli, quæ dicam, animis advertite vestris.
Est urbe egressis tumulus, templumque vetustum
Desertæ Cereris, juxtaque antiqua cupressus,
Religione patrum multos servata per annos:
Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu, patriosque Penates:
Me, bello e tanto digressum, et cæde recenti.
Attrectare nefas, donec me flumine vivo
Abluero.
Hæc fatus, latos humeros, subjectaque colla,
Veste super fulvique insternor pelle leonis,
Succedoque oneri: dextræ se parvus Iulus
Implicuit, sequiturque patrem non passibus æquis:
Pone subit conjux. Ferimur per opaca locorum;
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,

whatever way things shall fall out," i. e. whatever may be our lot. Observe the *tmesis* in *quocumque*. 711. *Sit comes mihi.* "Be my companion," i. e. take me by the hand.—*Et longe servet vestigia conjux.* Creüsa is directed to *follow at some distance* in the rear of the party, and the domestics are sent off in different directions, lest so large a number of persons keeping together might lead to discovery on the part of the foe.

712–720. *Quæ dicam, animis*, &c. "Attend to what I am going to say." Literally, "turn yourselves in your minds to those things which I shall say:" *vertite* vosmetipsos in *vestris animis ad* ea *quæ dicam*.—*Est urbe egressis*, &c. "There is, as one goes forth from the city, a hillock, and an old temple of Ceres which has been left deserted during the siege." Commentators differ in opinion as to the true force of the epithet *desertæ*. Some make it mean "bereft of her daughter Proserpina." This, however, is too far-fetched. Others see in it an allusion to the temple's being without a priest, Polyphœtes, who had filled that station, having been slain in the course of the war. (*Æn.* vi. 481.) We have given, however, what seems the most natural interpretation. 716. *Ex diverso.* "From different directions." More closely, "(each) from a different quarter." With *diverso* supply *itinere* or *loco*. 717. *Cape sacra manu*, &c. See above on ver. 293. 719. *Flumine vivo.* "In some running stream." Nothing sacred could be touched, observes Valpy, no sacrifice offered, without purification by washing in some flowing water; but particularly this must be observed by a person polluted with blood.

721–729. *Latos humeros*, &c. "I am covered over as to my broad shoulders," &c. The verb *superinsternor* is divided by *tmesis*. 725. *Per opaca locorum.* A Græcism for *per opaca loca*. See above on ver. 332. 727. *Adverso glomerati ex agmine Graii.* Wunderlich in-

Nunc omnes terrent auræ, sonus excitat omnis,
Suspensum, et pariter comitique onerique timentem.
  Jamque propinquabam portis, omnemque videbar
Evasisse viam, subito quum creber ad aures
Visus adesse pedum sonitus; genitorque per umbram
Prospiciens, Nate, exclamat, fuge, nate; propinquant:
Ardentes clypeos atque æra micantia cerno.
  Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem. Namque, avia cursu
Dum sequor, et notâ excedo regione viarum,
Heu! misero conjux fatone erepta Creüsa
Substitit, erravitne viâ, seu lassa resedit,
Incertum: nec post oculis est reddita nostris.
Nec prius amissam respexi, animumve reflexi,
Quam tumulum antiquæ Cereris sedemque sacratam
Venimus: hic demum collectis omnibus una
Defuit; et comites, natumque, virumque fefellit.

lsts that *glomerati ex agmine* cannot be joined in construction, and ie accordingly makes *glomerati* equivalent to *densi*, and *ex adverso mine*, to *stantes in acie adversâ*. This, however, is far from cor-'t. The expression *glomerati Graii* refers merely to the parties of reeks breaking off at different times from the main body, which last itself was continually in motion; such being, as is well known, the force of *agmen*.

730–734. *Omnemque videbar*, &c. "And seemed to have accomplished in safety my whole route (through the city)." Wagner: *Videbar mihi jam omnem viam per urbem feliciter ac sine periculo emensus.*" We have retained, in accordance with this, the reading of the ordinary text, *viam*. Heyne, however, adopts in its stead *vicem*, the conjectural emendation of Markland, giving it the meaning of "*periculum*," or "*fortunam*." This cannot be allowed, since, if we read *vicem*, correct Latinity will require that *evasisse* be changed to *evitasse*. Compare ver. 443:—"Nec ullas *vitavisse vices* Danaûm." 733. *Prospiciens*. "Looking forth into the distance." Being raised on the shoulders of Æneas, he could see farther before him. 734. *Ardentes clypeos*, &c. *Ardentes* and *micantia* refer to the reflected light of the conflagration.

735–744. *Hic mihi nescio quod*, &c. "Here, I know not what adverse power robbed me, trembling with alarm, of my already bewildered mind," i. e. deprived me, already in a state of confusion and alarm, of all calm reflection. 737. *Notâ excedo regione viarum*. "Quit the known direction of the road." So *Lucret.* ii. 250. *Rectâ regione declinare*. Compare also *Æn.* vii. 215. ix. 385. 738. *Heu, misero conjux*, &c. Construe as follows: *Heu, incertum (est) conjuxne Creüsa erepta misero fato, substitit, erravitne via*, &c. Heyne supplies *mihi* with *misero*, and joins *fato* in construction with *substitit*, which is extremely harsh. 742. *Tumulum*. Supply *ad*.—*Una*

Quem non incusavi amens hominumque deorumque?
Aut quid in eversâ vidi crudelius urbe?
Ascanium, Anchisenque patrem, Teucrosque Penates
Commendo sociis, et curvâ valle recondo:
Ipse urbem repeto, et cingor fulgentibus armis.
Stat casus renovare omnes, omnemque reverti
Per Trojam, et rursus caput objectare periclis.
Principio muros, obscuraque limina portæ,
Qua gressum extuleram, repeto; et vestigia retro
Observata sequor per noctem, et lumine lustro.
Horror ubique animos, simul ipsa silentia terrent.
Inde domum, si forte pedem, si forte, tulisset,
Me refero: irruerant Danai, et tectum omne tenebant.
Ilicet ignis edax summa ad fastigia vento
Volvitur; exsuperant flammæ; furit æstus ad auras.
Procedo, et Priami sedes, arcemque, reviso.
Et jam porticibus vacuis, Junonis asylo,
Custodes lecti, Phœnix et dirus Ulixes

defuit, et comites, &c. Wagner very correctly remarks, that the idea of abandonment is to be implied from *defuit*, and that *fefellit* is to be regarded as equivalent to ἔλαθεν ἀπολιποῦσα.

745–759. *Quem non incusavi*, &c. "It was not for nothing, observes Dryden, "that this passage was related with all these tender circumstances:—Æneas told it; Dido heard it." *Deorumque*. Weichert, in order to avoid the hypermeter, reads *Deûmque*. Virgil, however, appears purposely to have employed the hypermeter here, in order to avoid the unpleasant sound produced by the four times repeated syllable *umque*, namely, nat*umque*, vir*umque*, homin*umque*, de*ûmque*. 750. *Stat casus renovare omnes*. "My resolution stands fixed to renew all risks." *Sententia* is understood. 752. *Obscuraque limina portæ*. "And the obscure threshold of the gate," i. e. the threshold obscured by the gloom of night, and therefore more screened from observation than another entrance would have been. 754. *Lumine lustro*. Equivalent merely to *circumspicio*. 756. *Si forte pedem*, &c. The repetition of *si forte*, observes Valpy, well represents the mixed hopes and fears of Æneas. 759. *Exsuperant flammæ*, &c. "The flames gain the mastery; the tide of fire rages to the skies."

760–770. *Procedo, et Priami sedes*, &c. Finding his own abode wrapped in flames, and discovering no traces of Creüsa, Æneas now hastens to the citadel, and to the palace of Priam, hoping to find her there, near her father's ruined home. 761 *Porticibus vacuis, Junonis asylo*. "In the deserted porticos, in the asylum of Juno," i. e. in the deserted porticos of the temple of Juno. The porticos are here called "*vacuis*" because deserted by their usual occupants. There was, according to the poet, a temple of Juno on the high ground of the citadel, which enjoyed the privilege of an asylum, or place of refuge for criminals. 762. *Phœnix*. The friend and preceptor of Achilles. Consult

Prædam asservabant: huc undique Troïa gaza
Incensis erepta adytis, mensæque deorum,
Crateresque auro solidi, captivaque vestis
Congeritur. Pueri et pavidæ longo ordine matres
Stant circum.
Ausus quin etiam voces jactare per umbram,
Implevi clamore vias, mœstusque Creüsam
Nequidquam ingeminans iterumque iterumque vocavi.
Quærenti, et tectis urbis sine fine furenti,
Infelix simulacrum, atque ipsius umbra Creüsæ
Visa mihi ante oculos, et notâ major imago.
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Tum sic affari, et curas his demere dictis:
Quid tantum insano juvat indulgere dolori,
O dulcis conjux? non hæc sine numine divûm
Eveniunt: nec te comitem portare Creüsam
Fas, aut ille sinit superi regnator Olympi.

Index of Proper Names. 764. *Mensæque deorum.* Cerda thinks that *tripods* are meant, from which oracles were given: "*Fortasse hæ sunt, quibus oracula reddebantur, quasque Græci τριπόδους vocant.*" It is more probable, however, that tables of solid gold or silver are intended, on which costly viands and other offerings were wont to be exhibited. The Romans had such at their Lectisternia. 765. *Auro solidi.* For *e solido auro.* 766. *Pueri et matres.* These are the captives about to be dragged into slavery. 770. *Ingeminans.* "Oft repeating (the name)."

771–779. *Tectis urbis.* "Amid the dwellings of the city." Equivalent to *intra urbis mœnia.* 773. *Et notâ major imago.* "And her image larger than the one known (in life)," i. e. larger than life, indicating, according to Cerda and Heyne, that she had already become a divinity. The former of these scholars has collected numerous passages illustrative of this belief. 774. *Stetĕrunt.* By systole, to adopt the language of grammarians, for *stetērunt.* It is probable, however, that we have here the ancient pronunciation; at least the analogy of the language is in favour of it. 775. *Tum sic affari,* &c. Servius remarks, that this verse is said to have been wanting in the greater number of manuscripts. It is, however, found in all at the present day.—With *affari* and *demere* we may supply *cœpit,* although it is neater to make them historical infinitives, for the imperfect. Wunderlich understands *visa est,* from the previous sentence. 778. *Nec te comitem portare Creüsam.* We have here given the reading of Wagner. That of Heyne is *Nec te hinc comitem asportare Creüsam,* which is the lection also of the common text. Wagner thinks that the reading which Heyne follows owed its origin to Servius, who, having observed that some manuscripts had *nec te comitem hinc asportare Creüsam,* directed the *hinc* to be put back after the *te,* in order to make the line scan. *Asportare* is altogether too prosaic. 779. *Ille regnator.* "Yon ruler." Pointing to the sky.

Longa tibi exsilia, et vastum maris æquor arandum:
Et terram Hesperiam venies, ubi Lydius, arva
Inter opima virûm, leni fluit agmine Thybris.
Illic res lætæ, regnumque, et regia conjux
Parta tibi: lacrimas dilectæ pelle Creüsæ.
Non ego Myrmidonum sedes, Dolopumve, superbas
Aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et divæ Veneris nurus;
Sed me magna deûm Genetrix his detinet oris.
Jamque vale, et nati serva communis amorem.
Hæc ubi dicta dedit, lacrimantem, et multa volentem
Dicere, deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios consumtâ nocte reviso.
Atque hic ingentem comitum affluxisse novorum

780-782. *Longa tibi exsilia.* Supply *sunt.* By *exsilia* here are meant wanderings from his native land, and hence the plural is used. 781. *Terram Hesperiam.* Compare *Æn.* i. ver. 530.—*Lydius.* The Tiber is called *Lydian,* because for a great part of its course it washes Etruria on one side, and tradition assigned the origin of Etrurian civilization to a colony from Lydia in Asia Minor. 782. *Virûm.* The Latin race are meant. Burmann, with very little propriety or taste, joins *opima virûm* in construction, "populous," "rich in men."—A grave objection is here made by some critics. Æneas hears from Creüsa that he is destined to settle in Hesperia, near the river Tiber, and yet in the next book we find him attempting a settlement first in Thrace and afterward in Crete. The subject will be found discussed by Wagner and Heyne in their editions of the poet.—*Agmine.* A term beautifully descriptive. The banks of the stream keep its waters in dense *column of march.* Virgil has imitated the expression from Ennius, *ap. Macrob.* vi. 4. *Quod per amœnam urbem leni fluit agmine flumen.* So in *Georg.* i. 322. *Agmen aquarum.*

784–792. *Parta tibi.* "Have been obtained for thee," i. e. from the fates. 785. *Creüsæ.* The dative is equivalent here to *propter Creüsam.* 786. *Servitum ibo.* "Shall I go to be a slave unto." *Servitum* is the supine after a verb of motion. 788. *Magna deûm genetrix.* "The great mother of the gods," i. e. Cybele. The poet means to imply that Creüsa was taken as a companion by Cybele, and made a nymph in her native land. In further illustration of this passage, it may be remarked that, according to a legend given by Pausanias (x. 26), Creüsa is said to have been made captive by the Greeks, but to have been rescued from them by Cybele and Venus. 789. *Nati communis.* Alluding to Iulus. 792. *Ter conatus.* Supply *sum.* With the passage compare *Georg.* iv. 500. *Hom. Od.* xi. 205.

796–804. *Collectam exsilio pubem.* "A band collected for exile." *Exsilio* for *exsilium.* *Pubes* is almost the same as *populus*; and the

Invenio admirans numerum; matresque virosque,
Collectam exsilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras.
Jamque jugis summæ surgebat Lucifer Idæ,
Ducebatque diem; Danaique obsessa tenebant
Limina portarum; nec spes opis ulla dabatur:
Cessi, et sublato montes genitore petivi.

accusative is in apposition with *matresque virosque* which precedes. 799. *Animis opibusque.* "In spirit and in resources." 803. *Nec spes opis ulla dabatur.* "Nor was any hope afforded of lending aid to my country." 804. *Cessi.* For *discessi.*—*Montes.* We have given here the reading of Wagner, in place of *montem*, as found in the ordinary text. The mountains generally in the neighbourhood of Troy are meant, not Ida in particular.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER TERTIUS.

ARGUMENT.

Æneas proceeds in his relation: he gives an account of the fleet with which he sailed, and the success of his first voyage to Thrace. From thence he directs his course to Delos, and asks the oracle what place the gods had appointed for his habitation? By a mistake of the oracle's answer, he settles in Crete. His household gods give him the true sense of the oracle, in a dream. He follows their advice, and makes the best of his way for Italy. He is cast on several shores, and meets with very surprising adventures, till at length he lands on Sicily, where his father Anchises dies. This is the place which he was sailing from, when the tempest rose, and threw him upon the Carthaginian coast.

Postquam res Asiæ Priamique evertere gentem
Immeritam visum Superis, ceciditque superbum
Ilium, et omnis humo fumat Neptunia Troja;
Diversa exsilia et desertas quærere terras

1–4. *Res Asiæ.* "The power of Asia," i. e. the powerful kingdom established by the Trojans in Asia. By Asia is here meant what we call *Asia Minor.* 2. *Immeritam.* "Undeserving of such a fate," i. e. as far as the people themselves were concerned. See *Georg.* i. 502.—*Ceciditque superbum,* &c. Observe in this whole passage, the gradual descent from generals to particulars: *res Asiæ; Priami gens; superbum Ilium; Neptunia Troja.* As regards the expression *Neptunia Troja,* consult note on *Æn.* ii. 625. 4. *Diversa exsilia.* "A far-distant place of exile." *Diversus* here obtains the meaning of "distant" or "remote," from the intermediate one of "very different," or "unlike." Mark the force of the plural in *exsilia.*—*Desertas terras.* Of these words the most natural explanation is that adopted by Heyne. The allusion is to lands thinly peopled, if peopled at all, wherein the Trojan colonists would find room for their new settlement. Wagner objects to this, that Latium was by no means a "*deserta terra;*" but he for gets that Æneas is here merely speaking to Dido of a country in

Auguriis agimur divûm, classemque sub ipsâ
Antandro, et Phrygiæ molimur montibus Idæ,
Incerti quo fata ferant, ubi sistere detur;
Contrahimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fatis vela jubebat;
Litora quum patriæ lacrimans portusque relinquo,
Et campos ubi Troja fuit. Feror exsul in altum
Cum sociis, natoque, Penatibus, et magnis dîs.
  Terra procul vastis colitur Mavortia campis,

which he is to settle, and, having no accurate knowledge of it himself, presumes, of course, that he will find room there for his intended settlement, or else the gods would not have determined to send him to it.

5–7. *Auguriis divûm.* These were the declaration made to him, respecting his future fate, by the apparition of Hector (*Æn.* ii. 295. *seqq.*); the lambent flame that played about the temples of Ascanius (ii. 681.); the course of the falling star, and the thunder on the left (ii. 694.); and, lastly, the interview with the shade of Creüsa. 6. *Sub ipsâ Antandro.* "Under the very walls of Antandros." This city was situate on the coast of Troas, at the foot of Mount Alexandra, one of the summits of Ida. Its vicinity afforded an abundant supply of timber for building ships. We must suppose the city to have stood, of course, on ground somewhat elevated, and hence the force of the preposition *sub.* 7. *Sistere.* "To settle." More literally, "to place (i. e. establish) ourselves." Supply *nosmet.* In ver. 117. *sistere* is active.

8–12. *Prima æstas.* "The first days of summer." Equivalent to *æstatis prima pars.* Troy is said to have been destroyed in the beginning of spring.—*Dare fatis vela.* "To give our sails to the fates." i. e. to sail forth with Heaven as our guide. Heyne makes *fatis* here the ablative, and equivalent to *propter deorum jussa et monita;* and he condemns the dative, which we have preferred following, as incorrect in point of Latinity. He manages in this way to spoil a very poetic idea. Besides, if we can say *vela dare ventis,* we surely can, with equal correctness, say *vela dare fatis.* 11. *Fuit.* "Once was."—*In altum.* Supply *mare.* 12. *Penatibus et magnis dîs.* "The penates (of Troy), and the gods (of the nation)." The *penates* and *great gods* must not be confounded together, although this has been done in their case by several of the commentators. The *penates* are the deities who watched over Troy as over a large household, and had charge of the public hearth of the city. The *great gods* are those worshipped by the whole Trojan race, as well within as without the walls of Troy. The great gods, therefore, were always the same, but the penates were different in different cities of the same land. It has been observed that the exordium of this book is peculiarly beautiful; and the book itself, which is modelled after the Odyssey, abounds with incident, and with illustrations of geography, mythology, and early domestic life.

13–18. *Terra Mavortia.* See Index of Proper Names, *s. v. Thracia.*

Thraces arant, acri quondam regnata Lycurgo;
Hospitium antiquum Trojæ, sociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fatis ingressus iniquis;
Æneadasque meo nomen de nomine fingo.
Sacra Dionææ matri divisque ferebam,
Auspicibus cœptorum operum; superoque nitentem
Cœlicolûm regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta, et densis hastilibus horrida myrtus.
Accessi; viridemque ab humo convellere silvam

As Thrace was not very distant from the Troad, Servius here gives to *procul* its original import, *pro oculis.*—*Vastis campis.* The allusion here is specially to the *Thracian Chersonese.* 14. *Thraces arant.* This is a parenthesis; *regnata* agreeing with *terra.* There is a similar construction in *Æn.* i. 12. 532.—*Acri Lycurgo.* "By the stern Lycurgus." He is spoken of in fable as an enemy to Bacchus, whom he drove from Thrace and compelled to seek protection from Thetis. See Index of Proper Names. 15. *Hospitium antiquum.* "An ancient place of hospitality." The tie of hospitality was cemented, in ancient times, between not only individuals, but whole communities. All strangers, therefore, coming from the one nation would be hospitably received by the other.—*Sociique penates.* This amounts to what, in modern parlance, would be styled *a league offensive and defensive.* 16. *Dum fortuna fuit.* "While fortune was ours," i. e. while we were fortunate as a people. 17. *Mœnia prima.* The Roman writers generally call this place *Ænos,* which is the name of a city on the coast of Thrace, at the mouth of the Hebrus. See *Plin. N. H.* iv. 11. But, according to Homer (*Il.* iv. 520), Ænos existed before the Trojan war. As Æneas calls the inhabitants of his new city *Æneadæ,* the poet must have had in view some such name for the place as *Ænea* (Αἴνεια). Of course the settlement in question is purely fabulous.—*Fatis iniquis.* "With the fates directly opposed to our making it a permanent place of abode."

19–25. *Dionææ matri.* "To my Dionean mother." Venus is called "Dionean" from Dione her mother. She was, according to Homer (*Il.* v. 370), the daughter of Dione and Jove. The more common legend made her to have sprung from the foam of the sea.—*Divisque.* "And to the other deities." Equivalent to *et ceteris deis.* Compare the well-known Greek form of expression, Ζεῦ καὶ θεοί. 20. *Auspicibus cœptorum operum.* "The favourers of my works (thus) begun."—*Nitentem.* Alluding to the custom of offering *white* victims to Jupiter. 23. *Hastilibus.* "Spear-like shoots." The long-tapering branches of the tree, observes an anonymous commentator, are properly termed *hastilia,* "spears," or "spear-shaped;" but the word has a peculiar propriety here, as it alludes to the spears and darts with which Polydorus has been transfixed, and which has grown up into these 24. *Viridem silvam.* "The verdant wood," i. e. the shoots of

Conatus, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum,
Nam, quæ prima solo ruptis radicibus arbor
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor, et causas penitus tentare latentes:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo, nymphas venerabar agrestes,
Gradivumque patrem, Geticis qui præsidet arvis,
Rite secundarent visus, omenque levarent.

the myrtle. 25. *Ramis tegerem*, &c. In sacrifices, the altar was usually shaded with garlands and boughs. Compare *Æn.* ii. 249. On the present occasion, as the sacrifice was intended for Venus, the myrtle, a tree sacred to that goddess, would be peculiarly appropriate.

27 33. *Nam quæ prima*, &c. The literal translation, following at the same time the natural order of the text, is as follows: "For (as to that tree) which is first pulled up, &c. from this ooze forth drops of blood." By a construction, something similar to that in *Æn.* i. 573. *arbor* is placed with grace in the relative clause, instead of *huic arbori*, being in the antecedent clause; and *huic atro liquuntur sanguine guttæ* is put for *ex ea manant guttæ sanguineæ.* For a similar use and syntax of the verb *liquor*, see *Georg.* ii. 187. This prodigy of the bleeding myrtle, and the bleeding corpse of Polydorus, has been censured as too marvellous for the epic muse. We may observe, however, in defence of it, remarks Symmons, that it was written for a people who did not refuse their belief in prodigies, and in whose histories they were frequently recorded. In the "Jerusalem Delivered" we find a bleeding and speaking tree (x. 41.); and in Spenser's "Faery Queen" a still closer imitation of Virgil's prodigy. (B. [illegible] c. 2. s. 30. 31.) 29. *Frigidus horror.* "A cold shudder." 31. *Alterius.* Scilicet, *arboris.* 32. *Penitus tentare.* "Thoroughly to explore."

34-36. *Nymphas agrestes.* The *Hamadryads*, who came into being with a tree, and died with it. Æneas, therefore, feared lest this might be the blood of one of their number. Compare the explanation of Servius: "*Cogitabam, inquit, ne forte sanguis esset ex Nymphis. Hamadryades namque cum arboribus et nascuntur et pereunt. Unde plerumque cæsâ arbore sanguis emanat.*" 35. *Gradivumque patrem*, &c. Mars is invoked as presiding deity of the land of Thrace, for by the *arva Getica* the country of Thrace is meant. The *Getæ* were a Thracian race, allied perhaps to the Goths of a later age. Mars was called *Gradivus*, but the etymology of the appellation is altogether uncertain. The latter part of the name resembles the Sanscrit *deva*, "god." 36. *Rite secundarent*, &c. The verb *secundare* is here "to render favourable," or "to make a good augury," i. e. *to bless.*—*Rite*, when applied to men, means "in due form," or "order," &c.; but when spoken of the gods, it refers to the kindness and mercy which they

Tertia sed postquam majore hastilia nisu
Aggredior, genibusque adversæ obluctor arenæ,
(Eloquar, an sileam?) gemitus lacrimabilis imo
Auditur tumulo, et vox reddita fertur ad aures:
Quid miserum, Ænea, laceras? jam parce sepulto;
Parce pias scelerare manus. Non me tibi Troja
Externum tulit: aut cruor hic de stipite manat.
Heu! fuge crudeles terras, fuge litus avarum.
Nam Polydorus ego. Hic confixum ferrea texit
Telorum seges, et jaculis increvit acutis.
Tum vero, ancipiti mentem formidine pressus,
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Hunc Polydorum, auri quondam cum pondere magno,

are wont to show to the human race when duly propitiated.—*Omenque levarent.* "And lighten the omen," i. e. remove from it the threatening load of evil which seemed to be connected with it. Commentators consider the use of *visus* for *visa*, and the employment of the phrase *omen levare*, as novelties on the part of Virgil (*nove dicta*).

41–48. *Quid miserum laceras?* Supply *me;* and *mihi* with *parce.*—*Jam parce sepulto.* "Oh, spare me, now that I lie buried here," i. e. let it suffice that I suffered so much while alive; let me now, at least, enjoy repose in my grave, as far as I can find it there. 42. *Parce.* For *noli.*—*Non me tibi Troja*, &c. "Troy did not produce me a stranger to thee." *Polydorus* was son of *Priam* and brother to *Creüsa*, the wife of Æneas. He might well, therefore, say that he was no stranger (i. e. not unknown) to the latter. 43. *Aut cruor hic de stipite manat.* To complete the idea, we may add, *sed de meo corpore.* 44. *Litus avarum.* The shore is called *covetous*, in allusion to the cupidity of its king. 45. *Confixum.* "Me pierced through by them." 46. *Et jaculis increvit acutis.* "And hath grown up over me with its sharp javelins," i. e. and the javelins of which it was originally composed have now grown up over me. The weapons thrown at him, and which had pierced his body and become fixed in the ground, had taken root, become shrubs, and covered his corpse, and the hillock had been gradually formed by the drifting sand. Heyne, with far less propriety, makes *jaculis* the dative, and equivalent to *in arboris unde jacula petuntur.*—It will now be perceived why the poet covered the hillock with cornel-twigs and myrtle-shoots, both of these being used by the ancients for making handles to spears and javelins. Compare *Georg.* ii. 447. "*At myrtus validis hastilibus et bona bello cornus.*"—The myrtle, however, loves the sea shore: "*Litora myrtetis lætissima.*" (*Georg.* ii. 212.) 47. *Ancipiti formidine.* "By perplexing dread," i. e. by perplexity and fear. 48. *Obstupui*, &c. This line is repeated from *Æn.* ii. 774.

49–61. *Hunc Polydorum.* Homer gives a quite different account of the death of Polydorus. He makes him to have been slain in battle by Achilles. (*Il.* xx. 407. *seqq.*) Euripides on the other hand, who

Infelix Priamus furtim mandârat alendum
Threïcio regi; quum jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrûm, et Fortuna recessit,
Res Agememnonias victriciaque arma secutus,
Fas omne abrumpit; Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames! Postquam pavor ossa reliquit,
Delectos populi ad proceres, primumque parentem,
Monstra deûm refero, et quæ sit sententia, posco.
Omnibus idem animus sceleratâ excedere terrâ,
Linqui pollutum hospitium, et dare classibus austros.
Ergo instauramus Polydoro funus: et ingens
Aggeritur tumulo tellus; stant manibus aræ,

follows in part the same legend with Virgil, makes him to have been slain with the steel by the Thracian monarch, and his corpse to have been flung into the sea. (*Hecuba*, i. *seqq.*) 50. *Alendum.* "To be brought up by him." More literally, "for a bringing up," so as to preserve for the gerund its active force. 51. *Threïcio regi.* Euripides, who has founded a tragedy (the Hecuba) on the story of Polydorus, calls the Thracian monarch *Polymestor.* He was the son-in-law of *Priam*, having married his daughter *Ilione.* 53. *Ille.* "The other."—*Fractæ.* "Weakened or shattered." Supply *sunt.* 54. *Res Agamemnonias.* "The fortunes of Agamemnon." 55. *Fas omne abrumpit.* "Violates every tie that men hold sacred." By the murder of Polydorus, observes Valpy, Polymestor violated not merely the laws of justice, but the ties of affinity, of hospitality, and of honour. 56. *Quid.* For *ad quid.* 57. *Sacra.* "Accursed," or "execrable." 61. *Pollutum hospitium.* "This scene of hospitality foully violated." *Et dare classibus austros.* Not an hypallage, as the grammarians are pleased to call it, but a highly poetical form of expression; equivalent, in fact, to saying, "and to invite the southern breezes with outspread canvas." Observe the change of syntax by means of the active and passive verbs; unless, indeed, it were better to read *linquere.*

62-64. *Ergo instauramus,* &c. "We therefore celebrate funeral rites for Polydorus." The expression *instauramus funus* is the customary one in such cases, being what is termed *religiosum vocabulum.* It must be observed, also, that this expression and *aggeritur tumulo tellus* do not denote different things, but the former mark the whole, and the latter merely one of the component parts of the ceremony. Hence we have, with Wagner, placed a colon after *funus.* The whole passage is worthy of notice, as containing a full account of the ceremonies customary in the interment of the dead, after the ashes had been obtained from the funereal pile.—*Et ingens aggeritur,* &c. "And (first) a vast mound of earth is heaped up for a tomb." The higher the mound, the greater the honour paid to the dead. 63. *Stant manibus aræ.* "Two altars stand erected to his manes." Two altars, says Voss, were often erected, not only to deities, but in the funeral ceremonies also of dis-

Cæruleis mœstæ vittis, atrâque cupresso,
Et circum Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras; animamque sepulcro
Condimus, et magnâ supremum voce ciemus.
Inde, ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat auster in altum,
Deducunt socii naves, et litora complent.
Provehimur portu, terræque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereïdum matri, et Neptuno Ægæo:
Quam pius Arcitenens, oras et litora circum

tinguished mortals. 64. *Atrâque cupresso.* The *cyprus* is here called *atra*, "funereal," or "gloomy," not from any dark colour possessed by its wood, but from the gloomy associations connected with it as a funereal tree.

66-68. *Inferimus tepido*, &c. Milk and blood were brought to the altars, and then poured out in libation to the gods below, and to the *manes*, or shades of the dead. Sometimes wine was added. These and similar offerings to the dead were called *inferiæ.*—*Tepido.* Freshly milked.—*Cymbia.* Cups in the shape of a boat (*cymba*). 67. *Sanguinis sacri.* The blood of the victim. *Animam condimus.* It was a prevalent opinion among both the Greeks and Romans that the soul could not rest without burial. Hence their extreme anxiety about funeral rites. There seems also to be an allusion to an opinion entertained by the Stoics, that the soul remains with the body in the sepulchre until corruption is complete. 68. *Et magnâ supremum*, &c. The last thing done at an interment was to bid farewell to the deceased, by calling upon him thrice, and thrice uttering the word *Vale!*

69-71. *Ubi prima fides pelago.* "As soon as the deep could be trusted." 70. *Crepitans.* "By its chiding accents," i. e. by its rustlings, that seem to chide our delay. This, however, though a poetical idea, gives to *crepitans* the sense of *increpitans*. Perhaps, therefore, *lenis crepitans* is put for *leniter crepitans*, "gently murmuring," by an elegant use of the adjective for the adverb. Compare *Georg.* i. 163. iii. 28. iv. 19. *Æn.* v. 764. ix. 755. xi. 832. xii. 902. *Hor. Carm.* ii. 5. 19. *Epod.* xvi. 51. 71. *Deducunt.* On completing a voyage, the ancients generally drew their vessels up on shore, and brought them down again when about entering on one.

73-77. *Mari medio.* We have rendered this in accordance with the Homeric manner of expression, making it equivalent merely to *in alto.* Some translate "in the middle of the sea," and make it allude to the supposed position of Delos, in the centre of the Cyclades. The island meant is Delos; the mother of the Nereïds is Doris, wife of Nereus; and Delos is said to have been sacred to Doris and Neptune, long before it became the natal isle of Apollo and Diana. 75. *Arcitenens.* "The bow-bearing god." Apollo is meant,

Errantem, Gyaro celsâ Myconoque revinxit,
Immotamque coli dedit, et contemnere ventos.
Huc feror; hæc fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phœbique sacerdos,
Vittis et sacrâ redimitus tempora lauro,
Occurrit: veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa dei saxo venerabar structa vetusto:
Da propriam, Thymbræe, domum; da mœnia fessis,
Et genus, et mansuram urbem. Serva altera Trojæ

and the epithet *pius* implies a feeling of gratitude on his part towards Delos, as having afforded shelter to his mother *Latona*, and having been his own natal island. 76. *Errantem.* The more received legend makes Delos to have become stationary for the purpose of receiving Latona. Here, however, Apollo fixes it firmly.—*Gyaro celsâ Myconoque*, &c. "Bound firmly by means of lofty Gyarus and Myconus," i. e. bound firmly to these. Gyarus and Myconus were two islands in the group of the Cyclades, between which Delos lay. There is considerable doubt about the true reading here. Wagner gives *Errantem Mycono e celsâ Gyaroque revinxit*; but the epithet *celsâ* is an awkward one to apply to Myconus, which is represented by travellers as all low ground. 77. *Contemnere ventos.* Because, before this, it was driven about as the sport of winds and waves.

79-82. *Apollinis urbem.* The town of Delos is meant, of the same name with the island. 80. *Rex idem hominum*, &c. Uniting in himself, according to early custom, the offices of king and priest. Abraham, Melchisedec, and other illustrious names in the Old Testament, are examples of the practice. 81. *Sacrâ lauro.* The *laurus*, or bay-tree, was sacred to Apollo. The ancient *laurus* must not be confounded with our modern laurel. 82. *Veterem Anchisen*, &c. Servius says that Anchises had come to Delos before the Trojan war, to inquire of Anius whether he should accompany Priam to Salamis. Hence he is now recognised by Anius as an old acquaintance and friend.

85–89. *Propriam domum.* "A home that we may call our own."—*Thymbræe.* Apollo was called "Thymbrean," from *Thymbra*, a town of Troas, where he had a grove and temple. It was in this temple that Achilles is said to have been mortally wounded by Paris. Observe the peculiar force of *da* in this passage: "Give unto us," &c. i. e. show us by oracles how these things may all be obtained; for Apollo had not the power to bestow them, but merely to unfold the secrets of the future as regarded their attainment. 86. *Genus, et mansuram urbem.* "A race to perpetuate our name and a permanent city."—*Serva altera Trojæ Pergama.* "Preserve this other Pergamus of Troy," i. e. which we, as we hope, are destined to erect in another land. The *Pergamus* was the citadel of Troy, and, of course, the strongest portion of the city, or rather the city itself, *κατ' ἐξοχήν*. Hence the expression in the text is the same as saying, "Preserve the

Pergama, reliquias Danaûm atque immitis Achilli.
Quem sequimur? quove ire jubes? ubi ponere sedes?
Da, pater, augurium, atque animis illabere nostris.
Vix ea fatus eram; tremere omnia visa repente,
Liminaque, laurusque dei; totusque moveri
Mons circum, et mugire adytis cortina reclusis.
Submissi petimus terram, et vox fertur ad aures:
Dardanidæ duri, quæ vos a stirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem.
Hic domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.

new city of Troy in all its strength."—*Reliquias Danaûm*, &c. Consult note. *Æn.* i. 30. 88. *Quem sequimur?* "Whom do we follow?" i. e. whom dost thou point out to us as our guide? what one of gods or mortals? Observe the use of the indicative with the interrogative pronoun, the action of the verb denoting something certain, the only thing uncertain being the person whom they are to follow. 89. *Animis illabere nostris.* "Glide into our minds," i. e. and instruct us as regards the future.

90–92. *Visa.* Supply *sunt.* 91. *Liminaque.* Observe the force of the arsis or cæsura, in lengthening the short syllable *que.*—*Laurus.* The sacred bay in front of the temple. 92. *Mons.* Alluding to *Mount Cynthus,* from which Apollo derived the surname of *Cynthius.* It raises its barren summit to a considerable height above the plain.—*Et mugire adytis,* &c. "And the sacred tripod sent forth a low moaning sound, the recesses of the temple being unfolded to the view." *Cortina,* in its primary sense, means a large circular vessel for containing liquids, a kind of *caldron.* It was afterwards applied to the *table* or *hollow slab,* supported by a tripod, on which the priestess at Delphi sat to deliver her responses. Hence it sometimes means, as in the present instance, *the whole tripod;* at other times the *oracle itself,* as in *Æn.* vi. 347. The tripod was placed over the sacred spiracle or vent, and the low moaning sound is produced by a subterranean wind or gas struggling to escape.

94–98. *A stirpe parentum.* The allusion is to the land which produced the main stock of the Trojan race. Hence the oracle calls the Trojans *Dardanidæ,* not *Teucri,* to intimate their original descent from the Italian Dardanus. 95. *Ubere.* "In her fertile soil." So *Æn.* i. 531. *Ubere glebæ.* 96. *Antiquam exquirite matrem.* The oracle means *Italy;* but its meaning is clothed in so much studied ambiguity as easily to mislead.—*Domus Æneæ.* "The line of Æneas." Referring to the Romans as descended from the Trojans. 98. *Et nati natorum,* &c. *Hom. Il.* xx. ver. 307. Νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει, Καὶ παῖδες παίδων, τοί κεν μετόπισθε γένωνται. See the editor's note *ad locum.*

æc Phœbus: mixtoque ingens exorta tumultu
Lætitia; et cuncti, quæ sint ea mœnia, quærunt;
Quo Phœbus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta virorum,
Audite, O proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto;
Mons Idæus ubi, et gentis cunabula nostræ.
Centum urbes habitant magnas, uberrima regna;
Maximus unde pater, si rite audita recordor,
Teucer, Rhœteas primum est advectus ad oras,
Optavitque locum regno. Nondum Ilium et arces
Pergameæ steterant: habitabant vallibus imis.
Hinc mater cultrix Cybelæ, Corybantiaque æra,
Idæumque nemus; hinc fida silentia sacris,

99–103. *Hæc Phœbus.* Supply *dixit.* 100. *Quæ sint ea mœnia.* "What may be this city (to which the god alludes)." Mark the force of the subjunctive. 102. *Veterum volvens monumenta virorum.* "Revolving in mind the legends of the men of old." 103. *Et spes discite vestras.* "And learn your hopes," i. e. and learn from what I am about to say, what you have to hope for.—The remarks of Anchises, that follow, again give rise to the question, how Æneas, unto whom Creüsa had foretold that Hesperia was to be his new home, should have happened to forget this at the present moment. Consult remarks of Wagner and Heyne.

104–110. *Jovis magni insula.* "The island of great Jove." Jupiter was fabled to have been brought up in Crete, in the cave of Mount Dicte. His mother *Rhea* carried him thither to save him from his father *Saturn,* who sought to devour him. 105. *Mons Idæus ubi.* Crete had its Mount Ida as well as Troas.—*Cunabula.* "The cradle," i. e. origin. 106. *Centum urbes habitant.* "(Its people) inhabit a hundred cities." Crete is called in the Iliad (ii. 694.) ἑκατόμπολις, from its hundred cities. Supply *Cretenses.* 107. *Maximus pater.* "Our eldest father," i. e. the founder of our race, our great progenitor. With *maximus* supply *natu.* 108. *Rhœteas in oras.* The shores of Troas are called "Rhœtean," from the promontory of Rhœteum. 109. *Optavit.* "Selected." See *Æn.* i. 425.—*Nondum Ilium,* &c. Compare *Il.* xx. 216. *seqq.* 110. *Vallibus imis.* That is, at the foot of Mount Ida.

111–113. *Hinc mater cultrix Cybelæ.* "Hence came the mother-goddess, the inhabitant of Cybela." The allusion is to Cybele, the mother of the gods, who is here called the inhabitant of Cybela, because fabled to have dwelt on a mountain of that name in Phrygia Major, and from which she derived her name (Κυβέλη, Æol. Κύβελα, Lat. *Cybela*).—*Cultrix* is applied to *Cybele,* as *coluisse* to Juno, in *Æn.* i. 16.—*Corybantiaque æra.* "And the brazen cymbals of the Corybantes." The Corybantes were the priests of Cybele, who celebrated her rites with loud cries and howlings, the clashing of cymbals, &c. 112. *Idæumque nemus.* The poet means that the name of Ida origi-

Et juncti currum dominæ subiere leones.
Ergo agite, et, divûm ducunt qua jussa, sequamur:
Placemus ventos, et Gnosia regna petamus.
Nec longo distant cursu: modo Jupiter adsit,
Tertia lux classem Cretæis sistet in oris.
Sic fatus, meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo,
Nigram Hiemi pecudem, Zephyris felicibus albam.
   Fama volat, pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Cretæ;
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygiæ portus, pelagoque volamus,
Bacchatamque jugis Naxon, viridemque Donysam,

nally belonged to a grove and mountain in Crete, where the rites of Cybele were wont to be celebrated. This name and these rites were carried from Crete to Troas, in which latter country a new Idæan grove and mountain, marked by the same rites, accordingly arose.—*Hinc fida silentia sacris.* "Hence faithful secrecy in her sacred rites," i. e. hence, too, came the Idæan mysteries, the secret rites of Cybele faithfully kept by her votaries. 113. *Et juncti currum,* &c. The meaning is, and from Crete, too, came the custom of representing Cybele, in these sacred rites, seated in a car drawn by lions.

115–120. *Placemus ventos.* "Let us propitiate the winds," i. e. by sacrifices. The winds must be here regarded as so many personifications.—*Gnosia regna.* Gnosus or Cnosus (Κνωσός, more correct than Gnossus or Cnossus, if we follow the language of coins and inscriptions) was the royal city of Crete, on the northern coast. Hence, "Gnosian" becomes synonymous with "Cretan." 116. *Modo Jupiter adsit.* "Only let Jove be propitious." 117. *Classem sistet.* "Shall place our fleet (in safety)." 118. *Meritos honores.* "The appropriate victims." More literally, "the victims that were their due," i. e. that ought to be sacrificed according to established custom. 119. *Neptuno.* Neptune and Apollo are here mentioned, the former as god of the Ocean, who, if duly honoured, will still its waves; the latter, as the deity who has just opened the future to their view. 120. *Nigram Hiemi pecudem,* &c. The black victim is offered to the *gloomy* storm-god, the white one to the *favouring* deities of the western wind.

121–127. *Fama volat.* "A flying rumour meets us." 122. *Idomenea ducem,* &c. Idomeneus, the Cretan leader, was expelled by his subjects on his return from Troy, and settled in Magna Græcia. (Compare ver. 400.) 123. *Hoste vacare domos,* &c. "That its habitations were free from any foe, and that its settlements stood abandoned." 124. *Ortygiæ portus.* Ortygia, or the quail-island (ὄρτυξ, "a quail"), was another name for Delos. 125. *Bacchatam jugis Naxon.* "Naxos, on whose mountain-tops the orgies of Bacchus are celebrated." Naxos was sacred to Bacchus, and its rites were accordingly celebrated here with more than ordinary spirit.—*Viridemque Donysam.* "And the verdant Donysa." Servius explains the epithet *viridem* by making it

Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta consita terris.
Nauticus exoritur vario certamine clamor;
Hortantur socii, Cretam proavosque petamus.
Prosequitur surgens a puppi ventus euntes,
Et tandem antiquis Curetum allabimur oris.
  Ergo avidus muros optatæ molior urbis,
Pergameamque voco; et lætam cognomine, gentem
Hortor amare focos, arcemque attollere tectis.
Jamque fere sicco subductæ litore puppes;
Connubiis arvisque novis operata juventus;
Jura domosque dabam: subito quum tabida membris,
Corrupto cœli tractu, miserandaque venit

refer to the green marble contained in it; but it is in far better taste to make it applicable to the verdant appearance of the island, as seen by navigators in passing by. So the term *niveam*, "snowy," in the case of Paros, ought to be referred to the appearance of its marble cliffs when viewed from a distance. For an account of the different islands mentioned in the passage under consideration, consult Index of Proper Names. 127. *Crebris freta consita terris.* "Narrow seas, sown thick with many an island." These words are supposed to describe their passage through the group of the *Sporades*, in which case *consita* is the most appropriate word that could have been used.—Observe the zeugma in *legimus.*

128–131. *Nauticus exoritur*, &c. "The cries of the seamen arise, while engaging with emulation in their various duties." 130. *Prosequitur surgens*, &c. "A wind, springing up astern, accompanies us on our way," i. e. a *favourable* wind. Compare the Greek οὖρος. 131. *Curetum oris.* By "the shores of the Curetes," Crete is meant. The Curetes carry us back to the first establishment of the Cretan race and name.

132–134. *Molior.* "I proceed to erect." *Lætam cognomine.* "Rejoicing in the name," inasmuch as it reminded them of home, and seemed like a restoration of their ancient city. So Servius: "*Lætam autem propta Pergama restituta.*" Pliny (*N. H.* iv. 12.) mentions *Pergamum* among the ancient cities of Crete. 134. *Arcemque attollere tectis.* "And to raise a citadel with lofty roof," i. e. the lofty roof of which would make it appear truly an *arx.*

135–139. *Puppes.* A part of the vessel having to be selected here as the representative of the whole, by synecdoche, the poet, of course, takes that which is most conspicuous after the vessel has been drawn up, namely, *the stern.* 136. *Connubiis arvisque novis*, &c. "The youth were engaged in forming matrimonial connexions, and in (the tillage of) their newly-acquired lands. I myself was occupied with giving them laws, and assigning habitations." The *jura* were the laws and regulations necessary to be established in a new settlement. By *domos*, on the other hand, are meant portions of ground whereon to build. With *operata* supply *est.* 138. *Corrupto cœli tractu.* "The atmosphere be-

Arboribusque satisque lues; et letifer annus.
Linquebant dulces animas, aut ægra trahebant
Corpora: tum steriles exurere Sirius agros;
Arebant herbæ, et victum seges ægra negabat.
Rursus ad oraclum Ortygiæ, Phœbumque, remenso
Hortatur pater ire mari, veniamque precari:
Quem fessis finem rebus ferat; unde laborum
Tentare auxilium jubeat; quo vertere cursus.
  Nox erat, et terris animalia somnus habebat:
Effigies sacræ divûm, Phrygiique Penates,
Quos mecum a Trojâ, mediisque ex ignibus urbis,
Extuleram, visi ante oculos astare jacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras.
Tum sic affari, et curas his demere dictis:
Quod tibi, delato Ortygiam, dicturus Apollo est,
Hic canit, et tua nos, en! ultro ad limina mittit.
Nos te, Dardaniâ incensâ, tuaque arma secuti;
Nos tumidum sub te permensi classibus æquor:
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. Tu mœnia magnis

coming infected," so that a pestilential blight arising from it, produced a pestilence. 139. *Satis.* "The sown corn." A participle from *sero.* —*Letifer annus.* Supply *erat:* unless, indeed, the words are coupled with *lues.*

140–146. *Linquebant,* &c. Namely, the men and cattle. 141. *Tum steriles,* &c. "Then, too, the Dog-star began to parch the sterile fields," i. e. to parch and render them sterile. 144. *Veniamque precari.* On the supposition that they had committed some offence against the gods, and that the pestilence and drought had been sent for their punishment. 145. *Quem fessis finem,* &c. "(To ask of the god) what termination," &c. The expression *quem fessis finem rebus ferat* may be freely rendered, "what end to our weary wanderings he will be pleased to point out." *Ferat* is here equivalent to *oraculo monstret.*

147–152. *Animalia habebat.* "Was holding all living things under its influence." 151. *In somnis.* This is the true reading, "amid my slumbers," not *insomnis,* "sleepless," as many insist The expression *nec sopor illud erat* (line 173) is alone sufficient to settle the point. Heyne thinks that Æneas could not have been asleep, since the images of the gods were seen by him amid the light of the moon. He forgets, however, that this statement about the moonlight forms part of the dream. 152. *Insertas.* "Inserted (in the wall)." Supply *parietibus.*

154–162. *Dicturus est.* "Is about to tell," i. e. stands ready to tell, or would tell. 155. *Ultro.* "Unasked." 158. *Idem.* Contracted for *iidem.* 159. *Mœnia magnis magna.* "A great city for a great

Magna para, longumque fugæ ne linque laborem.
Mutandæ sedes. Non hæc tibi litora suasit
Delius, aut Cretæ jussit considere, Apollo.
Est locus (Hesperiam Graii cognomine dicunt),
Terra antiqua, potens armis, atque ubere glebæ:
Œnotrî coluere viri: nunc fama, minores
Italiam dixisse, ducis de nomine, gentem.
Hæ nobis propriæ sedes: hinc Dardanus ortus,
Iasiusque pater, genus a quo principe nostrum.
Surge age, et hæc lætus longævo dicta parenti
Haud dubitanda refer; Corythum terrasque requirat
Ausonias. Dictæa negat tibi Jupiter arva.
Talibus attonitus visis, ac voce deorum
(Nec sopor illud erat; sed coram agnoscere vultus,
Velatasque comas, præsentiaque ora videbar;

race." 160. *Ne linque.* "Renounce not," i. e. give not over through weariness. 162. *Cretæ considere.* "To settle in Crete." *Cretæ* is the dative, by a Græcism, for *in Cretâ.*—*Apollo.* To be joined in construction with *Delius.*

163–166. *Est locus,* &c. These lines have already appeared in the first book (530-533), where consult notes.

167–171. *Hæ nobis propriæ sedes.* "These are our proper settlements." 168. *Genus a quo principe nostrum.* "From which chieftain springs our race." There is a difficulty in this passage. Iasius was not the father, but the brother of Dardanus, and *pater*, therefore, is here merely a term of respect, as in the case of Æneas. According to the collocation of the words, however, *principe* must refer to Iasius, and not to Dardanus, when, in truth, it ought to be just the other way, since Dardanus was the real founder of the line. Heyne, therefore, seeks to obviate the difficulty by making *a quo principe* apply to both brothers, and to be equivalent to *a quibus principibus.* This, however, is extremely harsh, and we have preferred enclosing *Iasiusque pater* in a parenthesis, by which the reference to Dardanus is saved in the words *a quo principe.* 170. *Corythum.* Corythus, the founder of *Cortona* in Etruria, is first put for the city itself, and then the latter for all Italy, or, at least, for Etruria and the neighbouring country of Latium. So again in *Æn.* vii. 209. ix. 10. x. 719. 171. *Dictæa arva.* See on ver. 104.

173–179. *Nec sopor illud erat.* "Nor was that a sound sleep." Observe the force of *sopor* here. Æneas was not at the time in a deep sleep, but in that kind of imperfect or incomplete slumber from which dreams naturally arise; hence the vivid nature of the one which he relates. As regards the construction with *illud* in the neuter (literally, "nor was that *thing* a sound sleep"), compare the well-known *dulce satis humor,* &c., as also the following from *Sen. Benef.* ii. 8. "*Non est illud liberalitas.*" *Liv.* ii. 35. 5. "*Si hoc profectio et non fuga est.*" With the dream itself compare that of Telethusa in *Ovid. Met.* ix. 12. and the vision of Hannibal in *Sil. Ital* iii. 168. 174. *Velatas comas.*

Tum gelidus toto manabat corpore sudor),
Corripio e stratis corpus, tendoque supinas
Ad cœlum cum voce manus, et munera libo
Intemerata focis. Perfecto lætus honore,
Anchisen facio certum, remque ordine pando.
Agnovit prolem ambiguam, geminosque parentes;
Seque novo veterum deceptum errore locorum.
Tum memorat; Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat.
Nunc repeto, hæc generi portendere debita nostro,
Et sæpe Hesperiam, sæpe Itala regna vocare.
Sed quis ad Hesperiæ venturos litora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phœbo, et moniti meliora sequamur.
Sic ait; et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem, paucisque relictis
Vela damus, vastumque cavâ trabe currimus æquor.
Postquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, cœlum undique et undique pontus;

In allusion to the custom of placing chaplets about the brows of the *Penates*. 176. *Corripio e stratis corpus.* "I snatch my frame from the couch," i. e. I spring from my couch.—*Supinas.* Consult note on *Æn.* i. 93. ii. 688. 178. *Intemerata.* Not merely of pure wine, but with due precautions and ceremonies. So that the term answers nearly to our epithet, "solemn." The *foci* stands here for the domestic altar.

180–191. *Prolem ambiguam.* "The double stock." Alluding to the double origin of the Trojans, from Dardanus and Teucer. Hence, by *geminos parentes* Dardanus and Teucer are meant. 181. *Novo veterum,* &c. Misled by a mistake, which confused places of modern date with those of ancient celebrity. Anchises calls himself "a modern," and his error that of a modern (*novus error*), compared with the remote date of the legends to which he alludes. 182. *Iliacis exercite fatis.* "Still exercised by the fates of Troy." 183. *Tales casus.* "Such fortunes." 184. *Nunc repeto,* &c. "Now I recollect that she foretold," &c.—*Hæc* is the same with *tales casus* in the previous line, namely, that the Trojans were destined to return to Italy whence Dardanus came.—*Debita.* Supply *fato.* 187. *Aut quem tum vates,* &c According to the legend, Apollo decreed that no credit should ever be attached to her predictions, as a punishment for a deception she had practised upon him. 188. *Meliora.* "Better counsels." 190. *Paucisque relictis.* This is said in order to account for the appearance of a Pergamus, at a later day, among the cities of Crete. See above, at ver. 132. It is supposed to be the modern *Peramo.* Servius says it was near *Cydonia.* *Cavâ trabe.* "In a hollow ship;" as in *Hor. Carm.* i. 1.

192–200. *Altum tenuere.* "Held possession of the main," i. e. had gained the deep. 193. *Cœlum undique,* &c. Supply *est* or *apparet.*

Tum mihi cæruleus supra caput astitit imber,
Noctem hiememque ferens, et inhorruit unda tenebris.
ontinuo venti volvunt mare, magnaque surgunt
quora: dispersi jactamur gurgite vasto.
nvolvere diem nimbi, et nox humida cœlum
Abstulit; ingeminant àbruptis nubibus ignes.
Excutimur cursu, et cæcis erramus in undis.
Ipse diem noctemque negat discernere cœlo,
Nec meminisse viæ mediâ Palinurus in undâ.
Tres adeo incertos cæcâ caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum se attollere tandem
Visa, aperire procul montes, ac volvere fumum.
Vela cadunt; remis insurgimus; haud mora, nautæ
Annixi torquent spumas, et cærula verrunt.
Servatum ex undis, Strophadum me litora primum
Accipiunt: Strophades Graio stant nomine dictæ

194. *Cæruleus imber.* "An azure rain-cloud." 195. *Noctem.* "*Darkness*," arising from the dark atmosphere. Heyne thinks that the storm was encountered by the Trojans in doubling the cape of the Peloponnesus, and passing from the Ægean into the Ionian Sea. There is always a strong current to be stemmed here. (Compare *Hom. Od.* ix. 80.) 198. *Involvere diem nimbi.* "The storm-clouds enwrapped (in their folds) the light of day."—*Humida.* "Caused by the humid atmosphere." 200. *Cæcis in undis.* "In an unknown sea."

201–208. *Negat.* For *dicit non.* Supply *se.* Palinurus was the pilot of the fleet. 203. *Tres adeo incertos, &c.* "We wander, accordingly, over the deep for three uncertain days, amid pitchy darkness," i. e. for three days rendered all uncertain by the darkness. There is some doubt about the proper construction of *adeo* in this sentence. We have given it what appears to be the most natural meaning. It may be joined, however, with *incertos* ("rendered *thus* uncertain"), or it may be connected with *tres* ("for three *whole* days"). 205. *Se attollere.* "To rise on the view." 206. *Visa.* Supply *est.*—*Aperire procul montes,* &c. "To disclose mountains in the distance, and roll up smoke." We must bear in mind that the fleet is all the time gradually drawing nearer. First, the land itself rises above the distant horizon; then, as the vessels approach, mountains begin to appear; and at last, when near the land, they see the smoke ascending, which gives token that the island is inhabited. There is no reference here, as some think, to the smoke of a volcano. 207. *Vela cadunt.* "The sails fall," i. e. we lower sail.—*Remis insurgimus.* "We rise to the oars," a poetic expression for rowing vigorously. In active rowing, the body is partially raised at each stroke of the oar, in order to impart more force to it.

209–215. *Primum.* Æneas was the *first* who leaped on shore. 210. *Strophades.* For an account of the Strophades, consult Index of Proper Names; as well as for the story of Phineus and the Harpies.

Insulæ Ionio in magno, quas dira Celæno,
Harpyiæque colunt aliæ, Phineïa postquam
Clausa domus, mensasque metu liquere priores.
Tristius haud illis monstrum, nec sævior ulla
Pestis et ira deûm Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Proluvies, uncæque manus, et pallida semper
Ora fame.
Huc ubi delati portus intravimus; ecce!
Læta boum passim campis armenta videmus,
Caprigenumque pecus, nullo custode, per herbas.
Irruimus ferro, et divos ipsumque vocamus
In partem prædamque Jovem. Tum litore curvo
Exstruimusque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt
Harpyiæ, et magnis quatiunt clangoribus alas,
Diripiuntque dapes, contactuque omnia fœdant
Immundo; tum vox tetrum dira inter odorem.
Rursum in secessu longo, sub rupe cavatâ,
Arboribus clausi circum, atque horrentibus umbris,
Instruimus mensas, arisque reponimus ignem:
Rursum, ex diverso cœli, cæcisque latebris,
Turba sonans prædam pedibus circumvolat uncis;
Polluit ore dapes. Sociis tunc, arma capessant,
Edico, et dirâ bellum cum gente gerendum.

We have removed the comma after *dictæ*, which appears in many texts. For the scanning of line 210, see Metrical Index. With *Ionio* supply *mari*. 215. *Ira deûm*. That which is created by the angry gods, for the punishment or discomfort of mortals. 216. *Virginei volucrum vultus*. "The countenances of these winged creatures are those of maidens," i. e. they are winged creatures, with the countenances of maidens.

220–228. *Læta armenta*. Heyne: "*Adspectu læta, καλά, ut seges et alia*." 222. *Vocamus*. "We invoke," i. e. we vow to offer up to them, if successful, a portion of what we may take. See on ver. 231. 223. *In partem prædamque*. "To a share of the booty." By hendiadys, for *in prædæ partem*. 224. *Toros*. "Couches," on which to recline while eating. 228. *Vox*. Supply *auditur*.

229–237. *In secessu longo*. Heyne: "*In loco longo remoto*." 231. *Arisque reponimus ignem*. "And replace the fire on the altars." Virgil here follows the Homeric custom, according to which the fire was kindled on the altars, at a repast, and a portion of the viands offered thereon to the gods. Virgil makes no mention of altars in line 224; but still, from the use of *reponimus*, it may be fairly inferred that he had there also the same custom in view. 232. *Ex diverso cœli*. "From a different quarter of the sky." Supply *tractu* or *loco*. 234. *Arma capessant*. Supply *ut*. 235. *Et dirâ bellum cum gente*,

Haud secus ac jussi faciunt, tectosque per herbam
Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsæ sonitum per curva dedere
Litora, dat signum speculâ Misenus ab altâ
Ære cavo: invadunt socii, et nova prœlia tentant,
Obscœnas pelagi ferro fœdare volucres.
Sed neque vim plumis ullam, nec vulnera tergo
Accipiunt; celerique fugâ sub sidera lapsæ,
Semiesam prædam et vestigia fœda relinquunt.
Una in præcelsâ consedit rupe Celæno,
Infelix vates, rumpitque hanc pectore vocem:
  Bellum etiam pro cæde boum, stratisque juvencis,
Laomedontiadæ, bellumne inferre paratis,
Et patrio Harpyias insontes pellere regno?
Accipite ergo animis atque hæc mea figite dicta:

&c. "And that open war must be waged with the hideous race." 237. *Et scuta latentia condunt.* "And stow away their hidden shields," i. e. stow away their shields, so as to hide them from view.

238–246. *Sonitum dedere.* We follow Heyne in referring *sonitum* to the *clangor alarum* mentioned in line 226. 239. *Dat signum speculâ*, &c. Misenus was the trumpeter of Æneas, and his office was to give signals of approaching danger. See *Æn.* vi. 165. 240. *Ære cavo.* "With his brazen trumpet."—*Nova prœlia.* "An unusual kind of combat;" each one singling out a Harpy in this strange encounter. 241. *Obscœnas pelagi ferro*, &c. "To wound (namely) with the steel these filthy birds of ocean."—*Fœdare*, by a Græcism, for *ut fœdent.* For the peculiar force of *fœdare*, consult note on *Æn.* ii. 286. The Harpies are called *pelagi volucres*, because inhabiting isles of ocean. 244. *Semiesam.* To be pronounced as a word of three syllables (*sem'ēsam*). We have adopted this form of the word, with Wagner, in place of the common *semesam*, as more consistent with *semianimis* and *semihominis*, which occur in the course of the poem. 246. *Infelix vates.* "Harbinger of ill." More literally, "ill-omened prophetess." Compare the explanation of Servius: "*Nuntia infelicitatis.*"

247–249. *Bellum etiam pro cæde*, &c. "Is it war that ye are preparing," &c. i. e. is this the return that you make us for having slaughtered the oxen over which we are appointed to keep guard? Are you not content with what has already been done, and must you even bring war in addition, and, in place of atoning for your misdeeds, add outrage to outrage? 248. *Laomedontiadæ.* "Descendants of Laomedon." There is a latent sarcasm in this appellation. Laomedon was a faithless prince; and the Trojans are therefore called the wicked descendants of a wicked progenitor. 249. *Et patrio insontes*, &c. "And to drive the unoffending Harpies from their paternal realm?" The words "*patrio regno*" must not be taken in too strict a sense here. They are only meant to indicate a region which had for a long period been assigned to the Harpies as a dwelling-place.

251–257. *Quæ Phœbo pater omnipotens*, &c. It was the popular

Quæ Phœbo pater omnipotens, mihi Phœbus Apollo
Prædixit, vobis Furiarum ego maxima pando.
Italiam cursu petitis; ventisque vocatis
Ibitis Italiam, portusque intrare licebit.
Sed non ante datam cingetis mœnibus urbem,
Quam vos dira fames, nostræque injuria cædis,
Ambesas subigat malis absumere mensas.
Dixit; et in silvam pennis ablata refugit.
At sociis subitâ gelidus formidine sanguis
Deriguit: cecidere animi; nec jam amplius armis,
Sed votis precibusque jubent exposcere pacem,
Sive deæ, seu sint diræ obscœnæque volucres.
Et pater Anchises, passis de litore palmis,
Numina magna vocat, meritosque indicit honores:
Dî, prohibete minas: dî, talem avertite casum,

belief of antiquity, that Apollo derived his knowledge of the future from Jove. 252. *Furiarum maxima.* Supply *natu.* In Homer, the Harpies and Furies are distinct classes of deities. They were confounded, however, by a later age, since both were regarded as instruments of punishment and annoyance. Consult note on vi. 605. 253. *Ventisque vocatis*, &c. "And, the winds being invoked, ye shall reach Italy," i. e. and having obtained favouring winds, &c. 255. *Datam.* "Granted by the fates." 257. *Ambesas malis absumere.* For *ambedere et ita consumere mensas malis.*—*Malis.* Literally, "with the jaws." Ablative plural of *mala.* Compare *Georg.* iii. 268. This fear-inspiring prediction terminates amusingly enough, as will appear in a subsequent book. (*Æn.* vii. 116.) Virgil, however, is not to blame for this, nor is it right to charge him with puerility in causing so alarming a prophecy to have so silly and unsatisfactory a fulfilment. He merely follows a legend of his own day, and clothes it to the best of his ability in the garb of poetry. Strabo relates the same story at large in his twelfth book. Consult the Excursus of Heyne on this subject, as also the Life of Virgil at the commencement of this volume.

260–267. *Nec jam amplius armis*, &c. "Nor now any longer do they desire me to seek for peace by force of arms, but to sue for it by vows and prayers." We have here a blending of two ideas, amounting, in effect, to a species of zeugma; so that *exposcere* must have one meaning when joined with *armis* (namely, that of *quærere*), and its own proper force when construed with *votis precibusque.*—*Sive deæ, seu sint*, &c. In either case the Trojans wished to propitiate them. 263. *Passis de litore palmis.* "With hands outstretched from the shore," i. e. the hands extended towards the ocean, with the palms turned upward. This was the mode of addressing in prayer the deities of Ocean. 264. *Numina magna.* "The great divinities of Ocean." These are invoked because the Harpies belong to their dominions, being "*pelagi volucres.*"—*Meritosque indicit honores.* "And directs due sacrifices (to be offered up to them)." *Meritos* equivalent here

Et placidi servate pios. Tum litore funem
Deripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: ferimur spumantibus undis,
Qua cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacynthus,
Dulichiumque, Sameque, et Neritus ardua saxis.
Effugimus scopulos Ithacæ, Laërtia regna,
Et terram altricem sævi exsecramur Ulixi.
Mox et Leucatæ nimbosa cacumina montis,
Et, formidatus nautis, aperitur Apollo.
Hunc petimus fessi, et parvæ succedimus urbi.
Ancora de prorâ jacitur; stant litore puppes.

to *debitos.* 267. *Deripere.* "To tear away." Denotning eagerness to be gone.—*Excussosque laxare rudentes.* "And to uncoil and ease the sheets." By *rudentes* are here meant the ropes fastened at the bottom of the sail to its two corners, and which are called in Greek πόδες. Before setting sail, these ropes, which our seamen call the *sheets*, would lie in a coil or bundle. In order, therefore, to depart, the first thing was to uncoil or unroll them (*excutere*); the next, to adjust them according to the direction of the wind, and the aim of the voyage. With a view to fill the sail and make it expose the largest surface, they were let out, which was called *immittere* or *laxare*. *Laxate rudentes*, among the Romans (*Ovid, de Ponto,* iv. 9. 73.) was equivalent to "ease the sheets" with us.

270-277. *Nemorosa Zacynthus.* For this, and the other places here mentioned, see Index of Proper Names. 272. *Scopulos Ithacæ.* Homer also calls Ithaca rocky, Κραναὴ Ἰθάκη. (*Il.* iii. 201.)—*Laërtia regna.* Laërtes was the father of Ulysses. 275. *Apollo.* The reference is to the temple of Apollo at Actium, not to that on the promontory of Leucate, and we must therefore regard the line *Et formidatus*, &c. as marking a progressive course. Hence Heyne supplies after *et* the words *ulterius progressis*, "to us having advanced beyond this."—*Formidatus nautis.* The adjacent shore was rocky and dangerous.—*Aperitur* applies to both *cacumina* and *Apollo*, though, in grammatical strictness, *cacumina* has *aperiuntur* understood. It is a nautical term, signifying *in conspectum venire.* See on ver. 291. 276. *Parvæ urbi.* The city or town of *Actium* is meant, off which in later days the famous sea-fight took place between Augustus and Antony. Virgil purposely alludes to this locality, in order to flatter Augustus, and with the same view makes mention of games having been instituted there by Æneas. These games, then, would be the precursors of those celebrated every five years, at Actium, by order of Augustus, after his victory over Antony. 277. *Stant litore puppes.* The prow being turned towards the deep, and the stern towards the land, the latter extremity is fixed upon the shore (*stat litore*). The prow remains in the deeper water, and therefore the anchor is thrown out to attach it to the ground.

Ergo, insperatâ tandem tellure potiti,
Lustramurque Jovi, votisque incendimus aras;
Actiaque Iliacis celebramus litora ludis.
Exercent patrias oleo labente palæstras
Nudati socii. Juvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.
Interea magnum sol circumvolvitur annum,
Et glacialis hiems aquilonibus asperat undas.
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:

278-280. *Insperatâ tandem tellure potiti.* "Having gained at length land we had despaired of reaching," i. e. land sufficiently remote to place them out of the reach of their Grecian foes; for the voyage from Crete had been in this respect full of peril. Compare lines 282, 283. 279. *Lustramurque Jovi,* &c. This sacrifice was one of expiation for the attack on the Harpies. Some render *votis,* "with our offerings," taking *votum* for the thing vowed. 280. *Actiaque Iliacis,* &c. The common form of expression would be, "We celebrate Trojan games on the Actian shore:" *Iliacos ludos Actio litore celebramus.* Virgil, however, gives it a more poetic turn. Games are said to have been celebrated at Actium before the era of the naval victory; so that Augustus, in fact, merely re-established them. Virgil adroitly avails himself of the previous existence of these games, to ascribe their institution to Æneas, and thus connect them, from their very origin, with the Roman name.

281-283. *Oleo labente.* "(Anointed) with slippery oil." Among the ancients, the athletæ, or persons who contended at the games, had their bodies anointed with oil preparatory to their entering the palæstra. The chief object of this anointing was to close the pores of the body, in order to prevent much perspiration, and the weakness consequent thereon. To effect this object, the oil was not simply spread over the surface of the body, but was also well rubbed into the skin. The oil was mixed with fine African sand. 282. *Evasisse tot urbes Argolicas,* &c. Alluding, in fact, to their whole voyage from Troy, but more especially to the portion from Crete to Actium. 283. *Fugam tenuisse.* "To have held on our flight," i. e. to have made good our flight.

284-288. *Magnum sol circumvolvitur annum.* "The sun rolls round the great year." Literally, "is rolled round." The same as saying that the sun, by its revolution, completes the year. *Magnum* is here a mere ornamental epithet. It savours too much of trifling to make this term apply to the *solar* year as longer than the *lunar.* 286. *Magni gestamen Abantis.* "Once wielded by the mighty Abas." *Abas* appears to have been some distinguished chieftain among the Greek forces at Troy, unless we make him, what is far more probable, a mere poetical creation. 287. *Postibus adversis.* "On the confronting doorposts," i. e. fronting upon the view. The door-posts of the temple of Apollo are meant.—*Et rem carmine signo.* "And I commemorate

ÆNEAS HÆC DE DANAIS VICTORIBUS ARMA.
Linquere tum portus jubeo, et considere transtris:
Certatim socii feriunt mare, et æquora verrunt.
Protenus aërias Phæacum abscondimus arces,
Litoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti accedimus urbem.
Hic incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes,
Conjugio Æacidæ Pyrrhi sceptrisque potitum;
Et patrio Andromachen iterum cessisse marito.
Obstupui; miroque incensum pectus amore,
Compellare virum, et casus cognoscere tantos.
Progredior portu, classes et litora linquens.
Sollemnes tum forte dapes, et tristia dona,

the act by a verse," i. e. by the following inscription in verse. Literally "I mark," or "indicate." 288. *Æneas hæc*, &c. Supply *consecravit.* In inscriptions of this kind the verb is very frequently omitted. In Greek the form would simply be, *Αἰνείας ἀπὸ τῶν Δαναῶν.* We must not, as some do, regard this as a trophy put up by Æneas for successes over the Greeks, since such successes had no existence, and a trophy would ill accord with the character of a fugitive. The offering is purely a votive one, and is meant as an expression of gratification on the part of Æneas for having been preserved from his foes.

289–292. *Considere.* "To take their seats in order." 291. *Phæacum arces.* The island of Corcyra. One of the earlier names of this island was *Phæacia.*—*Abscondimus.* A nautical term, the very reverse of *aperitur* in line 275. Literally, "we hide from view," i. e. from our own view. It is best to apply the term *arces* to the mountain summits of Corcyra, and not, as some do, to the two conical hills (κορυφώ) of the city itself, from which the modern Greek name *Korfo* is supposed to be derived. 292. *Portu Chaonio.* "The Chaonian harbour." The *Pelodes portus*, or "muddy haven," is here meant. It formed the outer bay and channel of Buthrotum. *Portu* is the old dative, after *subimus.*

294–299. *Occupat aures.* "Engrosses our attention." Literally, "takes possession of our ears," i. e. fills our ears. Observe the peculiar force of *occupat*: "Seizes upon before anything else can enter," "engrosses." 296. *Conjugio Æacidæ*, &c. The explanation of this is given at line 328. See Index of Proper Names. Pyrrhus, as well as his father Achilles, were of the line of Æacus. 297. *Patrio iterum cessisse marito.* "Had again fallen to a husband of her native land." 298. *Incensum.* Supply *est.* 299. *Compellare.* In place of the infinitive, the gerund (*compellandi*, *cognoscendi*) would be employed in prose.

301–305. *Sollemnes dapes.* The Greeks and Romans were accustomed to visit the tombs of their relatives at certain periods, and to offer to them sacrifices and various gifts, which were called *Inferiæ* and *Parentalia.* The offerings consisted of victims, wine, milk, garlands of

Ante urbem in luco, falsi Simoëntis ad undam,
Libabat cineri Andromache, Manesque vocabat
Hectoreum ad tumulum, viridi quem cespite inanem,
Et geminas, causam lacrimis, sacraverat aras.
Ut me conspexit venientem, et Troïa circum
Arma amens vidit, magna exterrita monstris,
Deriguit visu in medio; calor ossa reliquit;
Labitur, et longo vix tandem tempore fatur:
Verane te facies, verus mihi nuntius adfers,
Nate deâ? vivisne? aut, si lux alma recessit,
Hector ubi est? Dixit, lacrimasque effudit, et omnem
Implevit clamore locum. Vix pauca furenti
Subjicio, et raris turbatus vocibus hisco:
Vivo equidem, vitamque extrema per omnia duco.
Ne dubita: nam vera vides.
Heu! quis te casus, dejectam conjuge tanto,

flowers, and other things. 302. *Falsi Simoëntis.* Alluding to a stream which Helenus and Andromache had called the Simoïs, from the Trojan river of that name. (Compare line 349.) 303. *Cineri.* "To the ashes" of her first husband. 304. *Hectoreum ad tumulum.* Observe the peculiar phraseology, as indicating a tomb raised in honour of Hector, but not containing his remains. This last would be *Hectoris tumulus.—Inanem.* Equivalent to *cenotaphium.* Literally, "An empty one." 305. *Et geminas,* &c. The two altars were probably one for Hector and one for Astyanax. Hence they are styled *causam lacrymis,* as reminding her of both her husband and son.

306–312. *Ut.* "As soon as."—*Troïa arma.* "The Trojan arms," i. e. warriors arrayed in Trojan arms. 307. *Amens.* "In wild amazement." 308. *Deriguit visu in medio.* "She stiffened as she gazed." 309. *Labitur.* "She sinks fainting." 310. *Adfers.* Supply *te.* The meaning is, art thou really he whom thou appearest to be (*vera facies*) and whom thou sayest that thou art (*verus nuntius*)? 311. *Aut si lux alma recessit,* &c. "Or, if the genial light (of life) hath departed from thee, (oh, tell me) where is my Hector?" i. e. or, if thou belongest to the world of the dead, oh, tell me, where is my Hector in the regions below.

313–318. *Vix pauca furenti,* &c. "With difficulty do I (in the intervals of her grief) utter a few words of reply to her raving wildly," &c. *Subjicio* is not exactly the same as *respondeo.* It means that Æneas is only able to utter a few words here and there as the grief of Andromache lulls for the instant. The idea is carried out more fully in *raris vocibus hisco.* He stands ready to speak, with distended lips (*hisco*); but, partly from his own agitation (*turbatus*), partly from the violent grief of Andromache, he can only utter a few words at intervals (*raræ voces*). 317. *Dejectam conjuge tanto.* "Deprived of so great a husband." *Dejectam* may be regarded as equivalent to *privatam;* implying, at the same time, that the object lost was of exalted station.

Excipit? aut quæ digna satis fortuna revisit?
Hectoris Andromache Pyrrhin connubia servas?
Dejecit vultum, et dimissâ voce locuta est:
O felix una ante alias Priameïa virgo,
Hostilem ad tumulum Trojæ sub mœnibus altis
Jussa mori, quæ sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile!
Nos, patriâ incensâ, diversa per æquora vectæ,
Stirpis Achilleæ fastus, juvenemque superbum,
Servitio enixæ, tulimus: qui deinde, secutus
Ledæam Hermionen, Lacedæmoniosque hymenæos,

318. *Digna.* Supply *te.* "What fortune sufficiently worthy (of thee) has visited thee again!" i. e. what is now your condition, after having lost your Hector! Is it in any respect such as it ought to be?

319–320. *Hectoris Andromache,* &c. Heyne thinks that there is something wrong in this line, the more especially because Æneas has already heard that Andromache is united to Helenus. Wagner defends it, on the ground that it is more of an exclamation of sorrow than a real interrogation. "Hast thou, once the wife of Hector, come into the possession of Pyrrhus, both an enemy and a far inferior man!" According to this view of the subject, Æneas purposely conceals his knowledge respecting her third union with Helenus, and merely contrasts Pyrrhus with Hector. It may be added, in confirmation of Wagner's opinion, that the words *quæ digna satis fortuna revisit* prepare us for this allusion to Pyrrhus.—*Pyrrhin.* For *Pyrrhine.* Heyne and others read *Pyrrhin',* which is objectionable, since there is no actual apostrophe in *Pyrrhin',* coming before *connubia.* *Pyrrhin,* on the other hand, is an old contracted form.—*Connubia servas.* Equivalent, merely, to *matrimonio juncta es.* 320. *Dejecit vultum,* &c. Sir Uvedale Price remarks on this passage, "The very look of the speaker is imaged to us, and the true tone of voice indicated in this affecting picture of Andromache, when she hears from the cold-blooded Æneas the unfeeling and unfounded reproach." 'This fling at the Trojan hero is all wrong. If we read *Pyrrhi,* there is reproach in what Æneas says; but *Pyrrhin* is the language of one who does not believe, or appears not to believe, what he has heard. Hence, too, Heyne is in error when he doubts whether Virgil ever employed the *n'* in this case.

321–329. *O felix una,* &c. Alluding to Polyxena, who was immolated on the tomb of Achilles. As regards the peculiar force of *una* here, consult note on *Æn.* ii. 426 323. *Trojæ sub mœnibus altis.* Euripides lays the scene of this on the coast of the Thracian Chersonese. 323. *Sortitus.* Alluding to the custom, common in Homer and the tragic writers, of distributing the captives as well as other booty by lot. 326. *Stirpis Achilleæ,* &c. "Endured the contumely of the race of Achilles, and the haughty youth," i. e. we were compelled to endure the haughty contumely of Pyrrhus, fit scion, in this, at least, of the arrogant stock of Achilles. 327. *Enixæ.* Andromache, during her servitude, became the mother of a son named *Molossus.* 328. *Ledæam*

Me famulo famulamque Heleno transmisit habendam.
Ast illum, ereptæ magno inflammatus amore
Conjugis, et scelerum Furiis agitatus, Orestes
Excipit incautum, patriasque obtruncat ad aras.
Morte Neoptolemi regnorum reddita cessit
Pars Heleno: qui Chaonios cognomine campos,
Chaoniamque omnem Trojano a Chaone dixit,
Pergamaque, Iliacamque jugis hanc addidit arcem.
Sed tibi qui cursum venti, quæ fata dedere?
Aut quisnam ignarum nostris deus appulit oris?
Quid puer Ascanius? superatne? et vescitur aurâ

Hermionen. Hermione was the daughter of Menelaus and Helen, and, consequently, the granddaughter of *Leda.* 329. *Famulamque.* Equivalent to *famulam et ipsam,* or *quæ et ipsa famula eram.*

330–336. *Ereptæ conjugis.* Hermione had been promised in marriage to Orestes, but was given to Pyrrhus. 331. *Scelerum Furiis.* The Furies were sent to punish Orestes for the murder of his mother Clytemnestra. 332. *Excipit incautum.* "Catches off his guard."—*Patrias ad aras.* The scene of this assassination, according to some, was at Delphi, where Pyrrhus had erected altars to his father Achilles, and on which he was offering a sacrifice at the time. The altars were raised in the temple itself, according to Servius, who also states that this was done by him in insult to Apollo, his father having been slain in the Thymbrean temple of the god. Another account transfers the scene to Phthia in Thessaly. 333. *Reddita.* For *data* simply. *Pars* has reference to another part, viz. *Phthia* in Thessaly. 334. *Cognomine.* Referring to a name superadded to some previous one. Compare note on line 350. 336. *Pergamaque,* &c. "And added a Pergamus, and this Trojan citadel to the mountain tops." Observe the force of *hanc,* "this citadel here," pointing to it.

337–343. *Tibi cursum dedere.* "Having directed thy course?" 338. *Ignarum.* "Ignorant of what has taken place." 339. *Quid puer Ascanius?* "How fares the boy Ascanius?" Literally, "What is the boy Ascanius doing?" Supply *agit.*—*Et vescitur aurâ,* &c. "And does she (too) breathe the vital air?" The common text has a comma after *superatne,* and a mark of interrogation after *aurâ,* making the whole line refer to Ascanius. In the next line, moreover, it has *quem* instead of *quæ,* again referring to the son of Æneas. We have adopted the excellent emendation of Wagner, which makes the words from *et vescitur aurâ* contain a new interrogation, and relate to Creüsa. It seems very improbable that Andromache would confine her inquiries to Ascanius; and, therefore, according to the new reading, she begins to ask also about Creüsa, but stops suddenly on perceiving Æneas make a sign of sorrow, by which she discovers he has lost the partner of his bosom. The sense thereupon is left suspended, and in the next line she resumes her inquiries about Ascanius. The presence of *tamen* in this latter line confirms the view that has been taken of the imperfect hemistich. Thus, for example, Andromache, after stopping short, and concluding from the manner of Æneas that his wife is no more, sub-

Quæ tibi jam Troja—
Ecqua tamen puero est amissæ cura parentis?
Ecquid in antiquam virtutem, animosque viriles,
Et pater Æneas, et avunculus excitat Hector?
Talia fundebat lacrimans, longosque ciebat
Incassum fletus: quum sese a mœnibus heros
Priamides multis Helenus comitantibus affert,
Agnoscitque suos, lætusque ad limina ducit,
Et multum lacrimas verba inter singula fundit.
Procedo, et parvam Trojam, simulataque magnis
Pergama, et arentem Xanthi cognomine rivum
Agnosco, Scææque amplector limina portæ.
Nec non et Teucri sociâ simul urbe fruuntur.
Illos porticibus rex accipiebat in amplis:
Aulaï in medio libabant pocula Bacchi,

joins, in the following line: "Does the boy, *however*, feel the loss of his parent?" 340. *Quæ tibi jam Trojâ*, &c. The view which we have taken of this verse makes it probable that Virgil left the line purposely incomplete. Some commentators, however, suggest various modes of completing it. Thus, for example:

Quem tibi jam Troja peperit fumante Creüsa.
Quem tibi jam Troja obsessa est enixa Creüsa.
Quem tibi jam Troja est obsessa enixa Creüsa.
Quem tibi jam Troja natum fumante reliqui,
Quem tibi jam Troja incensa, deus obtulit orbum.

All of these are bad enough. It may be added that Heyne, unjustly, however, suspects the 340th and 341st lines of being spurious. 342. *Antiquam virtutem.* Literally, "ancient courage." Equivalent, in fact, however, to *virtutem majorum.* 343. *Avunculus.* Creüsa, the mother of Ascanius, was the sister of Hector.

345–355. *A mœnibus.* "From the city," i. e. on the road leading from the city. 347. *Suos.* "His countrymen." 348. *Multum.* Equivalent here to the Homeric πολλόν, or the Latin adverbs *valde*, *admodum*, &c. 349. *Simulataque magnis*, &c. "And a Pergamus assimilated to the great one," i. e. built in imitation of its great prototype. Supply *Pergamis* after *magnis.* 350. *Et arentem*, &c. "And a scanty stream with the name of Xanthus." *Cognomen* denotes a name superadded to a previous one. Here the *cognomen* of Xanthus was given to a stream, which had been previously called by some other name in the language of the country. 351. *Scææque amplector*, &c. Compare the remark of Heyne, "*Ut exosculari solent postes in patriam reduces.*" 353. *Porticibus.* "Galleries," i. e. of the palace. The king received and entertained the great body of the Trojans (*illos*) in the spacious galleries. The more select banquet took place in the hall around which the galleries ran. 354. *Aulaï in medio*, &c. The poet dismisses the banquet without much particularizing, the only two

Impositis auro dapibus, paterasque tenebant.
Jamque dies, alterque dies processit; et auræ
Vela vocant, tumidoque inflatur carbasus austro:
His vatem aggredior dictis, ac talia quæso:
Trojugena, interpres divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sidera sentis,
Et volucrum linguas, et præpetis omina pennæ;
Fare age (namque omnem cursum mihi prospera dixit
Religio, et cuncti suaserunt numine divi
Italiam petere, et terras tentare repôstas:
Sola novum, dictuque nefas, Harpyia Celæno
Prodigium canit, et tristes denuntiat iras,
Obscœnamque famem), quæ prima pericula vito?
Quidve sequens tantos possim superare labores?
Hic Helenus, cæsis primum de more juvencis,
Exorat pacem divûm, vittasque resolvit

allusions being to the libation and the golden service. Heyne thinks that *paterasque tenebant* is a frigid addition, but Wagner defends it, and makes *libabant paterasque tenebant* equivalent to *libabant pateras tenentes*. Still there is something very like an awkward pleonasm in *pocula*.—*Aulaï* is the old form of the genitive for *aulæ*. 355. *Paterasque*. As regards the form of the ancient *pateræ*, consult note on *Æn.* i. 729.

358–361. *Vatem*. Alluding to Helenus, who is also called by Homer οἰωνοπόλων ὄχ' ἄριστος, "by far the best of diviners." (*Il.* vi. 76.) 359. *Trojugena*. "Son of Troy." Literally, "Trojan-born." 360. *Tripodas*. Alluding to the sacred tripod at Delphi, on which the Pythoness sat. (Consult note on line 92.)—*Clarii*. Supply *dei*. The allusion is again to Apollo, who had a famous seat of divination at Claros, near Colophon, in Asia Minor. The oracle was in a cave, surrounded by a sacred grove. 361. *Et volucrum linguas*, &c. We have here the two great classes of omens accustomed to be drawn from birds, namely, those from their singing or cry, and those from their flight. Birds belonging to the former class were called *Oscines*; to the latter, *Præpetes*.

362–372. *Namque omnem cursum*, &c. "(And well may I ask thee this), since favouring responses and omens have declared my whole course to me." Observe the force of *namque*, equivalent to καὶ γάρ. 363. *Religio*. This term properly applies to religious rites and ceremonies, and then to all things connected with or flowing from them, such as responses, omens, auguries, &c.—*Numine*. "By an expression of their divine will." 364. *Et terras tentare repôstas*. "And to make trial of far-distant lands," i. e. to search there for a new home. 367. *Obscœnam famem*. "Loathsome famine," i. e. famine so severe as to compel us to eat the most revolting food. Compare the explanation of Heyne: "*Quatenus ad ultima redacti etiam ea comedent quæ nauseam faciunt*." 370. *Vittasque resolvit*, &c. "And unbinds the fillets of his consecrated head." Helenus, while performing the sacri-

Sacrati capitis, meque ad tua limina, Phœbe,
Ipse manu, multo suspensum numine, ducit;
Atque hæc deinde canit divino ex ore sacerdos:
  Nate deâ; nam te majoribus ire per altum
Auspiciis manifesta fides (sic fata deûm rex
Sortitur, volvitque vices; is vertitur ordo):
Pauca tibi e multis, quo tutior hospita lustres
Æquora, et Ausonio possis considere portu,
Expediam dictis; prohibent nam cetera Parcæ
Scire Helenum farique vetat Saturnia Juno.

fice, had his brow, as was customary, encircled with fillets. Now, however. that he is going to prophesy, he removes the fillets, and assumes more of that air of wild enthusiasm which the ancients ascribed to divine inspiration. Compare what is said of the Sibyl in Æn. vi. 48: "*Non comptæ mansere comæ.*" 371. *Ad tua limina, Phœbe.* There appears to have been a temple of Apollo in this new Troy, after the example of the one which had stood in the Pergamus at home. 372. *Multo suspensum numine.* "Awe-struck at the abundant presence of the god," i. e. struck with awe at the many indications around me of the presence of the god.

374–379. *Nam te majoribus,* &c. "For sure is my faith that thou art going through the deep, under higher auspices (than ordinary)," i. e. strong is my belief that thou art the peculiar favourite of heaven, and art traversing the ocean under loftier auspices, and with a higher destiny, than fall to the lot of ordinary men. *Nam* may be referred either to *nate deâ,* which goes before, or to *pauca tibi e multis,* that follows after. If we refer it to the former, the latent idea will be this. for, that thou art really the offspring of a goddess, appears plainly from the higher auspices that are thine. If, on the other hand, we make *nam* relate to *pauca,* &c., then the meaning will be, I tell thee only a few things out of many. The remainder are of too exalted a character for a mere mortal prophet to understand or declare to thee. This last is far preferable to the other interpretation, and the broken order of the sentence, by which *nam* is made to precede *pauca,* accords well with the agitated state of the prophet's mind while making this disclosure. Hence, too, there is no need for the words from *nam* to *ordo* being included in a parenthesis. 376. *Is vertitur ordo.* "This (settled) order of things is now undergoing its accomplishment." Literally, "is now being made to revolve," i. e. this revolution of events is now in operation. 377. *Tutior.* Equivalent here to *tutius.*—*Hospita æquora.* The allusion is to the *Mare Tyrrhenum,* or lower sea, along the shores of which the *Ausones* were settled, from whom the Trojans had nothing to fear. The Adriatic, on the other hand, was full of dangers for them, since its coasts were filled with Grecian colonies. 379. *Prohibent nam cetera,* &c. We have removed the comma after *scire,* so as to make both this verb and *fari* refer to Helenus, in accordance with the explanation given of *nam* in line 374.

Principio Italiam, quam tu jam rere propinquam,
Vicinosque, ignare, paras invadere portus,
Longa procul longis via dividit invia terris.
Ante et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor,
Infernique lacus, Ææaeque insula Circæ,
Quam tutâ possis urbem componere terrâ.
Signa tibi dicam: tu condita mente teneto:
Quum tibi sollicito, secreti ad fluminis undam,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit,
Alba, solo recubans, albi circum ubera nati;

381–383. *Italiam.* Governed by *dividit.* 382. *Vicinos.* "As if they were in thy immediate vicinity." Æneas was now in Epirus, and imagined that all he had to do in order to reach Italy was to cross over the intervening Adriatic to the opposite shores. Helenus informs him of his error, and states that the part of Italy where he is destined to settle is still far away; that if he cross over at once, he will still find a long tract of country to be travelled over; and that his course by sea will be equally long, since he will have, if he wishes to reach its coasts, to sail around Italy and Sicily. 363. *Longa procul longis,* &c. Many commentators think that this means a route by sea. Not so, however. The meaning of Helenus, which has already been hinted at in the previous note, is merely this, that if one should cross over at once from Epirus to Italy, he would still have to travel along a tedious and difficult route by land, on account of the "*longæ terræ*" intervening, before reaching Latium, the spot where Æneas was destined to settle. The "*longæ terræ*" would be, in other words, the whole intervening tract of Italy, from the eastern shore to the Latin frontier. Heyne thinks that a play on words is intended in *longa, longis; via, invia.*

384–387. *Trinacriâ.* Sicily was called *Trinacria* (scil. *insula*), "the Trinacrian island," from its three promontories or capes (τρεῖς ἄκρας).—*Lentandus.* "Must be bent." 385. *Salis Ausonii.* Alluding to the Lower or Tuscan Sea (*Mare Tyrrhenum*), along a large part of whose shores the Ausones and other kindred nations were settled. 386. *Infernique lacus.* Alluding to Lake Avernus, &c.—*Ææa Circæ.* Circe was so called from her native city *Æa*, in Colchis. Her island was on the western coast of Italy, and became afterward a promontory of Latium, by the name of *Circeii.* 387. *Componere.* For *condere.*

389–393. *Quum tibi sollicito.* This circumstance of the white sow with her thirty white offspring, which to many may appear beneath the dignity of epic song, is related by Dionysius of Halicarnassus, on the authority, as would appear, of antecedent writers; and we may conclude that it was the subject of some ancient tradition. Our poet, therefore, observes Symmons, very properly seized on it for the purpose of authenticating his poem with the semblance of historic veracity. What may tend, therefore, to lower it in our eyes, was calculated to give it

Is locus urbis erit, requies ea certa laborum.
Nec tu mensarum morsus horresce futuros:
Fata viam invenient, aderitque vocatus Apollo.
Has autem terras, Italique hanc litoris oram,
Proxima quæ nostri perfunditur æquoris æstu,
Effuge: cuncta malis habitantur mœnia Graiis.
Hic et Narycii posuerunt mœnia Locri,
Et Sallentinos obsedit milite campos
Lyctius Idomeneus; hic illa ducis Melibœi
Parva Philoctetæ subnixa Petilia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et positis aris jam vota in litore solves,
Purpureo velare comas, adopertus amictu;

credit in those of the Romans. 393. *Is locus urbis erit.* Alba was built at a later day, by Ascanius, on this very spot, and received its name, according to tradition, from the *white* sow and her white young ones. By the retired river the poet merely means a part of the Tiber, at a distance from the haunts of men. Compare *Æn.* viii. 42. *seqq.* 81. *seqq.*

394–402. *Morsus futuros.* Alluding to the prophecy of Celæno, in ver. 255. 395. *Viam.* "A way (for bringing this about)," i. e. without injury to yourselves. 397. *Proxima quæ nostri*, &c. "Which, nearest, is washed by the tide of our sea," i. e. which, lying in our immediate vicinity, is laved by the tide of the Ionian Sea, where it flows between Epirus and Italy. The *Ionian Sea* is here the same with the *Adriatic.* 399. *Narycii Locri.* The *Epizephyrian Locri* are meant, who settled in Bruttium, in Lower Italy, and who are here called "Narycian," from *Naryx*, or *Narycium*, one of their cities at home, opposite Eubœa. 400. *Et Sallentinos*, &c. The *Sallentini* were a people of Italy, in the territory of Messapia. 401. *Lyctius.* From *Lyctus*, a city of Crete. Hence it is equivalent to "Cretan."—*Hic illa ducis*, &c. "Here, too, is that little Petilia, relying for defence on the wall of Philoctetes, the Melibœan leader," i. e. defended by the wall, &c. Petilia was a small place in Bruttium, built and fortified by Philoctetes, after the Trojan war. He is called the "Melibœan," from his native city, *Melibœa*, in Thessaly.

403–409. *Quin.* "Moreover." For *quinetiam.*—*Steterint.* "Shall have come to a station." 405. *Velare comas.* "Be thou veiled as to thy locks." *Velare* is the present imperative passive, like *imponere*, in *Æn.* ii. 707. More freely, "veil thy locks." Virgil alludes here to what was properly a Roman custom, namely, to cover the head during a sacrifice, in order that the priest who officiated might observe nothing ill-omened. Afterward, a veil was merely thrown from behind over the head and face, which, although one could see through it, still satisfied the form required. Servius tells a curious story, that Diomede, suffering under various calamities, was directed by an oracle to restore to the Trojans the *Palladium*, which he had in his possession. That he came, accordingly, with this intention to the spot where Æneas was sacrificing with muffled head, and that the Trojan warrior, not stopping the

Ne qua inter sanctos ignes in honore deorum
Hostilis facies occurrat, et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hâc casti maneant in religione nepotes.
Ast, ubi digressum Siculæ te admoverit oræ
Ventus, et angusti rarescent claustra Pelori,
Læva tibi tellus, et longo læva petantur
Æquora circuitu; dextrum fuge litus et undas.
Hæc loca vi quondam, et vastâ convulsa ruinâ
(Tantum ævi longinqua valet mutare vetustas),
Dissiluisse ferunt, quum protenus utraque tellus
Una foret: venit medio vi pontus, et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interluit æstu.
Dextrum Scylla latus, lævum implacata Charybdis

sacrifice to receive the image, Nantes, one of his followers, took it. 406. *Ne qua inter sanctos*, &c. "Lest, amid the hallowed fires (burning) in honour of the gods," &c. *Qua*, for *aliqua*. 407. *Omina*. Taken before the sacrifice commenced. 409. *Hâc in religione*. "In the constant practice of their religious rite."

411–413. *Et angusti rarescent*, &c. "And the straits of the narrow Pelorus shall begin to open on the view." The straits here meant are those between Italy and Sicily, now the *Straits of Messina*. The name given them in the text is from *Pelorus*, the easternmost promontory of Sicily, and the point on the Sicilian shore where the straits are narrowest. Helenus directs Æneas not to pass through these, on account of the dangers which threaten from Scylla and Charybdis, but to keep to the left, and sail around Sicily. To a vessel sailing down along the coast of Italy, this country and Sicily must appear at some distance as one land, until the mariners come in a direct line with the straits; and then the *claustra* must gradually open, and *discover the narrow passage*. 412. *Læva tellus*. Sicily. 413. *Dextrum litus*. Italy.

414–423. *Hæc loca, vi quondam*, &c. Construe as follows: *Ferunt hæc loca, convulsa quondam vi et vastâ ruinâ, dissiluisse.—Vastâ ruinâ.* "With vast desolation." Heyne explains *ruinâ* by *terræ motu*, a meaning which is implied rather in *vi*. 416. *Ferunt*. "They say," i. e. there is a tradition. Alluding to the tradition that Sicily, after having formed a part of it, was torn away from Italy by some violent convulsion of nature, and became an island.—*Protenus*. Equivalent to *continuè*, or the Greek διηνεκῶς. 417. *Venit medio vi pontus*. "The sea came violently between." 418. *Arvaque et urbes*, &c. "And with a narrow (and tumultuous) tide, now flows between fields and cities separated by a shore," i. e. separated by the sea, forming a shore on either side. Compare the explanation of Heyne: "Litore diductas *est idem ac mari, quod intervenerat, diductas; nam ubi litus, ibi mare.*" 419. *Angusto æstu*. Alluding to the tide, as being strongly agitated in a narrow strait. 420. *Dextrum Scylla latus*, &c. Helenus

Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem.
Prima hominis facies, et pulchro pectore virgo
Pube tenus; postrema immani corpore pistrix,
Delphinum caudas utero commissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus,
Quam semel informem vasto vidisse sub antro
Scyllam, et cæruleis canibus resonantia saxa.

is now describing the straits between Italy and Sicily. Scylla is on the Italian Charybdis on the Sicilian side.—*Implacata.* For *implacabilis.* 421. *Obsidet.* "Blocks up." A military term, that here denotes, figuratively, her holding the place like a foe, bent on the destruction of all passers by. The same remark will apply to Charybdis.—*Atque imo barathri*, &c. "And thrice, with the deepest whirlpool of its abyss, it sucks vast waves headlong in, and spouts them forth again in succession unto the upper air, and lashes the stars with the spray," i. e. and thrice, where the abyss is deepest, its eddying waters suck in, &c. 422. *In abruptum.* Compare the explanation of Heyne: "*Profundum adeoque præceps.*

424–428. *Cohibet.* "Contains." 425. *Ora exsertantem*, &c. "Stretching forth her jaws." 426. *Prima hominis facies.* "The upper part of her body is that of a human being." *Prima* is here opposed to *postrema.* Literally, "the uppermost appearance (or look) is that of a human being."—*Et pulchro pectore*, &c. "And she is a virgin with beauteous bosom, as far as the groin." 427. *Pistrix.* "A sea-monster." Other forms are *pistrix, pristis, pistris.* Some commentators think that a species of basking shark (*squalus maximus*) is here meant, and they are probably correct. According to the poet, the lower parts of Scylla consisted of an immense sea-monster, terminating in numerous dolphin tails, each tail being connected with the womb of a sea-wolf, and these wombs formed the under part of the *pistrix.* By the sea-wolf is meant a rapacious kind of fish. 428. *Delphinum caudas*, &c. "Having the tails of dolphins joined to the womb of wolves." Literally, "joined as to the tails of dolphins with," &c.

429–432. *Præstat Trinacrii*, &c. "It is better for thee, delaying in thy course," &c. i. e. it is better for thee to take more time in navigating, and, lengthening thy route, to pass around Sicily, doubling Cape Pachynus, its southern extremity, than to expose thyself to the dangers arising from a single view of Scylla. 432. *Cæruleis canibus.* These "hounds" are the *canes marinæ*, or *sea-dogs.* Heyne makes them the same with the *lupi* just mentioned, but not, in our opinion, very correctly. They seem, rather, according to the poet's view, to have been quite distinct from Scylla, and to have occupied the caverns

Præterea, si qua est Heleno prudentia, vati
Si qua fides, animum si veris implet Apollo,
Unum illud tibi, nate deâ, præque omnibus unum
Prædicam, et repetens iterumque iterumque monebo
Junonis magnæ primum prece numen adora;
Junoni cane vota libens, dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacriâ fines Italos mittere relictâ.
Huc ubi delatus Cumæam accesseris urbem,
Divinosque lacus, et Averna sonantia silvis;
Insanam vatem aspicies, quæ rupe sub imâ

in the neighbouring rocks, whence they issued to destroy shipwrecked mariners. Homer represents Scylla as often catching these sea-dogs for her own prey. (*Od.* xii. 97 —*Schol. in Apoll. Rhod.* iv. 825.)

433–440. *Si qua est Heleno prudentia*, &c. "If Helenus possesses any wisdom (as a man), if any credit is due to him as a prophet." Compare the explanation of Servius: "*In homine enim prudentia est, in vatibus fides.*" Some give a different punctuation, removing the comma after *prudentia*, and placing it after *vati*. According to this, *prudentia* will signify a knowledge of the future. This, however, is far inferior to the ordinary pointing, as we have given it in the text. 436. *Prædicam.* "I will tell thee plainly," i. e. I will here openly charge upon thee. Helenus now begins to allude to the dangers which Juno will throw in the way of Æneas. As he cannot, however, particularize these dangers (ver. 380), he contents himself with giving the hero a general warning. He enjoins one thing, nevertheless, in plain and direct terms, namely, to propitiate Juno's favour. Æneas afterwards alludes (ver. 546.) to the importance which Helenus attached to this injunction, which might probably have been intended as a compliment to Augustus, who had built more than one temple in honour of Juno. See also *Æn.* xii. 840. 437. *Primum.* "In the first place," before doing anything else. 438. *Cane vota.* Poeticè for *offer preces.*—*Libens.* "Willingly, readily," and therefore neither sparingly nor remissly. It answers in this respect to the Greek *προθυμώς*. 439. *Supera.* A strong term. Overcome her anger by the force and abundance of thy gifts. Compel her, as it were, to become propitious by dint of entreaty. Heyne explains it very well by *expugna.* "Take by storm." 440. *Mittere.* "Thou shall be sent (on thy way)," i. e. thou shalt be allowed to reach.

441–444. *Cumæam urbem.* "The Cumæan city," i. e. the city of *Cumæ*, in Italy, on the shore of Campania. It was famed as the residence of the Sibyl. 442. *Divinosque lacus*, &c. The reference here is to the *Lucrine* and *Avernian* lakes, but especially the latter. They are called *sacred*, either from their general character, or more probably, because the Sibyl resided in their immediate vicinity.—*Averna sonantia silvis.* Alluding to the low moaning of the wind among the thick forests that encircled this gloomy and stagnant lake. 443. *Insanam vatem.* Such was the appearance and demeanour of the Sibyl, when

Fata canit, foliisque notas et nomina mandat.
Quæcumque in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit:
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis quum cardine ventus
Impulit, et teneras turbavit janua frondes,
Numquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat:
Inconsulti abeunt, sedemque odere Sibyllæ.
Hic tibi ne qua moræ fuerint dispendia tanti;
Quamvis increpitent socii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos;
Quin adeas vatem, precibusque oracula poscas
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italiæ populos, venturaque bella,
Et, quo quemque modo fugiasque ferasque laborem,
Expediet; cursusque dabit venerata secundos.

under the influence of divine inspiration. 444. *Fata canit.* The verb *cano* here must not be taken in its strict and literal sense, but merely implies that the responses of the Sibyl were in verse, that is, verse not pronounced, but merely written. The usual custom of the Sibyl was not to deliver her answers orally, but merely to write them on leaves. —*Notas.* Written characters; letters.

445-452. *Carmina.* "Verses," i. e. oracles in verse. 446. *Digerit in numerum.* "She arranges in order."—*In numerum* is equivalent to *in ordinem,* but with reference to their *poetical* numbers. 447. *Ab ordine.* "From the order in which they have been placed." 448. *Verum eadem,* &c. "And yet these same, when, on the hinge being turned, a slight current of air has set them in motion, and the (opening) door hath disturbed the tender leaves, she never afterwards cares to arrest as they flutter through the hollow cave, nor to restore their (former) positions, nor connect (once more) her predictions." 452. *Inconsulti abeunt.* "They (who apply) depart (in this way) without a response." *Inconsulti* here means, more literally, "they who have not been consulted for," i. e. for whose interests the Sibyl has not consulted by giving them a response. In other words, they who have received no response from her.

453-462. *Hic tibi ne qua moræ,* &c. The general meaning of the whole passage is this: Let not time appear so valuable in thy eyes as to prevent thee from visiting the cave of the Sibyl, &c. 457. *Ipsa.* "Herself," i. e. verbally, not by writing on leaves. Compare *Æn.* vi. 76. 458. *Illa tibi expediet.* "She will unfold to thee." 460. *Cursusque dabit,* &c. "And, having been addressed with due reverence, will give thee a favourable course, i. e. will show thee how to obtain a favourable course.—*Venerata* is used passively. According to poetic usage, based upon the earlier idiom of the language, many deponents of a later day (perhaps all of them) having been originally common verbs,

Hæc sunt, quæ nostra liceat te voce moneri.
Vade age, et ingentem factis fer ad æthera Trojam.
Quæ postquam vates sic ore effatus amico est,
Dona dehinc auro gravia, sectoque elephanto,
Imperat ad naves ferri, stipatque carinis
Ingens argentum, Dodonæosque lebetas,
Loricam consertam hamis auroque trilicem,
Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi. Sunt et sua dona parenti.
Addit equos, additque duces;

461. *Quæ nostrâ liceat*, &c. Compare line 380. Observe the peculiar force of *liceat*, as if Helenus feared that he had even already gone too far in his revelations. 562. *Vade age.* Come, onward!"

464–468. *Dona auro gravia*, &c. "Presents, heavy with gold and cut ivory," i. e. richly adorned with gold and plates, or laminæ, of ivory. *Secare* is the proper term applicable to the dividing of any substance into thin plates. The ivory is here divided in this way, and placed as an ornament on different objects. Thus Pliny remarks, "*Dentes elephanti secare, lignumque ebore distingui.*" (*H. N.* xvi. 44. 84.) The final syllable in *gravia* is lengthened by the *arsis* or *cæsura*. 465. *Stipatque carinis*, &c. "And stows away in their holds a vast quantity of silver plate, and also Dodonæan caldrons." Heyne considers "Dodonæan" a mere ornamental epithet: such caldrons, namely, as are in the temple and grove of Jupiter at Dodona, and from which oracles were drawn by his priests. Wagner, on the other hand, suspects that Virgil has followed in this some Grecian poet, who had heard that Helenus had settled at Dodona. (Compare *Dion. Hal.* i. 32.) 467. *Loricam consertam hamis*, &c. "A coat of mail, composed of rings hooked into one another, and (these arranged) in a triple tissue of gold," i. e. a chain-mail, composed of rings of gold, linked or hooked into one another, and resembling in its formation the pattern of cloth, technically termed *trilix*. In other words, the chains that composed the corslet consisted each of three strands, or parallel rows of smaller chains. All that is effected by the shuttle, in weaving, is the conveyance of the woof across the warp. To keep every thread of the woof in its proper place, it is necessary that the threads of the warp be decussated. This was done by the leashes, called in Latin *licia*, in Greek *μίτοι*. At least one set of leashes was necessary to decussate the warp, even in the plainest and simplest weaving. The number of sets was increased according to the complexity of the pattern, which was called *bilix*, *trilix*, &c., according as the number was, two, three, or more. 468. *Conum insignis galeæ*, &c. "The cone of a beautiful helmet, and a hairy crest," i. e. a beautiful helmet, with cone and hairy crest. The cone supported the crest.

469–471. *Sunt et sua dona parenti.* "My father (Anchises), too, has his appropriate gifts." 470. *Duces.* "Guides," i. e. pilots for the route. Heyne thinks that grooms, to take care of the horses, are here meant. Wagner, however, who is of opinion that, if such were the meaning of Virgil, the second *addit* would not be employed, maintains that guides or pilots are intended, and he strengthens this view of the subject by a quotation from Dionysius of Halicarnassus, wherein it is

Remigium supplet; socios simul instruit armis.
  Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti;
Quem Phœbi interpres multo compellat honore:
Conjugio, Anchisa, Veneris dignate superbo,
Cura deûm, bis Pergameis erepte ruinis,
Ecce tibi Ausoniæ tellus! hanc arripe velis.
Et tamen hanc pelago præterlabare necesse est:
Ausoniæ pars illa procul, quam pandit Apollo.
Vade, ait, O felix nati pietate! quid ultra
Provehor, et fando surgentes demoror austros?
Nec minus Andromache, digressu mœsta supremo,
Fert picturatas auri subtemine vestes,
Et Phrygiam Ascanio chlamydem; nec cedit honori;

stated, ἡγεμόνας τῆς ναυτιλίας συνεκπλεῦσαι Αἰνείᾳ, from Epirus. 471. *Remigium supplet.* "He supplies a band of rowers." Heyne objects to this way of translating *remigium* here, because in Homeric times the rowers were not a servile class, but were composed of the warriors themselves. Wagner, however, very correctly suggests, in reply to this, that Virgil does not follow Homeric usage exclusively, but blends the manners and customs of early and later times.

472–481. *Classem velis aptare.* "To fit the fleet with sails," i. e. to have the sails hoisted, and ready for the wind when it should begin to blow. *Velis* is here the ablative, not the dative. 473. *Ferenti.* "Ready to bear (us on our way)." 474. *Phœbi interpres.* Helenus. 475. *Dignate.* Here taken passively. Compare note on line 460. 476. *Bis Pergameis,* &c. Consult note on *Æn.* ii. 641. 477. *Hanc arripe velis.* Heyne is wrong in making this equivalent merely to *versus hanc ab Epiri litore dirige naves.* It means, rather, "sail thither with utmost zeal," *versus hanc summo studio naviga.* 478. *Hanc.* The part of Italy which is nearest. 479. *Ausoniæ pars illa procul,* &c. Helenus alludes to the western coast of Italy, which could only be reached by a long circumnavigation. 480. *Quid ultra provehor,* &c. "Why am I carried further?" &c. i. e. why say I more; and why, by thus lengthening out my discourse, do I prevent you from availing yourselves of favouring gales?

483–485. *Picturatas auri subtemine vestes.* "Garments figured over with embroidery of gold." *Picturatas* is equivalent, in effect, here to *pictas acu,* "painted with the needle," i. e. embroidered or wrought in needlework. So, again, *subtemen,* which elsewhere means "the woof," here denotes, literally, "a thread," and is the same as *filum.* 484. *Phrygiam chlamydem.* This was in the number of the *vestes* just mentioned. *Plin. N. H.* viii. 48. *Pictæ vestes jam apud Homerum fuere, unde triumphales natæ: acu facere id Phryges invenerunt.* The *chlamys* was a species of cloak or scarf, oblong instead of square, its length being generally about twice its breadth. To the regular oblong, gores were added, either in the form of a right-angled triangle, or of an obtuse-angled triangle. The chlamys was worn in war, hunting, and on journeys.—*Nec cedit honori.* "Nor is her bounty dis-

Textilibusque onerat donis, ac talia fatur:
Accipe et hæc, manuum tibi quæ monumenta mearum
Sint, puer, et longum Andromachæ testentur amorem,
Conjugis Hectoreæ. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago!
Sic oculos, sic ille manus, sic ora ferebat;
Et nunc æquali tecum pubesceret ævo.
Hos ego digrediens lacrimis affabar obortis:
Vivite felices, quibus est fortuna peracta
Jam sua; nos alia ex aliis in fata vocamur.
Vobis parta quies: nullum maris æquor arandum;
Arva neque Ausoniæ, semper cedentia retro,
Quærenda. Effigiem Xanthi, Trojamque videtis,
Quam vestræ fecere manus; melioribus, opto,
Auspiciis, et quæ fuerit minus obvia Graiis.
Si quando Thybrim, vicinaque Thybridis arva
Intrâro, gentique meæ data mœnia cernam,
Cognatas urbes olim, populosque propinquos,
Epiro, Hesperiâ (quibus idem Dardanus auctor,
Atque idem casus), unam faciemus utramque

proportioned to the merit of the object," i. e. nor is her gift unworthy of him on whom it is bestowed. It was just such a gift as the young Ascanius merited to receive. Such is the commonly-received interpretation of this passage; but it is far more satisfactory. Another meaning has been given to the words: "Nor does she yield to Helenus in the value of her presents." 485 *Textilibus donis.* "With gifts, the produce of the loom."

486–489. *Manuum monumenta mearum.* "Memorials of my handiwork." Compare *Hom. Od.* xv. 126. Andromache, observes Valpy, is occupied with Ascanius alone; to him alone makes presents; she dwells on his resemblance to her murdered son. 488. *Tuorum.* "Of thy friends." 489. *O mihi sola mei*, &c. "Oh, sole remaining image unto me of my (beloved) Astyanax." *Super* is here equivalent to *superstes*, or, in a freer translation, to *quæ superes.*

492-505. *Lacrimis obortis.* "Tears having sprung up in spite of me." More freely, "tears gushing forth," &c. Observe the force of *ob* in composition: *against* all my efforts to restrain them. 493. *Quibus est fortuna,* &c. "Whose fortune is now completed," i. e. the course of whose fortune is now completely run. 494. *Alia ex aliis,* &c. "From one fate to another." 496. *Semper cedentia retro.* "Ever-retreating," i. e. which seem to be ever receding from us as we advance. 502. *Cognatas urbes olim,* &c. "We will make hereafter our kindred cities and neighbouring communities in Epirus, in Hesperia, unto whom the same Dardanus is a founder, and to whom there is the same fortune, one common Troy in their affections. Let this care wait for our posterity (to fulfil it)." Observe the peculiar usage of *utramque,* as agreeing with *Trojam,* where we would expect *utrosque,* as referring

Trojam animis: maneat nostros ea cura nepotes.
  Provehimur pelago vicina Ceraunia juxta,
Unde iter Italiam, cursusque brevissimus undis.
Sol ruit interea, et montes umbrantur opaci.
Sternimur optatæ gremio telluris ad undam,
Sortiti remos, passimque in litore sicco
Corpora curamus; fessos sopor irrigat artus.
Necdum orbem medium Nox horis acta subibat:
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat:
Sidera cuncta notat tacito labentia cœlo,
Arcturum, pluviasque Hyadas, geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt cœlo constare sereno,
Dat clarum e puppi signum; nos castra movemus,
Tentamusque viam, et velorum pandimus alas.
Jamque rubescebat stellis Aurora fugatis,

to the inhabitants of Buthrotum and Rome. Some think that the words *maneat nostros*, &c., contain an allusion to Nicopolis, built and declared a free city by Augustus. Dardanus is here called a common founder of the race, the allusion being to the Trojans with Helenus and those with Æneas.

506–511. *Provehimur pelago*, &c. The fleet leaves Buthrotum, and, sailing along the coast of Epirus, in a north-western direction, comes to the Acroceraunian Mountains, whence the passage across to Italy is the shortest. 509. *Sternimur.* "We prostrate ourselves," i. e. we lie down for food and rest.—*Ad undam.* "Close to the water's edge." 510. *Sortiti remos.* "Having distributed the oars by lot," i. e. having determined by lot who should remain on board and keep watch at the oars; and who disembark and enjoy repose. Those on board would, of course, be ready at the first signal of Palinurus. 511. *Corpora curamus.* Supply *cibo.*—*Irrigat.* Consult note on *Æn.* i. 692.

512–520. *Necdum orbem medium*, &c. "Nor yet was Night, driven on by the hours, entering upon her mid-course," it was not yet midnight. 514. *Atque auribus aëra captat.* "And carefully catches the air with his ears." In other words, listens to each quarter for the breeze. 516. *Arcturum*, &c. This line is repeated from *Æn.* i. 744. See notes there. 517. *Armatum auro Oriona.* "Orion, armed with gold," i. e. Orion with his golden sword. His sword and belt are formed of very brilliant stars; hence the epithet, "*armatum auro.*" Consult Index of Proper Names.—*Circumspicit.* Observe the force of this verb. Palinurus looks all around the constellation, to see whether there be anything dangerous in its vicinity. Compare the remark of Ernesti, as regards the peculiar meaning of the verb: "*Circumspectare, de providis et timidis, qui sæpe circumspiciunt omnia.*" (*Clav. Cic.*) 518. *Postquam cuncta videt*, &c. "When he sees all things settled in the serene sky," i. e. when he sees all those signs which betoken fair and settled weather. 520. *Et velorum pandimus alas.* "And spread

Quum procul obscuros colles, humilemque videmus
Italiam. Italiam! primus conclamat Achates;
Italiam læto socii clamore salutant.
Tum pater Anchises magnum cratera coronâ
Induit, implevitque mero, divosque vocavit
Stans celsâ in puppi:
Dî, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi.
Crebrescunt optatæ auræ, portusque patescit
Jam propior, templumque apparet in arce Minervæ.
Vela legunt socii, et proras ad litora torquent.
Portus ab Euroo fluctu curvatus in arcum;
Objectæ salsâ spumant aspergine cautes:
Ipse latet; gemino demittunt brachia muro
Turriti scopuli, refugitque ab litore templum.
Quatuor hic, primum omen, equos in gramine vidi,

out the pinions of our sails," i. e. spread out our sails like pinions. Heyne thinks that by *alas* are here meant the extremities of the sails. It is much better, however, to adopt the ordinary explanation.

522-527. *Obscuros colles, humilemque Italiam.* "Misty hills, and Italy lying low (upon the waters)." The Trojans landed at a place called *Castrum Minervæ*, below *Hydruntum*, where the coast is low and flat. The hills seen were those in the interior of the country; and at such a distance as to render it doubtful whether they were hills or not. Compare *Lucan. Phars.* iii. 7. 523. *Italiam.* The repetition of this word is purposely meant to indicate joy. Compare the ϑάλαττα! ϑάλαττα! of the ten thousand, when they first beheld the sea on their retreat. (*Xen. Anab.* iv. 7. 24.) 525. *Cratera coronâ induit.* Compare note on *Æn.* i. 724. 526. *Mero.* "With undiluted wine." As was customary in libations. 527. *Celsâ in puppi.* He takes his station on the stern, because here was placed the image of the tutelary deity of the ship, together with a small hearth or altar.

528-536. *Potentes.* "Rulers." 530. *Crebrescunt.* "Freshen." 531. *In arce.* "On a height," i. e. on elevated ground inland. 533. *Portus ab Euroo fluctu,* &c. The poet is here describing the *Portus Veneris*, as it was afterwards called. This harbour was formed by two rocks or cliffs, sloping downward from the interior, and the extremities of which served as barriers against the waves. It faced the south-east, and the waves impelled by the south-east wind had, by their dashing, hollowed out the harbour between the two walls of rock. 535. *Gemino demittunt,* &c. An enlargement, merely, on the previous idea. 536. *Refugitque,* &c. As they approach, the temple is found to be situate on a high hill in the interior. The coast between the hills and shore is in general low. The *turriti scopuli* are spurs coming down from the more elevated country inland.

537-547. *Primum omen.* "Our first omen." The ancients used carefully to observe the first objects that met their view on landing in any country where they intended to settle, and thence drew prognostics

Tondentes campum late, candore nivali.
At pater Anchises: Bellum, O terra hospita! portas;
Bello armantur equi; bellum hæc armenta minantur.
Sed tamen îdem olim curru succedere sueti
Quadrupedes, et frena jugo concordia ferre:
Spes et pacis, ait. Tum numina sancta precamur
Palladis armisonæ, quæ prima accepit ovantes;
Et capita ante aras Phrygio velamur amictu;
Præceptisque Heleni, dederat quæ maxima, rite
Junoni Argivæ jussos adolemus honores.
  Haud mora: continuo, perfectis ordine votis,
Cornua velatarum obvertimus antennarum,
Grajugenûmque domos suspectaque linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur. Attollit se diva Lacinia contra,

of good or evil fortune. 539. *Bellum, O terra hospita, portas.* "Ah! hospitable land, thou (nevertheless) betokenest war," i. e. although hospitable, thou nevertheless betokenest war. 540. *Bello.* "For war." Poetic for *ad bellum.* 541. *Curru.* Old dative, for *currui.* Compare ver. 293. *Ecl.* v. 29. Hence, *succedere curru* is, literally, "to go unto," "to come up to," &c. 544. *Quæ prima,* &c. Alluding to their having seen a temple of this goddess first of all, on their approach to Italy. 545. *Et capita ante aras,* &c. Compare note on line 405. 546. *Præceptisque Heleni,* &c. Compare ver. 435. *seqq.* 547. *Honores* for *victimas.*

549–550. *Cornua velatarum,* &c. "We turn towards the deep the extremities of our sail-clad yards," i. e. we turn about, from the land towards the open sea. We prepare to depart. Two ropes hung from the horns or extremities of the sail-yards, the use of which was to turn the yards around as the wind veered, so as to keep the sail opposite to the wind. It was also done, as in the present instance, to bring the head of the vessel around, when leaving a arbour into which it had just entered. 550. *Grajugenûm.* "Of the men of Grecian race," i. e. of the Greeks. Alluding to the Grecian colonies in this quarter. *Grajugenûm* is for *Grajugenarum,* from the nominative *Grajugenæ.*

551–553. *Hinc sinus Herculei,* &c. "After this is discerned the bay of Tarentum, (a city) founded by Hercules, if report be true." Virgil appears to allude to some early legend, by which the founding of Tarentum was ascribed to Hercules. According to the common account, this city owed its origin to Taras, son of Neptune. That the legend was a doubtful one, is indicated by the words *si vera est fama.* 552. *Attollit se Diva Lacinia contra.* "The Lacinian goddess rears her head opposite," i. e, the temple of Juno on the Lacinian promontory. The Trojan fleet, in coasting along, came to the Iapygian promontory, on passing which the bay of Tarentum opens on the view. In front of them, across the mouth of this bay, rises the Lacinian promontory, crowned by a celebrated temple of Juno. Towards this promontory they direct their course, not entering the bay of Tarentum, but merely

Caulonisque arces, et navifragum Scylaceum.
Tum procul e fluctu Trinacria cernitur Ætna;
Et gemitum ingentem pelagi pulsataque saxa
Audimus longe, fractasque ad litora voces;
Exsultantque vada, atque æstu miscentur arenæ.
Et pater Anchises: Nimirum hæc illa Charybdis;
Hos Helenus scopulos, hæc saxa horrenda, canebat.
Eripite, O socii! pariterque insurgite remis.
Haud minus ac jussi faciunt: primusque rudentem
Contorsit lævas proram Palinurus ad undas;
Lævam cuncta cohors remis ventisque petivit.
Tollimur in cœlum curvato gurgite, et idem

standing across its entrance. 553. *Caulonisque arces*, &c. These places were encountered after doubling the Lacinian promontory. On examining the map, it will be perceived that *Scylaceum* comes before *Caulon*, but it must be borne in mind that as the Trojans were passing round the Lacinian cape, they first saw in the distance the heights on which Caulon was built, and then, the shore bending in and forming the *Sinus Scylaceus*, they first observed Scylaceum, at the head of the bay, close on their right. Of the epithet *navifragum*, see Index of Proper Names.

554–560. *E fluctu.* "Rising out of the wave." They see Ætna in the distance, which appears to them to rise out of the bosom of the sea, the mountain being so lofty as to be visible to them before the island. 555. *Gemitum ingentem pelagi*, &c. The allusion is to Scylla, the noise of which is heard by them in the distance. 556. *Voces.* Scilicet, *undarum.* 557. *Exsultantque vada.* This alludes to Charybdis. Heyne: *Mare ex imo fundo sublatam in altum egeritur.* According to this, *vada* will convey the idea, not of shoals, but of the very bottom of the ocean; and this is further seen from the succeeding clause; where the sand from the bottom is washed up by the agitated water. 558. *Anchises.* Supply *exclamat.*—*Nimirum hæc illa*, &c. "Doubtless this is that Charybdis," i. e. of which Helenus spoke. 559. *Canebat.* "Foretold."—*Eripite.* Supply *nos.* 560. *Pariterque insurgite remis.* "And in equal order rise to the oars," i. e. and apply yourselves vigorously to the oars, with equal strokes. Consult note on ver. 207.

561–569. *Rudentem.* "The groaning prow." By a powerful impulse of the rudder, he turned away the head of the vessel, which groaned beneath the effort with its straining timbers. 562. *Lævas ad undas.* Compare note on ver. 412. 563. *Lævam cuncta cohors*, &c. "The whole fleet made for the left with oars and the winds," i. e. with oars and sails. The left-hand course would carry them off from Italy in a south-east direction. 564. *Curvato gurgite.* "On the arched and troubled wave," i. e. the wave bending and swelling upward.—*Et idem subductâ*, &c. "And (then, again) the water being withdrawn, we the same descend to the lowest shades." An example of *hyperbole*, with which compare *Lucan. Phars.* v. 642. Heyne reads *desidimus*,

Subductâ ad Manes imos descendimus undâ.
Ter scopuli clamorem inter cava saxa dedere;
Ter spumam elisam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit;
Ignarique viæ Cyclopum allabimur oris.
  Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrificis juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favillâ;
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo.
Fama est, Enceladi semiustum fulmine corpus
Urgueri mole hâc, ingentemque insuper Ætnam
Impositam ruptis flammam exspirare caminis;
Et, fessum quoties mutet latus, intremere omnem
Murmure Trinacriam, et cœlum subtexere fumo.
Noctem illam tecti silvis immania monstra
Perferimus; nec, quæ sonitum det causa, videmus:

"we settle" or "sink down;" and Wagner, *desedimus*, "we settled down." But the common reading, *descendimus*, is far more graphic. 567. *Ter spumam elisam*, &c. "Thrice we saw the foam dash forth, and the stars dripping with dew." The spray had been carried to such a height, as to seem, when descending, as if it fell dew-like from the very stars. 569. *Oris.* For *ad oras.*

570–577. *Portus.* Virgil here copies from Homer. (*Od.* i. 136.) The harbour, if ever it did exist, is now completely changed by the lava. 571. *Horrificis ruinis.* "With frightful crashings." Compare the explanation of Heyne: "*Fragore resonat, quem faciunt ruinæ viscerum montis.*" By *ruinæ*, then, are here meant the crushing sounds proceeding from the bowels of the mountain, and indicative of the rending asunder of the rocks, &c. within. 572. *Prorumpit.* "It sends bursting forth." Used here as an active verb. It is neuter in *Æn.* x. 379. 576. *Erigit.* "Throws up."—*Eructans.* The good taste of this term has been doubted by some critics. The fault, however, if any, lies with Pindar, whom Virgil here copies, and whose ἐρεύγονται suggested *eructans.*—*Liquefacta saxa.* Lava. 577. *Glomerat.* A strong term. Gathers into a heap or pile; piles up.

578–587. *Fama.* "A tradition." *Enceladus* was one of the Giants who fought against heaven.—*Semiustum.* To be pronounced as a word of three syllables (*sēm'ŭstum*). Compare Metrical Index. 580. *Ruptis flammam*, &c. "Breathes forth flame from its burst furnaces." By the *camini* are here meant the caverns and receptacles of fire in the bowels of the mountain. Compare the explanation of Heyne: *Cavernis et receptaculis flammæ subterraneis, quæ nove caminos, forna-*

Nam neque erant astrorum ignes, nec lucidus æthrâ
Sidereâ polus, obscuro sed nubila cœlo;
Et Lunam in nimbo nox intempesta tenebat.
  Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram:
Quum subito e silvis, macie confecta supremâ,
Ignoti nova forma viri, miserandaque cultu,
Procedit, supplexque manus ad litora tendit.
Respicimus. Dira illuvies, immissaque barba,
Consertum tegumen spinis: at cetera Graius,
Ut quondam patriis ad Trojam missus in armis.
Isque, ubi Dardanios habitus, et Troïa vidit
Arma procul, paullum aspectu conterritus hæsit,
Continuitque gradum; mox sese ad litora præceps
Cum fletu precibusque tulit: Per sidera testor,
Per superos, atque hoc cœli spirabile lumen;

oes, dixit." 585. *Nec lucidus,* &c. Wunderlich makes *æthra* here denote "*æris serenitas,*" while *siderea* he regards as equivalent to *fulgida.* He bases this explanation on the disjunctive force of *neque.* But as Wagner correctly remarks, the particles *neque—neque* are not always placed disjunctively. (Compare *Georg.* iv. 198.) In the present instance, *nec lucidus æthrâ,* &c. is merely an enlargement of what precedes, and refers to the whole starry firmament taken collectively, *astrorum ignes* denoting individual stars. 586. *Nubila.* Supply *erant.* 587. *Et lunam in nimbo,* &c. "And dead of night held the moon (shrouded) in a cloud." Literally, "unseasonable night," "night unfit for action." Compare the explanation of Servius: "*Intempesta dicta est nox media, intempestiva, inactuosa, carens actibus.*"

588–598. *Primo surgebat Eoo.* "Was rising with the first (appearance of the) morning star." *Eous* is the morning star, and is formed from the Greek ἑῷος, another form of which is ἠῷος. 590. *Macie confecta supremâ.* "Worn out to the last degree of emaciation." More literally, "wasted with extreme meagreness." 591. *Ignoti nova forma viri.* "A strange form of an unknown man," i. e. a stranger who startled us by the shocking appearance which his person presented.—*Miserandaque cultu.* "And in deplorable attire." More literally "and calculated to excite compassion by his attire." 593. *Respicimus.* "We regard him attentively," i. e. we look at him again and again.—*Dira illuvies.* "Dreadful was the filth (upon his person)." 594. *Consertum tegumen spinis.* "His (ragged) clothing was fastened together with thorns." We have adopted here the reading of Heyne, instead of the common *tegmen.* Observe the literal force of the term: "what covered his body."—*Cetera.* "In all other respects." Stronger than *alia.* Compare the Greek τὰ δ' ἄλλα. 595. *Ut quondam,* &c. We have preferred the reading of Burmann (*ut*), to the common lection (*et*), as far more spirited.

599–612. *Testor.* "I conjure you." Put for *obtestor.* 600. *Hoc cœli spirabile lumen.* "This vital light of heaven," i. e. this light of

Tollite me, Teucri: quascumque abducite terras.
Hoc sat erit. Scio me Danais e classibus unum,
Et bello Iliacos fateor petiisse Penates:
Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus, vastoque immergite ponto:
Si pereo, hominum manibus periisse juvabit.
Dixerat; et genua amplexus, genibusque volutans
Hærebat. Qui sit, fari, quo sanguine cretus,
Hortamur; quæ deinde agitet fortuna, fateri.
Ipse pater dextram Anchises, haud multa moratus,
Dat juveni, atque animum præsenti pignore firmat.
Ille hæc, depositâ tandem formidine, fatur:
  Sum patriâ ex Ithacâ, comes infelicis Ulixi,
Nomen Achemenides, Trojam genitore Adamasto
Paupere (mansissetque utinam fortuna!) profectus.
Hic me, dum trepidi crudelia limina linquunt,
Immemores socii vasto Cyclopis in antro
Deseruere. Domus sanie dapibusque cruentis,

heaven by which we live and breathe. 602. *Scio me Danais*, &c. "I know that I am one from the Grecian fleet," i. e. I know that I am a Greek. *Scio*, here, is commonly regarded as having the final syllable short; it is better, however, in scanning, to pronounce it as a monosyl lable. 605. *Spargite me in fluctus*, &c. "Tear me in pieces, and scatter me over the waves." Equivalent to *discerptum dispergite.*—606. *Manibus hominum.* "By the hands of men," i. e. human beings, as opposed to the inhuman Cyclopes. 607. *Genua.* Supply *nostra*, not *Anchisæ*, as Nöhden maintains.—*Genibusque volutans hærebat.* "And rolling (on the ground), kept clinging to our knees.' 611. *Dat juveni.* The term *juveni* is here employed instead of the more feebly-sounding *ei.*—*Præsenti pignore.* "By the prompt pledge." Alluding to the giving of his right hand, as an assurance of protection.

613-618. *Infelicis Ulixi.* Alluding to the protracted wanderings of Ulysses after the Trojan war, and more especially to his fearful adventure with the Cyclopes, related in *Hom. Od.* ix. See Index of Proper Names. 614. *Genitore Adamasto paupere.* "Since my father Adamastus was poor." Equivalent to *cum genitorem pauperem haberem.* 615. *Mansissetque utinam fortuna!* "And would that this fortune had remained unto me!" i. e. and would that this condition, though a needy one, had been also mine. Would that I had remained at home enduring privations, and been contented with the lot of poverty. 616. *Trepidi* A well-selected term, alluding to the hurried flight of his companions. 617. *Cyclopis.* Alluding to Polyphemus. 618. *Domus sanie dapibusque*, &c. "It is an abode of gore," &c. We have followed here the common punctuation, and have construed the ablative in close connexion with *domus*, being what grammarians call the ablative of *condition* or *manner*. Compare *Æn*, i. 639. *vestes ostro superbo.*

Intus opaca, ingens: ipse arduus, altaque pulsat
Sidera (Dî, talem terris avertite pestem!),
Nec visu facilis, nec dictu affabilis ulli.
Visceribus miserorum et sanguine vescitur atro.
Vidi egomet, duo de numero quum corpora nostro,
Prensa manu magnâ, medio resupinus in antro,
Frangeret ad saxum, sanieque exspersa natarent
Limina: vidi atro quum membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impune quidem; nec talia passus Ulixes,
Oblitusve sui est Ithacus discrimine tanto.
Nam simul, expletus dapibus, vinoque sepultus,
Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans, et frusta cruento,
Per somnum, commixta mero: nos, magna precati
Numina, sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto,
Ingens, quod torvâ solum sub fronte latebat,

Burmann removes the comma after *cruentis*, making the ablatives depend on *opaca*, "gloomy with gore," &c.; while Wittianus, on the other hand, reads *cruenta*, "the abode is bloody with gore," &c. Neither emendation, however, is needed.

619–629. *Ipse arduus.* "The Cyclops himself is gigantic of size." Supply *est.* 621. *Nec visu facilis,* &c. "Neither easy to be looked upon (without horror), nor to be addressed in speech by any one," i. e. whom no one can look upon or address without horror. Whom no one can bear to behold or speak to. 624. *Resupinus.* "Bending backward." We have given the meaning assigned to this word by Heyne and Wunderlich. It depicts the position of one who bends back his body in order to hurl something with greater force. The common translation is, "lying along on his back." 625. *Ad saxum.* "Against the stony floor." Commonly translated, "against a rock." 629. *Oblitusve sui est Ithacus,* &c. "Nor was the chieftain of Ithaca forgetful of himself at so alarming a crisis," i. e. of the craft and cunning that marked his character. These qualities, in the heroic age, were as highly prized, and conferred as much distinction, as prowess in arms. Hence no covert reproach is here intended.

630–644. *Expletus.* "Gorged." 631. *Cervicem inflexam posuit.* "He reclined his bent neck," i. e. he bent back his neck and reclined it on the ground. 632. *Saniem eructans,* &c. Holdsworth indulges in some flippant remarks on this picture, as quite unfit for "ears polite," forgetting altogether how well the imagery harmonizes with the manner of thinking and speaking that characterized the heroic age. 634. *Sortitique vices.* "And having arranged our several parts by lot," i. e. having ascertained by lot the part that each was to perform. 635. *Telo acuto.* Homer makes Ulysses and his party employ on this occasion a sharpened stake. Virgil possibly means the same thing here. 636. *Solum.* The Cyclopes had only a single eye, and that in the centre of

Argolici clypei, aut Phœbeæ lampadis instar;
Et tandem læti sociorum ulciscimur umbras.
Sed fugite, O miseri! fugite, atque ab litore funem
Rumpite:
Nam, qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes, atque ubera pressat,
Centum alii curva hæc habitant ad litora vulgo
Infandi Cyclopes, et altis montibus errant.
Tertia jam Lunæ se cornua lumine complent,
Quum vitam in silvis, inter deserta ferarum
Lustra domosque, traho, vastosque ab rupe Cyclopas
Prospicio, sonitumque pedum vocemque tremisco.
Victum infelicem, baccas lapidosaque corna,
Dant rami, et vulsis pascunt radicibus herbæ.
Omnia collustrans, hanc primum ad litora classem
Conspexi venientem. Huic me, quæcumque fuisset,
Addixi: satis est gentem effugisse nefandam:
Vos animam hanc potius quocumque absumite leto.
Vix ea fatus erat, summo quum monte videmus
Ipsum, inter pecudes vastâ se mole moventem,
Pastorem Polyphemum, et litora nota petentem:

the forehead.—*Latebat.* A graphic term. The eye lay partly concealed beneath the stern, overhanging brow, the shaggy eyebrow, and the heavy, lowering eyelid. Compare the remark of Heyne: "*Vides, eâdem voce, torvam frontem, horridas palpebras, hirsutum supercilium.*" 637. *Argolici clypei,* &c. The *Argolic* shield, as has already been remarked, was of a circular form. Consult note on *Æn.* ii. 389. 637. *Phœbeæ lampadis.* "The sun." Compare *Æn.* iv. 6. 638. *Umbras.* "The manes." 639. *Sed fugite,* &c. Observe how well this line is adapted, by its frequent elisions and dactylic rhythm, to express rapidity of movement. 641. *Nam qualis quantusque,* &c. The full expression would be as follows: "*Qualis quantusque Polyphemus est, qui claudit,* &c. *talis et tanti sunt centum alii Cyclopes qui vulgo habitant,*" &c. For a similar construction, see *Æn.* i. 498.

645–654. *Tertia jam lunæ,* &c. "The horns of the moon are now for the third time filling themselves with light." Literally, "the third horns of the moon are now filling," &c., i. e. this is now the third month. 649. *Victum infelicem.* "An unwholesome sustenance." The epithet *lapidosa* refers to the large size of the pit as compared with that of the pulp. 652. *Huic me addixi.* "To this I devoted myself," i. e. resolved to give myself up. *Addixi* is a strong term, and indicates the state of desperation to which Achemenides was reduced. It is properly applied to those who sell themselves to others for life or death, as, for example, *gladiators.* 654. *Potius.* "Rather," i. e. rather than the Cyclopes.

656–661. *Vastâ se mole moventem.* "Stalking along with his enor-

Monstrum horrendum, informe, ingens, cui lumen ademtum.
Trunca manu pinus regit, et vestigia firmat.
Lanigeræ comitantur oves; ea sola voluptas,
Solamenque mali.
Postquam altos tetigit fluctus, et ad æquora venit,
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu; graditurque per æquor
Jam medium, necdum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto
Supplice, sic merito, tacitique incidere funem;
Verrimus et proni certantibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.

mous bulk." 658. *Monstrum horrendum*, &c. Observe the peculiar art with which the line is constructed. It labours beneath numerous elisions, as if striving to express adequately the horrid appearance of the monster. Observe, also, the ingenious mode adopted by the poet of giving us an idea of the gigantic size of the monster. From the enormous staff he wields in his hand, we are left to imagine the strength and dimensions of his body. We have followed in *manu* the reading of the best editions and manuscripts. The common text has *manum*, "governs his hand." 661. *Solamenque mali.* In the greater number of the most authentic manuscripts this hemistich is left unsupplied, as we have here given it. In some, however, the verse is completed with *de collo fistula pendet*, "a pipe hangs from his neck," which the best editors regard as a mere interpolation. It is evidently an attempt on the part of some copyist to make a full hexameter. Heyne, indeed, goes still further, and regards the words *ea sola voluptas, solamenque mali* as also interpolated; but it is very improbable that any one would, in attempting to complete one line, produce another requiring itself to be completed.

662–668. *Et ad æquora venit.* "And had come to the open sea." This suits well the idea of his immense bulk. Compare the remark of Heyne: "*Ubi ad altum usque mare processit: pro vasti scilicet corporis modo.*" 663. *Inde.* Referring to the sea-water. Compare the explanation of Burmann: "Inde, *ex æquore, aquâ marinâ.*" 667. *Sic merito.* "Deserving to be so received by us." His information now proved correct: he was discovered not to be, like Sinon, an impostor. In line 691, mention is again made of Achemenides. 668. *Verrimus et proni*, &c. Heyne objects to *verrimus*, and would prefer *vertimus*, "we turn up." But *verrere mare* is used by Ennius, and passed from him through the whole range of Latin poetry. See also ver. 208. *supra.*

669–674. *Ad sonitum vocis.* "Towards the sound of the voice," i. e. the voice of the leader or commander of the rowers, as he gave the signal to the rowers, that they might keep time in rowing. In the ancient ships the motion of the oars was regulated by an officer, who gave the signal for this purpose both with his voice and with a pole or hammer. The Greeks termed him κελευστής, and the exhortation, or noise, κέλευσμα. The Romans called the same officer *hortator*, or

Verum, ubi nulla datur dextrâ affectare potestas,
Nec potis Ionios fluctus æquare sequendo,
Clamorem immensum tollit: quo pontus, et omnes
Contremuere undæ, penitusque exterrita tellus
Italiæ, curvisque immugiit Ætna cavernis.
At genus e silvis Cyclopum, et montibus altis,
Excitum ruit ad portus, et litora complent.
Cernimus astantes nequidquam lumine torvo
Ætnæos fratres, cœlo capita alta ferentes,
Concilium horrendum: quales quum vertice celso
Aëriæ quercus, aut coniferæ cyparissi

pausarius, and sometimes *portisculus*, which was the name given also to the pole or hammer. That such is the reference in *vocis*, on the present occasion, there can be no doubt to one who attentively considers the passage. The Trojans at first, indeed, when the danger is imminent, cut their cables *in silence*, but when the motion of the oars has once fairly commenced, the *voice* of the *hortator* becomes all-important to enable them to keep proper time and escape *with greater certainty;* and, besides, the dashing of the oars would soon have discovered them to the Cyclops, even if the *hortator* had been still. Wagner is decidedly in favour of this interpretation. Heyne, however, and the other commentators, make *vocis* in this passage refer to the *noise* either of the oars, or of the water impelled by them. If they are right, *ad sonitum vocis* will signify, "towards the sound of the noise." This would be the same as *ad sonitum soni*, which is certainly not a Virgilian idea. 670. *Dextrâ affectare.* "Of reaching us with his right hand." Supply *nos.* The prose form of expression would be *dextrâ affectandi*, with the genitive of the gerund. 671. *Nec potis Ionios*, &c. Supply *est.* *Æquare* is generally supposed to refer here to the size of the Cyclops. He could not equal by *his size* the depth of the sea, or, in other words, he was not tall enough to wade further. If such be the meaning, *fluctus* loses all its force. It is better, therefore, to make *æquare* allude to the rapidity of movement. The Ionian billows bear the Trojan fleet away with more rapidity than the monster can employ in pursuit.—*Ionios fluctus.* The Ionian sea lay between Greece and Italy.

676–681. *Excitum.* "Summoned forth (by the cry)." In the sense of *calling* or *summoning*, the compounds of *cio* are employed, having the penult long, as formed in the fourth conjugation. Thus, *excītus* in the present instance, *concītus*, "called together;" *accītus*, "called to," &c. But in the sense of *arousing*, or *stirring up*, the compounds of *cieo*, having the short penult, are used; as, *excĭtus*, "aroused;" *concĭtus, accĭtus*, &c.—*Portus.* Compare ver. 570. 677. *Nequidquam.* Because unable to do any harm to the fugitives. 678. *Fratres.* Merely implying members of the same race.—*Cœlo.* For *ad cœlum.* 679. *Concilium.* Not *consilium.* (Consult *Gronov. ad Liv.* ix. 15.) The term indicates here a mere assemblage. 680. *Coniferæ.* "Cone-bearing." The fruit of cypresses and pines is called cones,

Constiterunt, silva alta Jovis, lucusve Dianæ.
Præcipites metus acer agit quocumque rudentes
Excutere, et ventis intendere vela secundis.
Contra, jussa monent Heleni, Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni teneant cursus: certum est dare lintea retro.
Ecce autem Boreas angustâ ab sede Pelori
Missus adest: vivo prætervehor ostia saxo
Pantagiæ, Megarosque sinus, Thapsumque jacentem.
Talia monstrabat relegens errata retrorsum

because growing in the shape of a cone. 681. *Constitĕrunt.* "Stand together." Observe the systole making the penult short.—*Silva alta Jovis,* &c. The oak being sacred to Jupiter, shows the reference in *silva alta* to be to the *aëriæ quercus;* while the *lucus Dianæ* is one composed of cypresses. It must be borne in mind, however, that by Diana is here meant the Diana of the lower world (*Diana infera*), or *Hecate.*

682–686. *Rudentes excutere.* Compare note on line 267. 684. *Contra, jussa monent Heleni,* &c. There has been considerable discussion respecting this whole passage, Heyne, Wagner, and several other editors regarding it (namely, lines 684, 685, 686) as spurious. They have been defended, however, by Weichert, Moebius, and Jahn, and by the reviewer of the latter in the Jena Review for 1827, No. xciv. p. 367. The meaning of the passage appears to be this: The Trojans, in their eagerness to escape, spread their sails to any wind that might favour their escape. The wind blowing at the time, however, came from the south, and they had, therefore, to choose between passing through the Sicilian Straits or sailing backward in their course. The commands of Helenus forbade the former, on account of the dangers arising from Scylla and Charybdis, and they had, therefore, just made up their minds to sail back, that is, towards the north, when a northern wind sprang up and enabled them to move southward. Still the passage is obscure. 685. *Inter.* Governing *Scyllam* and *Charybdim.*—*Leti.* Governed by *viam.* 686. *Ni teneant cursus.* Supply *naves* before *teneant.* *Ni* is an old form for *ne.*—*Dare lintea retro.* Literally, "to give our sails in a backward direction."

687–689. *Pelori.* The promontory of Pelorus lay in a northern direction from where the fleet of Æneas now was. See above on ver. 411. 688. *Missus.* As if some deity had purposely sent it to their aid.—*Vivo saxo.* "Formed of the living rock." See on ver. 618. *Pantagia* was a small river on the eastern coast of Sicily, to the south of *Leontini,* now *Fiume de Porcari.* Its mouth is between high rocks The epithet *vivo saxo,* as applied to the spot, indicates the workmanship of nature, and may also be rendered "of the natural rock." 689. *Jacentem.* "Lying low on the waters." *Thapsus* was a peninsula running out into the sea. According to Servius, it was "*plana, pæne fluctibus par.*" 690. *Relegens errata,* &c. "As he sailed back (with us) along the shores (before) wandered over (by him)." Ulysses sailed along the eastern shore of Sicily, from south to north, as he came from

Litora Achemenides, comes infelicis Ulixi.
Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum: nomen dixere priores
Ortygiam. Alpheum fama est huc, Elidis amnem,
Occultas egisse vias subter mare; qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Jussi numina magna loci veneramur; et inde
Exsupero præpingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus; et, fatis numquam concessa moveri,
Apparet Camarina procul, campique Geloi,
Immanisque Gela, fluvii cognomine dicta.
Arduus inde Acragas ostentat maxima longe
Mœnia, magnanimûm quondam generator equorum:
Teque datis linquo ventis, palmosa Selinus,

the island of the *Lotophagi* on the coast of Africa. These two lines are evidently spurious, and appear to owe their paternity to some grammarian, who thought the reader might otherwise inquire how Æneas came by his knowledge of these places. The use of *retrorsum*, in line 690, is not epic; and in the succeeding line, the words *infelicis Ulixi* are out of character as coming from the lips of Æneas, who could have no feeling of commiseration for a bitter foe. Compare ver. 613.

692–702. *Sicanio prætenta sinu.* "Stretched out in front of the Sicilian bay." The Bay of Syracuse, otherwise called *Portus Magnus*, is here meant.—*Contra Plemmyrium undosum.* "Opposite the wave-lashed Plemmyrium." The Plemmyrian promontory is meant. 693. *Priores.* "The ancients." The poet means that the island got the name of Ortygia from an early legend. According to one of Mai's scholiasts, it was called *Ortygia* from ὄρτυξ, "a quail," because Latona took refuge here, having been changed into a quail in order to escape from the serpent Python. The place is clearly distinct from Ortygia in Crete (ver. 124). 694. *Alpheum.* Consult Index of Proper Names. 697. *Jussi.* "Being directed so to do." By Anchises, as Heyne thinks. The poet himself does not say by whom. 698. *Helori.* A river of Sicily, between Syracuse and the promontory of *Pachynus.* It overflows, and for a season remains stagnating upon the adjacent fields. When its waters are withdrawn, great fertility is the result. 700. *Radimus.* "We coast closely along."—*Fatis numquam concessa moveri.* Alluding to the well-known story of the draining of the adjacent marsh. Consult Index of Proper Names. 701. *Campique Geloï.* These plains lay around *Gela*, and were famed for their fertility and beauty. The city of Gela had the Minotaur on its coins, hence the epithet *immanis.* It has been supposed, however, to refer to Hiero and Thrasybulus, the tyrants of Syracuse.

703–718. *Acragas.* The Greek name for Agrigentum, and also for the height or rock on which it was situate. It stood 1100 feet above the level of the sea, and, therefore, might well be seen from afar. The Agrigentines were famous at one time for sending horses to the Olympic

Et vada dura lego saxis Lilybeïa cæcis.
Hinc Drepani me portus, et illætabilis ora,
Accipit. Hic, pelagi tot tempestatibus actus,
Heu! genitorem, omnis curæ casusque levamen,
Amitto Anchisen. Hic me, pater optime, fessum
Deseris, heu! tantis nequidquam erepte periclis!
Nec vates Helenus, quum multa horrenda moneret,
Hos mihi prædixit luctus; non dira Celæno.
Hic labor extremus, longarum hæc meta viarum.
Hinc me digressum vestris deus appulit oris.
  Sic pater Æneas, intentis omnibus, unus
Fata renarrabat divûm, cursusque docebat.
Conticuit tandem, factoque hic fine quievit.

games. Theron, a native of this city, is also celebrated by Pindar as an Olympic conqueror. 706. *Et vada dura lego*, &c. *Lilybeum* was the westernmost of the three famous capes of Sicily. It is not a mountain-promontory, but a low, flat point of land, rendered dangerous to vessels by its sand-banks and concealed rocks. 707. *Illætabilis ora.* So called by him because here he lost his father. 711. *Nequidquam.* "In vain." Not having been enabled to reach Italy. 714. *Meta.* "The termination." 715. *Hinc me digressum*, &c. This carries us back to *Æn.* i. 34. "*Vix e conspectu Siculæ telluris*," &c. 716. *Fata Divûm.* "The destinies of the gods," i. e. his career, &c., as settled by the decrees of heaven. 718. *Quievit.* "Rested," i. e. from his narrative. Wunderlich and others render this "retired to rest," *somno se tradidit.* But this is too abrupt, and borders on the burlesque.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER QUARTUS.

ARGUMENT.

Dido discovers to her sister her passion for Æneas, and her thoughts of marrying him. She prepares a hunting-match for his entertainment. Juno, by Venus's consent, raises a storm, which separates the hunters, and drives Æneas and Dido into the same cave, where their marriage is supposed to be completed. Jupiter despatches Mercury to Æneas, to warn him from Carthage. Æneas secretly prepares for his voyage. Dido finds out his design, and, to put a stop to it, makes use of her own and her sister's entreaties, and discovers all the variety of passions that are incident to a neglected lover. When nothing would prevail upon him, she contrives her own death, with which this book concludes.

At regina, gravi jamdudum saucia curâ,
Vulnus alit venis, et cæco carpitur igni.
Multa viri virtus animo, multusque recursat
Gentis honos: hærent infixi pectore vultus,
Verbaque: nec placidam membris dat cura quietem.
Postera Phœbeâ lustrabat lampade terras,

1–5. *At regina gravi*, &c. The particle *at* has reference to the close of the preceding book: Æneas, on his part, made an end of his narrative; *but* the queen, on the other hand, long before it was done, was a prey to ardent love. *Curâ* put for *amore*. 2. *Cæco igni*. "A secret passion." 3. *Virtus*. Here more than *mere valour*: it is all that ennobles and makes the true man (*vir*). 4. *Gentis honos*. Referring to the connexion of the house of Æneas with the race of the gods, through Venus and Anchises. 5. *Nec placidam*, &c. Her slumbers were broken, and strange visions came over her in her dreams. Compare ver. 9.

6–11. *Postera Phœbeâ lustrabat*, &c. Compare the explanation of

Humentemque Aurora polo dimoverat umbram,
Quum sic unanimam alloquitur male sana sororem:
Anna soror, quæ me suspensam insomnia terrent!
Quis novus hic nostris successit sedibus hospes!
Quem sese ore ferens! quam forti pectore, et armis!
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit. Heu! quibus ille
Jactatus fatis! quæ bella exhausta canebat!
Si mihi non animo fixum immotumque sederet,
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte fefellit;
Si non pertæsum thalami tædæque fuisset;
Huic uni forsan potui succumbere culpæ.

Forbiger: "*Obibat, ideoque radiis suis collustrabat.*" 7. *Aurora.* Heyne makes *aurora* here stand for *dies*, which is justly condemned by Wunderlich. 8. *Unanimam.* A beautiful term here; "of one and the same mind," "united in feeling," &c.—*Male sana.* "With mind disturbed." Compare the explanation of Heyne: "*insana, μαινομένη.*" 9. *Quæ me suspensam*, &c. "What dreams fill me with suspense and alarm?" She dreamed of Æneas and love. This filled her with alarm when she awoke, lest she might be tempted to violate the vows of constancy which she had previously offered up to the memory of her husband; and yet so powerful were the attractions of the Trojan hero, that this same alarm would, every now and then, pass away from her bosom, and be succeeded by a feeling of utter uncertainty as to how she should act. 10. *Quis novus hic hospes*, &c. That is, *quis est hic, qui*, &c. Observe here the imitation of the Greek idiom. In this latter language, the demonstrative placed after the interrogative pronoun draws together two members of a sentence into one; as, *οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ*, for *τίς ἐστιν οὗτος ὃς κρατεῖ*, &c. 11. *Quem sese ore ferens!* "How graceful in mien!" Literally, "bearing himself as—whom?—*Quam forti pectore*, &c. The full expression would be, *quam forti pectore et quam fortibus armis.*

12-19. *Genus esse deorum.* Supply *eum.* Observe the employment of *genus* here for *prolem* or *progeniem.* 13. *Degeneres animos*, &c. "Fear argues ignoble souls," i. e. shows or indicates. The absence of fear on the part of Æneas, in so many trying situations, is a proof of his high origin. 14. *Exhausta.* "Exhausted," i. e. drained out, concluded. 17. *Deceptam morte.* "Deceived (in my hopes of happiness) by the death (of Sychæus). 18. *Si non pertæsum fuisset.* Supply *me.*—*Tædæ.* "The marriage torch." According to the Roman custom, the bride was conducted to the residence of the bridegroom by the light of torches. Compare *Matt.* xxv. 19. *Huic uni*, &c. "I might, perhaps, have yielded to this one fault." The fault here meant is a second marriage. Second marriages in women were not esteemed reputable, and, besides, the fault would be greater in Dido's case, considering the strong affection that had subsisted between her and Sychæus.—*Potui.* Not for *possem*, as some maintain. *Potui succumbere* indicates what

Anna, fatebor enim, miseri post fàta Sychæi
Conjugis, et sparsos fraternâ cæde Penates,
Solus hic inflexit sensus, animumque labantem
Impulit: agnosco veteris vestigia flammæ.
Sed mihi vel tellus optem prius ima dehiscat,
Vel Pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante, Pudor, quam te violo, aut tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstulit: ille habeat secum, servetque sepulcro.
Sic effata, sinum lacrimis implevit obortis.
  Anna refert: O luce magis dilecta sorori!
Solane perpetuâ mœrens carpere juventâ?
Nec dulces natos, Veneris nec præmia nôris?
Id cinerem aut Manes credis curare sepultos?

would have happened under a certain condition, but what, since the condition has not taken place, has not, of course, occurred. It is the same, therefore, as saying, "*potui succumbere, at non succumbam.*"

20–30. *Fata.* "The death." The fatal end. 21. *Fraternâ cæde.* The same as *cæde a fratre commissâ.* See *Æn.* i. 348. 22. *Solus hic inflexit,* &c. "This one alone hath swayed my feelings (from their former rigidity and coldness), and hath impelled to love my bosom wavering between this emotion and duty to my former lord." 23. *Agnosco veteris,* &c. "I recognise the traces of (my) earlier flame," i. e. I again feel the flame of love, as I formerly felt it. 27. *Ante, Pudor,* &c. Regarding *ante* as worse than useless after *prius,* in ver. 24, Markland suggests, that the true reading is *Sancte Pudor.* The redundance, however, is analogous to πρὶν, πρὶν ἢ, in Greek, and so in *Sall. Cat.* 32. *Priusquam legiones scriberentur, multo antè capere quæ bello usui forent.* 28. *Meos amores.* "All my love." Observe the force of the plural. 30. *Sinum.* Supply *sororis.*—*Obortis.* Consult note on *Æn.* iii. 492.

31–34. *Refert.* "Replies."—*O luce magis,* &c. Thus, Gray, in his "Bard,"—*Dear as the light to these sad eyes.* 32. *Solane perpetuâ,* &c. "Wilt thou alone be wasted away, in mourning (for another), during all thy youth?" More freely, "wilt thou alone consume, in sorrow for another, all the days of thy youth?" The reference is to Sychæus. In *carpĕre* there is a metaphor borrowed from the *plucking* and withering of flowers.—*Juventâ.* Heyne takes this in a general sense for *ætate,* or *vitâ.* In this, however, he is wrong. The poet has imaged forth Dido as still conspicuous for youthful beauty. 34. *Id curare.* "Care for that," i. e. think you that the departed Sychæus at all cares whether you are again united in wedlock or not?—*Manes sepultos.* The manes were supposed to rest in peace after the proper funeral ceremonies had been performed.

Esto; ægram nulli quondam flexere mariti,
Non Libyæ, non ante Tyro; despectus Iarbas,
Ductoresque alii, quos Africa terra, triumphis
Dives, alit: placitone etiam pugnabis amori?
Nec venit in mentem, quorum consederis arvis?
Hinc Gætulæ urbes, genus insuperabile bello,
Et Numidæ infreni cingunt, et inhospita Syrtis;
Hinc deserta siti regio, lateque furentes
Barcæi. Quid bella Tyro surgentia dicam,
Germanique minas?
Dîs equidem auspicibus reor, et Junone secundâ,

35–39. *Esto: ægram nulli*, &c. "Granted, that in former days no suitors bent thee (to their prayers) while pining (for Sychæus);" i. e. I allow that in former days your conduct was proper enough in refusing to listen to any suitors while the loss of Sychæus was still recent in your memory; but now, why continue to act thus? why struggle with a passion that possesses charms for you? We must be careful not to connect *esto* with what precedes. The more literal translation is, "Be it so: no suitors formerly," &c. 36. *Despectus Iarbas.* "Iarbas was slighted." Iarbas was an African prince, in whose dominions Dido had been allowed to settle, and whose hand she had refused. Compare ver. 196, *seqq.* 37. *Triumphis dives.* "Rich in triumphs," i. e. agitated by constant warfare. Compare the explanation of Wagner: "*Videtur ea terra antiquis temporibus, ut hodieque, bellis inter incolas assidue agitatis infestata, propterea que dives triumphis dicta esse.*" 38. *Placitone etiam pugnabis amori?*—"Will you even struggle against a passion that is pleasing to you?" The dative is here put according to the Greek idiom, for the ablative. Compare *Ecl.* v. 8. *Georg.* ii. 99.

40–46. *Gætulæ urbes.* "The Gætulian cities." Consult Index of Proper Names. 41. *Numidæ infræni.* "The Numidians riding unbridled steeds." *Infræni* here is very incorrectly interpreted *indomiti*, by Ruæus. Virgil certainly means, says Holdsworth, their governing their horses without a bridle, by a wand only. Heyne and the best commentators agree in giving the same explanation Compare *Mart. Epigr.* ix. 23. *Sil. Ital.* i. 213.—*Et inhospita Syrtis.* "And the inhospitable Syrtis." The two Syrtes are here meant, especially the Syrtis Major. The reference, however, is, in fact, to the barbarous and inhospitable tribes along this part of the shore. 43. *Barcæi.* The Barcæans were properly the inhabitants of the city of Barce, in Cyrenaïca, and are here named by a species of anachronism, since their city was founded long after the supposed time of Æneas. It will be perceived, from an examination of the map, that Virgil speaks here of the Numidians and Gætulians, to the south-west of Carthage, and the Barcæi, to the south-east. Between these he places the Syrtes and a sandy desert.—*Tyro surgentia.* "Arising from Tyre." 44. *Germanique minas.* Alluding to Pygmalion, who, according to the poet, had threatened war, on account of the treasures which Dido had carried off with her. 45. *Junone secundâ.* Juno is here particularly

Hunc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes! quæ surgere regna
Conjugio tali! Teucrûm comitantibus armis,
Punica se quantis attollet gloria rebus!
Tu modo posce deos veniam, sacrisque litatis,
Indulge hospitio, causasque innecte morandi,
Dum pelago desævit hiems, et aquosus Orion,
Quassatæque rates; dum non tractabile cœlum.
His dictis incensum animum inflammavit amore,
Spemque dedit dubiæ menti, solvitque pudorem.
Principio delubra adeunt, pacemque per aras

mentioned, both because she presided over marriage, and because Carthage was under her peculiar care. See *Æn.* i. 15.

47–53. *Quæ surgere regna.* Repeat *cernes.* 48. *Comitantibus.* "Accompanying (our own)." 49. *Quantis rebus,* "By how great power." *Rebus* is equivalent here to *opibus* or *potentiâ.* 50. *Tu modo posce,* &c. The recommendation of Anna to perform sacred rites that may secure the favour of the gods, is an answer to Dido's *quæ me insomnia terrent?* These rites would serve to counteract the omens connected with her dreams.—*Sacrisque litatis.* "Propitiating sacrifices having been offered." A novel form of expression. *Litare* properly means "to appease by sacrifice;" here, however, the phrase *sacris litatis* reminds us of *celebrantur aræ,* and similar poetic forms. Subsequent writers imitating Virgil in this novel usage, say, "*litare victimas,*" "*litare sanguinem humanum,*" &c. 52. *Dum pelago,* &c. Anna here suggests various reasons for inducing Æneas to remain longer at Carthage: the wintry season, the storms threatened by Orion, the shattered condition of the fleet, &c.—*Aquosus Orion.* Consult note on *Æn.* i. 535. 53. *Dum non tractabile cœlum.* This has very much the appearance of an addition by some later hand to complete a hemistich. It is certainly not needed after *dum pelago desævit, hiems,* &c.

54–55. *Incensum animum,* &c. That is, she kindled a fire that was preying on her peace of mind into an open flame. *Incendere* is to make a thing all on fire; *accendere,* to set fire merely to a part. *Accensus animus,* therefore, is merely equivalent to *animus excitatus;* whereas *incensus animus* denotes a bosom pervaded by the powerful influence of some passion or strong emotion, "a mind all on fire." *Inflammare* is to cause what was before more or less concealed to burst forth into a flame. 55. *Solvitque pudorem.* "And removed her modest scruples," i. e. moved the scruples in the mind of Dido, as to any disrespect she might be thus showing towards the memory of Sychæus. Some render *pudorem* in this passage "every sense of shame," a meaning which cannot be too much condemned. Compare the remark of Heyne: "*Male accipitur, quasi ad* impudentiam *sit prolapsa.*" Compare, however, ver. 91.

56–59. *Adeunt.* Referring to the two sisters.—*Pacem.* "The favour (of the gods);" as *veniam,* ver. 50.—*Per aras.* "By the altars," i. e.

Exquirunt; mactant lectas de more bidentes
Legiferæ Cereri, Phœboque, patrique Lyæo;
Junoni ante omnes, cui vincla jugalia curæ.
Ipsa, tenens dextrâ pateram, pulcherrima Dido,
Candentis vaccæ media inter cornua fundit;
Aut, ante ora deûm, pingues spatiatur ad aras,
Instauratque diem donis, pecudumque reclusis
Pectoribus inhians spirantia consulit exta.
Heu vatum ignaræ mentes! quid vota furentem,

by offering upon them. 57. *Mactant lectas de more,* &c. "They sacrifice two-year-old sheep, chosen according to custom." The heathen, as well as the Jewish religion, ordained that no victims should be offered to the gods but such as were sound, perfect in all their parts, and without blemish. This seems to be the import of *lectas de more.* 58. *Legiferæ Cereri.* "To the law-giving Ceres." Laws were said to have been introduced by Ceres, because agriculture, over which she presided, laid the first foundations of civilized life. Dido, therefore, offers sacrifice to her, as having instituted laws, especially those of marriage, and having led men by these means to the formation of families and the blessings of civilization.—*Phœboque.* She offered sacrifices to Phœbus as the god who presided over futurity, in order to gain his favour of her intended union with Æneas.—*Lyæo.* To Bacchus, called Lyæus (Λυαῖος), from λύω, "to loosen," or "free," because he frees the mind from care. Bacchus is here invoked, in order that he might crown the match with perpetual joy. 56. *Cui vincla jugalia,* &c. "Unto whom nuptial ties are a care," i. e. who presides over marriage. Hence the epithet *Juno Pronuba.* Observe the syntax.

60–64. *Pateram.* Consult note on *Æn.* i. 729. 61. *Media inter cornua,* &c. This is according to the Roman manner of performing sacrifice. After the *immolatio,* which consisted in strewing the head of the victim with roasted barley-meal, mixed with salt, wine was poured between the horns. Compare *Æn.* vi. 244. With *fundit* supply *vinum,* which is implied in *pateram.* 62. *Ante ora deûm.* "Before the statues of the gods." Literally, "before their faces."—*Pingues.* Alluding to the *fat* of the victims. 63. *Instauratque diem donis.* "And renews the day with gifts," i. e. makes the whole day one continued scene of solemn sacrifice, by offering victim after victim. These repeated offerings are made from an anxious wish to obtain new omens still better than the last. 64. *Inhians.* "Standing with parted lips." The word beautifully expresses the eager expectation of the queen.—*Spirantia exta.* "The palpitating entrails." These are the σπλάγχνα of the Greeks, as contained in the upper stomach, namely, the heart, lungs, liver, &c.

65–73. *Vatum.* "Of diviners," i. e. of those who seek to derive from sacrifices a knowledge of the future. How ignorant, beautifully exclaims the poet, were the very diviners whom she consulted, and who predicted unto her the secrets of the future from an examination of the victims. They saw not the hand of fate busily at work in the case of

Quid delubra juvant? est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido, totâque vagatur
Urbe furens: qualis conjectâ cerva sagittâ,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius; illa fugâ silvas saltusque peragrat
Dictæos; hæret lateri letalis arundo.
Nunc media Ænean secum per mœnia ducit,
Sidoniasque ostentat opes, urbemque paratam;
Incipit effari, mediâque in voce resistit:
Nunc eadem, labente die, convivia quærit,
Iliacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.
Post, ubi digressi, lumenque obscura vicissim
Luna premit, suadentque cadentia sidera somnos,
Sola domo mœret vacuâ, stratisque relictis

that very female, unto whom they pretended to disclose events about to happen.—*Furentem.* "Raging (with the fire of love);" as again in ver. 69. 66. *Est.* "Consumes." From *ĕdo.* 67. *Tacitum.* "Concealed," "hidden."—*Vivit.* Forcibly said of a wound that keeps rankling and growing more and more inflamed. 69. *Qualis conjectâ,* &c. Heyne well remarks of this beautifully appropriate simile, "*Egregia perdite amantis comparatio.*" 70. *Cresia.* The Cretans were celebrated bowmen. 71. *Agens.* "Driving," or "pressing;" for *urgens, agitans.* Compare *Georg.* iii. 412. 72. *Nescius.* Not perceiving that he had struck the stag. 73. *Dictæos.* Consult note on *Æn.* iii. 104.

74–79. *Nunc.* "At one time;" opposed to *nunc* in ver. 77. 75. *Sidonias opes.* "Her Sidonian wealth," i. e. the splendid appearance of her city, as testifying to her wealth. With regard to the epithet *Sidonias,* consult note on *Æn.* i. 446.—*Urbemque paratam.* "And the city that stood ready for him." A union with Dido would place this fair city in his hands, nor need he seek any further for a resting-place. This, of course was not openly expressed, but was easily to be implied from the manner of the queen. 76. *Mediâ in voce resistit.* "Stops short," or "falters in the midst of what she was saying." A beautiful picture of an agitated mind. 77. *Eadem convivia.* The same as on the day before.—*Labente die.* The poet follows the Roman custom of having the *cœna,* or banquet, late in the afternoon.—*Quærit.* "She looks eagerly for," i. e. she impatiently awaits.

80–89. *Post, ubi digressi,* &c. "Afterward, when all had retired, and the (now) dim moon, in her turn, withdraws her light." The reference is to the setting moon with her feebler light.—*Vicissim* may be freely rendered, "in due course." 81. *Suadentque cadentia,* &c. Consult note on *Æn.* ii. 9. 82. *Mœret.* "She pines."—*Stratisque relictis incubat.* "And reclines upon his forsaken couch." The re-

Incubat: illum absens absentem auditque videtque:
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum, si fallere possit amorem.
Non cœptæ assurgunt turres; non arma juventus
Exercet, portusve aut propugnacula bello
Tuta parant: pendent opera interrupta, minæque
Murorum ingentes, æquataque machina cœlo.
Quam simul ac tali persensit peste teneri
Cara Jovis conjux, nec famam obstare furori;
Talibus aggreditur Venerem Saturnia dictis:
Egregiam vero laudem et spolia ampla refertis
Tuque puerque tuus: magnum et memorabile numen,
Una dolo divûm si femina victa duorum est.
Nec me adeo fallit, veritam te mœnia nostra,
Suspectas habuisse domos Carthaginis altæ.
Sed quis erit modus? aut quo nunc certamina tanta?

ference is to the couch which had been occupied by Æneas during the banquet. This is so true to nature that it is surprising how such men as Heyne, Wunderlich, Wagner, &c., could be at all in doubt about its meaning. 85. *Infandum si fallere*, &c. "(To see) if (in this way) she may be able to beguile her unutterable love," i. e. deceive her own feelings by substituting an image for the reality; or, in other words, gratify her feelings by gazing on a mere image of the object of her love. 86. *Arma exercet.* For *exercet se in armis.* 88. *Parant.* Observe the construction of the collective noun *juventus*, both with a singular and plural verb; unless perhaps the true reading is *parat.*—*Pendent interrupta.* "Hang interrupted," i. e. are interrupted and discontinued. 89. *Minæ murorum.* Heyne: "*Muri alti, quasi altitudine suâ minantes.*"—*Machina.* Among the various explanations of this term given by the commentators, the most natural one makes it *the scaffolding* with the pulleys fixed, and other contrivances for raising materials.

90–98. *Quam simul ac*, &c. "As soon as the beloved consort of Jove perceived that she was held (enchained) by so blighting a passion, and that a regard for character presented no obstacle to her raging love." *Quam*, as beginning a clause, is here equivalent to *eam.* 94. *Tuque puerque tuus.* "Both thou and that boy of thine," i. e. the god of love. This address is plainly ironical.—*Magnum et memorabile numen*, &c. "It will be a great and memorable exercise of divine power, if one (poor, feeble) woman is conquered by the guile of two divinities!" 96. *Nec me adeo fallit.* "Nor is it so unknown to me." More freely, "nor am I so dull of comprehension as not to have perceived." 97. *Suspectas habuisse.* "Have held in suspicion," i. e. have regarded with an eye of suspicion. 98. *Sed quis erit modus?* "But what limit will there be (to this exercise of enmity)?" Compare the explanation of Wunderlich: "*Sed quis modus*, scil. *inimicitiam exercendi?*"—*Aut quo nunc certamina tanta?* "Or to what purpose now (are) so great contentions?" We have adopted *certamina tanta*, the conjectural

Quin potius pacem æternam pactosque hymenæos
Exercemus? habes, totâ quod mente petisti:
Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergo populum, paribusque regamus
Auspiciis: liceat Phrygio servire marito,
Dotalesque tuæ Tyrios permittere dextræ.
  Olli (sensit enim simulatâ mente locutam,
Quo regnum Italiæ Libycas averteret oras)
Sic contra est ingressa Venus: Quis talia demens
Abnuat, aut tecum malit contendere bello?
Si modo, quod memoras, factum fortuna sequatur.

emendation of Heinsius. The common text has *certamine tanto*, where we must supply *opus est*. The manuscripts are in favour of this last, but still it seems to have arisen from the error of some copyist, who took *quo* for the ablative, when it is, in fact, an adverb, and equivalent to *quorsum*.

99–104. *Quin potius pacem*, &c. "Why do we not rather cultivate an eternal peace, and (bring about) binding nuptials?" i. e. nuptials the result of a regular matrimonial compact. 100. *Exercemus*. Observe the zeugma in this verb.—*Habes*. Compare *Æn.* i. 673. *seqq.* 102. *Communem*. "As a common one," i. e. in common.—*Paribusque auspiciis*. Equivalent, as Servius well remarks, to *æquali potestate*. The reference, as Heyne observes, is not to the nuptial auspices, but to those accustomed to be taken among the Romans when individuals entered upon any office of magistracy or power. These are here taken figuratively for *authority* or *power itself*, since they were supposed to imply a sanction, on the part of the gods, for the exercise of such power. 103. *Servire*. "To become obedient to." 104. *Dotalesque tuæ Tyrios*, &c. "And to consign to thy tutelary care the Tyrians given as a dowry (to Æneas)" Literally, "to consign to thy right hand." We have here followed the interpretation of Wunderlich. Venus, as the mother-in-law of Dido, will become the tutelary deity of the Carthaginians, or, in other words, share that honour with Juno. The deep dissimulation of this remark does not escape the observation of Venus.

105–114. *Olli*. "Unto her." Old form of the dative for *illi*, and depending in construction on *ingressa est*.—*Sensit enim*, &c. The words included in the parenthesis assign a reason why Venus replied with insincerity to Juno, namely, because she perceived that the latter had spoken insincerely.—*Simulatâ mente*. "With an insincere mind." Analagous to the Homeric δολοφρονέουσα. 106. *Quo*. "In order that."—*Libycas averteret oras*. That is, *averteret* ab *Italia* ad *Libyam*. 107 *Sic contra*. "Thus, on the other hand." We may supply *orationem* after *ingressa est*, though not needed in the translation.—*Quis talia demens abnuat?* "Who, deprived of all judgment, can refuse such terms as these?" More freely, "who, so infatuated, as to refuse such terms?" 109. *Si modo, quod memoras*, &c. "Provided only a favourable issue attend the proceedings of which thou makest mention;" i. e. provided the lasting union of the two races results as a matter of

Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem, Trojâque profectis,
Miscerive probet populos, aut fœdera jungi.
Tu conjux: tibi fas animum tentare precando.
Perge: sequar. Tum sic excepit regia Juno:
  Mecum erit iste labor. Nunc quâ ratione, quod instat,
Confieri possit, paucis, adverte, docebo. 116
Venatum Æneas unaque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego nigrantem commixtâ grandine nimbum,
Dum trepidant alæ, saltusque indagine cingunt,
Desuper infundam, et tonitru cœlum omne ciebo.

course from the marriage of Æneas and Dido. 110. *Sed fatis incerta feror*, &c. "But I am borne to and fro in a state of utter uncertainty as regards the decrees of fate." *Incerta fatis* must be joined in construction, *fatis* being here equivalent to *de fatis*. 112. *Misceri.* "Should be blended together." 113. *Tu conjux.* Supply *es.*—*Animum tentare.* "To sound his intentions." 114. *Perge, sequar.* "Do thou proceed, I will follow," i. e. make a beginning; I will follow up what thou hast begun.

115–119. *Mecum erit iste labor.* "That task shall rest with me." —*Quod instat.* "Our present business." 116. *Adverte.* Supply *animum.* 117. *Venatum.* Supine after *ire.* 118. *Ubi primos crastinus*, &c. "When to-morrow's sun shall have brought forth its first risings (from the deep)." The poets used to consider the light as sunk in the ocean every evening, and brought forth from it every morning by the returning sun. 119. *Titan.* According to one fable, the sun was the offspring of *Hyperion*, one of the Titans; and, of course, a Titan himself. This legend was earlier than the one which made the sun and moon (Phœbus and Diana) the offspring of Latona and Jove.

120–128. *His ego nigrantem*, &c. Construe as follows: *His, dum alæ trepidant cinguntque saltus indagine, ego infundam desuper nimbum nigrantem commixtâ grandine*, &c. In hunting it was usual to extend nets in a curved line of considerable length, so as in part to surround a space, into which the beasts of chase, such as the hare, the boar, the deer, the lion, and the bear, were driven through the opening left on one side. This range of nets was flanked by cords, to which feathers, dyed scarlet, and other bright colours, were tied, so as to flare and flutter in the wind. These feathers were termed *alæ.* The hunters then sallied forth with their dogs, dislodged the animals from their coverts, and, by shouts and barking, drove them first within the *formido*, as the apparatus of strings and feathers was called, and then, as they were scared with this appearance, within the circuit of the nets. Commentators generally translate *alæ* in the text by "mounted hunters," which is totally at variance with the spirit of the passage. Compare *Sil. Ital.* ii. 419. *Georg.* iii. 372. *Æn.* xii. 750. 122. *Tonitru cœlum omne ciebo.* It appears that Juno, Minerva, and other deities, besides Jupiter, had the

Diffugient comites, et nocte tegentur opacâ:
Speluncam Dido dux et Trojanus eandem
Devenient. Adero, et, tua si mihi certa voluntas,
Connubio jungam stabili, propriamque dicabo.
Hic Hymenæus erit. Non adversata, petenti
Annuit, atque dolis risit Cytherea repertis.
Oceanum interea surgens Aurora relinquit:
It portis, jubare exorto, delecta juventus:
Retia rara, plagæ, lato venabula ferro,
Massylique ruunt equites, et odora canum vis.
Reginam, thalamo cunctantem, ad limina primi
Pœnorum exspectant; ostroque insignis et auro
Stat sonipes, ac frena ferox spumantia mandit.
Tandem progreditur, magnâ stipante catervâ,
Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.
Nec non et Phrygii comites, et lætus Iulus,
Incedunt. Ipse ante alios pulcherrimus omnes
Infert se socium Æneas, atque agmina jungit:

privilege of hurling the thunder. Compare *Æn.* i. 42. 125. *Adero.* "I will be there," i. e. as Juno Pronuba, or goddess who presides over marriage. 126. *Connubio jungam stabili,* &c. Repeated from *Æn.* i. 73. 128. *Atque dolis risit repertis.* "And smiled at the detected fraud." We have regarded *dolis* here as the dative. Wunderlich, however, prefers the ablative absolute.

130–133. *Jubare exorto.* Supply *solis.* 131. *Plagæ.* The larger kind of nets, for the greater beasts of prey.—*Lato venabula ferro.* Hunting-spears, with broad iron heads. 132. *Massyli.* The name of a particular nation in Africa, is here put for the Africans collectively.—*Odora canum vis.* Literally, "a quick-scented power of dogs." The expression *canum vis* is modelled after Homeric usage, as seen in the phrase βίη Πριάμοιο, &c. It is meant to indicate a *number of dogs, a pack.* Mark the double application of *ruunt.* 133. *Cunctantem.* A fine touch of nature. Never satisfied with her personal appearance, the operations of the toilet are begun and ended again and again.

137–139. *Sidoniam picto chlamydem,* &c. "Attired in a Sidonian chlamys, with embroidered border." The *chlamys,* to which we have already alluded in the note on *Æn.* iii. 484, was not only a *military,* but a *hunting* dress, or scarf. 138. *Cui pharetra.* Supply *est.* *Cui* beginning the clause is here equivalent to *ei.*—*Crines nodantur in aurum.* "Her tresses are tied up into a knot with gold," i. e. are secured by a golden ornament. This alludes to the custom of forming a knot of hair at the top or back of the head. 139. *Aurea subnectit,* &c. "A golden clasp fastened her purple robe beneath the bosom." i. e. at the waist, where it was connected with a zone or girdle.

Qualis, ubi hibernam Lyciam Xanthique fluenta
Deserit, ac Delum maternam invisit, Apollo,
Instauratque choros, mixtique altaria circum
Cretesque Dryopesque fremunt, pictique Agathyrsi;
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro:
Tela sonant humeris. Haud illo segnior ibat
Æneas; tantum egregio decus enitet ore.
Postquam altos ventum in montes, atque invia lustra,
Ecce! feræ, saxi dejectæ vertice, capræ

143–146. *Hibernam Lyciam.* Apollo was fabled to spend six months of the year at Patara in Lycia, where he had a temple and oracle, and six in Delos, his natal island. The six months which he spent in Lycia were winter months, and hence the expression "wintry Lycia" in the text, equivalent to "Lycia, his winter abode." Compare *Hor. Carm.* iii. 4. 64.—*Xanthique fluenta.* The Xanthus was a Lycian stream, near which stood the city of Patara. 145. *Instauratque choros.* "And renews the dances." The poet makes the god do here what was properly the office of his priests and votaries.—*Mixtique altaria circum*, &c. "While both the Cretans, and Dryopes, and painted Agathyrsi, intermingled together around his altars, raise the loud cry of joy." This is generally supposed to be a figurative allusion to the concourse of people from different countries, who welcomed the deity on his arrival. Nöhden, however, thinks that we have here the names of three orders of priests connected with the religious rites at Delos, names borrowed from mythological times. The *Agathyrsi*, at all events, remind us of the Hyperboreans, and their offerings conveyed to Delos from the remote north. But whoever are here meant, one thing is clear, that they are represented as dancing with song around the altar, and thus performing what was denominated the χορὸς κυκλικός. 146. *Pictique Agathyrsi.* Mela speaks of this nation's having a custom of painting their faces and bodies with marks that could not be obliterated: "*Agathyrsi ora artusque pingunt, . . . iisdem omnes notis et sic ut ablui nequeant.*" (ii. 1. 2. 86.)

147–150. *Ipse jugis.* A noble image. While his votaries are employed at the base of the mountain, where the temple was situated, in singing his praises, the god is moving majestic along the lofty summits, a laurel crown on his brow, his hair decorated with gold, and the quiver, with its fearful contents, rattling on his shoulders.—*Cynthi.* Consult note on *Æn.* i. 498.—*Mollique fluentem*, &c. "And, adjusting his flowing hair, crowns it," &c. Literally, "presses it with the soft leaf," i. e. with a crown of bay, his favourite tree. 148. *Implicat auro.* The hair was drawn up all around the head, and fastened in a knot or κρώβυλος, which was secured by a golden ornament. 149 *Haud segnior.* "With no less graceful activity."

151–159. *Postquam ventum.* "After they had come." Full form, *postquam ventum est ab illis.* 152. *Dejectæ.* "Dislodged." Heyne makes *dejectæ* equivalent here to *quæ se dejecerant*, "having leaped

Decurrere jugis; aliâ de parte patentes
Transmittunt cursu campos atque agmina cervi
Pulverulenta fugâ glomerant, montesque relinquunt.
At puer Ascanius mediis in vallibus acri
Gaudet equo; jamque hos cursu, jam præterit illos,
Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem.
 Interea magno misceri murmure cœlum
Incipit. Insequitur commixtâ grandine nimbus.
Et Tyrii comites passim, et Trojana juventus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiere. Ruunt de montibus amnes.
Speluncam Dido dux et Trojanus eandem
Deveniunt. Prima et Tellus et pronuba Juno
Dant signum: fulsere ignes, et conscius æther
Connubiis; summoque ulularunt vertice Nymphæ.
Ille dies primus leti primusque malorum

down." We have preferred the explanation of Wunderlich. 153. *Aliâ de parte*, &c. "In another quarter, the stags traverse in rapid course the open plains, and gather together in their flight their dust-covered squadrons," &c. i. e. and flee in large and dusty herds. 154 *Transmittunt campos.* This, when resolved, becomes *mittunt se trans campos.* 156. *At puer Ascanius.* The exchange had again been made between Cupid and Ascanius, and the latter was now once more with his sire. 158. *Dari votis.* "To be given to his prayers," i. e. by Diana, the goddess of hunting.

160–168. *Magno misceri murmure.* "To be disturbed with the deep mutterings (of distant thunder)." 162. *Tyrii comites.* "The Tyrian retinue," i. e. the Carthaginian attendants of Dido. 163. *Diversa tecta.* "Different shelters." 164. *Amnes.* "Torrents." 166. *Prima et Tellus*, &c. "And first Earth, and Juno, goddess of marriage, gave the signal," i. e. of the unhappy union of the guilty pair. Earth is here personified, as one of the deities presiding over marriage. "This consummation of the unhappy queen's love," remarks Symmons, "is related in the finest spirit of poetry. The nuptial goddess, Juno, presides over the scene: earth and air give ominous presage of the fatal consequences: the hymeneal torches are supplied by lightning; and the nuptial song is formed by sounds of ghostly lamentation, and the howlings of the Oreades, or mountain nymphs." The peculiar modesty of the passage has frequently been made the subject of praise. 167. *Dant signum.* A slight tremour of the earth ensues.—*Et conscius æther connubiis.* "And the sky was a witness to their nuptials." This is merely an enlargement on what immediately precedes. The flashing lightning reveals their guilt to the skies. 168. *Nymphæ.* The mountain nymphs, or Oreades, are here meant.

169–172. *Ille dies primus*, &c. The more ordinary form of expres-

Causa fuit: neque enim specie famâve movetur,
Nec jam furtivum Dido meditatur amorem:
Conjugium vocat; hoc prætexit nomine culpam.
Extemplo Libyæ magnas it Fama per urbes;
Fama, malum, quo non aliud velocius ullum:
Mobilitate viget, viresque acquirit eundo.
Parva metu primo; mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.
Illam Terra parens, irâ irritata deorum,
Extremam, ut perhibent, Cœo Enceladoque sororem
Progenuit, pedibus celerem, et pernicibus alis.
Monstrum horrendum, ingens; cui, quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.

sion would have been, *prima causa*, or *primum fuit causa.* 170. *Neque enim specie*, &c. "For neither is Dido influenced by appearance nor by character," i. e. she is now equally regardless of appearance and of her own character. 171. *Meditatur.* This verb does not here refer to the mere *reflecting* upon a matter, but to the clothing of it with reality. Compare the explanation of Heusinger (*ad Cic. Off.* i. 40. 9:) "*Meditari non est tantum secum attentius cogitare, verum etiam exercere, et ad quamcunque rem se præparare.*" 172. *Prætexit.* "She seeks to cover." The more usual construction would be, *prætexit hoc nomen culpæ*, "she spreads this name as a covering for her fault;" more literally, "she weaves this name in front of her fault (as a covering or screen)."

173–180. *Fama.* "Rumour." 175. *Mobilitate viget*, &c. "She flourishes by activity, and acquires strength by her very motion." Literally, "by going." 176. *Parva metu primo.* "Small at first through fear," i. e. her first steps are timid, owing to the secrecy with which, to avoid detection, slanders are first propagated. 177. *Ingrediturque solo.* "And stalks upon the ground." Virgil gets the hint of his phantom from the Eris of Homer, and both this and the previous line are directly imitated from the Greek poet. (*Il.* iv. 442. *seq.*) 178. *Irâ irritata deorum.* "Incensed at the anger of the gods," i. e. at the angry punishment inflicted by the gods on her giant offspring. 179. *Cœo Enceladoque.* These are two of the giants, or sons of Earth; and Fame, from the gigantic size to which she ultimately attains, is made their sister. *Cœus* is ranked by Apollodorus (i. 1. 3) among the Titans. The *Giants* warred against Jupiter, the *Titans* against Saturn.

182–183. *Subter.* "Are there beneath," &c. i. e. eyes under the feathers; hence the poet adds *mirabile dictu.* The body of Rumour is covered with feathers, because, as La Cerda rather quaintly remarks, "*Quisque, quum rem enuntiat, suam addit plumam, faciens, quantum in se est, celeriorem famam.*" The eyes are placed under the plumage, because, as Servius explains it, while Rumour sees all things she is seen by no one; "*quum ipsa omnia videat, videatur a nemine,*" alluding, of course, to the incipient stages. 183. *Subrigit.* "She pricks up."

Nocte volat cœli medio terræque, per umbram,
Stridens, nec dulci declinat lumina somno :
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes ;
Tam ficti pravique tenax, quam nuntia veri.
Hæc tum multiplici populos sermone replebat
Gaudens, et pariter facta atque infecta canebat :
Venisse Ænean, Trojano a sanguine cretum,
Cui se pulchra viro dignetur jungere Dido ;
Nunc hiemem inter se luxu, quam longa, fovere,
Regnorum immemores, turpique cupidine captos.
Hæc passim dea fœda virûm diffundit in ora.
Protenus ad regem cursus detorquet Iarban,
Incenditque animum dictis, atque aggerat iras.

184. *Nocte volat,* &c. Rumour flies by night, that is, amid darkness and obscurity, and naught is heard but the rushing sound of her pinions, because incipient slander is stealthy and cautious, and the only indications of its presence are the buzzing and whispering tongues of men. 186. *Luce sedet custos,* &c. "By day, she sits as a spy." When slanders have gained a certain degree of ascendency, then Rumour shows herself in the full light of day, and sits down before the eyes of all. But she sits as a spy, on lofty places of observation, searching for new materials of detraction, and prying into the secrets of families. 188. *Tam ficti pravique tenax,* &c. Rumour clings to what she has once propagated, whether it be true or false. Compare the explanation of La Cerda: "*Hæret enim Fama his, quæ semel dixit, eaque evulgat tenaciter, modo ficta, prava, aut vera sint.*" "This personification of Rumour has often been censured," remarks Symmons, "as extended to too great a length; and perhaps, though in the original the description occupies only fifteen verses, we might wish that it had been somewhat shorter. But the part assigned to the monster is important, and the poetry in which she is represented is so admirable, that he must be an unrelenting critic indeed, who, as he reads, can consent to blot out a single line of it."

189–194. *Multiplici sermone.* "With manifold reports." 190. *Facta atque infecta.* "Facts and fictions." Literally, "of things done and not done." 192. *Viro.* "As a husband." 193. *Quam longa.* "As long as it may last." Supply *sit,* and compare *Æn.* viii. 86. It was now only the commencement of winter; but Rumour, with her thousand tongues, exaggerates everything, and makes it the intention of the guilty pair to spend the whole winter thus.—*Fovere.* The expression *hiemem fovere* is elegantly used for *hiemale tempus luxui dare.* 196. *Iarban.* Virgil, following, probably, the fabulous narrative of some Alexandrean poet, makes Iarbas to have reigned in the Numidian territory, and to have introduced into his dominions the rites and worship of Jupiter Ammon, his sire, from the Oracle of Ammon in the Oasis. 197. *Aggerat.* "Aggravates."

Hic, Hammone satus, raptâ Garamantide Nymphâ,
Templa Jovi centum latis immania regnis,
Centum aras posuit; vigilemque sacraverat ignem,
Excubias divûm æternas; pecudumque cruore
Pingue solum, et variis florentia limina sertis.
Isque, amens animi, et rumore accensus amaro,
Dicitur, ante aras, media inter numina divûm,
Multa Jovem manibus supplex orâsse supinis:
Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenæum libat honorem,
Aspicis hæc? an te, genitor, quum fulmina torques,
Nequidquam horremus? cæcique in nubibus ignes
Terrificant animos, et inania murmura miscent?

198–205. *Hic.* "This (prince):" i. e. Iarbas. See Index of Proper Names.—*Garamantide Nymphâ.* "A Garamantian, i. e. an African, nymph." See on *Æn.* vi. 794. 200. *Posuit.* "Had reared." The aorist, to be rendered in our idiom by a pluperfect.—*Vigilem ignem.* "The ever-wakeful fire." This was in imitation of the custom that prevailed in the temple of Ammon in the Oasis, where, according to Plutarch, a consecrated lamp was continually burning (λύχνος ἄσβεστος.—*Plut. Orac. Defect. sub init.*) 201. *Excubias divûm æternas.* "The eternal watches of the gods," i. e. in honour of the gods. Alluding to the sacred fire or light kept alive by a wakeful priesthood.—*Pecudumque cruore,* &c. Construe *solum* as the accusative, depending, like *ignem,* on *sacraverat.* So also *limina.* 203. *Amens animi.* "Distracted in mind." "*Quare amens animi?*" asks La Cerda: "*Quia Fama iras aggeravit.*" Compare ver. 197.—*Accensus.* Consult note on ver. 54. 204. *Media inter numina divûm.* Equivalent to *medios inter divos.* 205. *Manibus supinis.* "With upturned hands," i. e. with the palms of his hands turned upward. Consult note on *Æn.* i. 93. ii. 688.

206–210. *Nunc.* Alluding to the recent introduction of this worship by Iarbas himself.—*Maurusia gens.* Another name for the *Mauri,* or ancient *Moorish* race.—*Pictis.* "Embroidered." Supply *acu.* 207. *Epulata.* Taken as the *aorist* participle and denoting what is habitual or customary. Hence its meaning here as a present.—*Lenæum honorem.* Bacchus was called *Lenæus* (Ὁ Ληναῖος), or "the god of the wine-press," from ληνός, "a wine-press," this machine being sacred to him. As regards the force of *honorem,* consult note on *Æn.* i. 736. 208. *Hæc.* Referring to the conduct of Æneas and Dido, and his own slighted love. 209. *Cæcique in nubibus ignes,* &c. "And do thy lightnings, moving blindly amid the clouds, serve only to terrify our minds (with idle apprehensions), and mingle together unmeaning sounds?" i. e. or are we not under any government from on high, and are the lightning and the thunder not the indications of thy power and justice, but merely appearances in the heavens altogether fortuitous, and only calculated to engender idle terrors? Some make *miscent* govern *animos,* or *eos,* understood, and regard *murmura* as its nominative; a construction which Wunderlich very properly pronounces "intolerable."

Femina, quæ nostris errans in finibus urbem
Exiguam pretio posuit, cui litus arandum,
Cuique loci leges dedimus, connubia nostra
Repulit, ac dominum Ænean in regna recepit.
Et nunc ille Paris, cum semiviro comitatu,
Mæoniâ mentum mitrâ, crinemque madentem,
Subnixus, rapto potitur; nos munera templis
Quippe tuis ferimus, famamque fovemus inanem.
  Talibus orantem dictis, arasque tenentem,
Audiit omnipotens, oculosque ad mœnia torsit
Regia, et oblitos famæ melioris amantes.
Tum sic Mercurium alloquitur, ac talia mandat:
Vade age, nate, voca Zephyros, et labere pennis;
Dardaniumque ducem, Tyriâ Carthagine qui nunc
Exspectat, fatisque datas non respicit urbes,
Alloquere, et celeres defer mea dicta per auras.

211-218. *Femina.* "Spoken contemptuously."—*Urbem exiguam*, &c. "Hath built a paltry city, for a stipulated price," i. e. hath paid a price for permission to erect it. Consult note on *Æn.* i. 368. 212. *Litus arandum.* "A tract of shore to be cultivated." The immediate territory of Carthage lay along the coast. 213. *Loci leges.* "Jurisdiction over the district," i. e. over the portion of coast thus granted to her. 215. *Et nunc ille Paris*, &c. The name Paris is here employed as synonymous with all that is unmanly and womanish. And again, as the first Paris robbed Menelaus of the partner of his bosom, so this second Paris has deprived Iarbas of her whom he had hoped to have made his own.—*Semiviro.* "Effeminate." Perhaps there is a covert allusion to the *Galli*, or priests of the Phrygian goddess Cybele. 216. *Mæoniâ mitrâ*, &c. "A Lydian cap." By "Lydian" is here meant in reality the Phrygian cap, which was accustomed to be fastened under the chin with lappets. It is not, as some think, a female head-dress worn by a man, but a part of the male Phrygian attire. Iarbas regards it as a piece of gross effeminacy to wear such a cap, from its resemblance to a female covering for the head.—*Madentem.* "Moist with perfumes." 217. *Rapto.* Supply *præmio*, or some like word. 219. *Quippe.* "And forsooth."—*Famam fovemus inanem.* "Are cherishing an idle fame," i. e. and are, to no purpose, proudly relying on our supposed descent from thee.

219-226. *Arasque tenentem.* "And holding the altars," i. e. one of the horns, or corners of the altar, as was usual with suppliants. 222. *Alloquitur.* Last syllable lengthened by the arsis or cæsura. 223. *Vade age*, &c. "Go, now, my son; summon the zephyrs," i. e. to waft thee on thy way. 225. *Exspectat.* "Lingers."—*Urbes.* Alluding to *Lavinium*, and remotely to *Rome.* 226. *Celeres auras.* Alluding to the swiftness of the breezes that would bear Mercury on his way.

Non illum nobis genetrix pulcherrima talem
Promisit, Graiûmque ideo bis vindicat armis;
Sed fore, qui, gravidam imperiis, belloque frementem,
Italiam regeret, genus alto a sanguine Teucri
Proderet, ac totum sub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum,
Nec super ipse suâ molitur laude laborem;
Ascanione pater Romanas invidet arces?
Quid struit? aut quâ spe, inimicâ in gente, moratur,
Nec prolem Ausoniam, et Lavinia respicit arva?
Naviget! Hæc summa est; hic nostri nuntius esto.
Dixerat. Ille patris magni parere parabat

227–231. *Talem.* In full, *talem fore, qualis est.* 228. *Ideoque bis vindicat.* "And, therefore, twice rescues him." Observe the use of the present where we would expect a past tense. This is done either to bring the action more before the eyes, or else because the circumstances alluded to are still fresh and vivid in the mind of the speaker. Venus had twice saved her son from impending death: once in the combat with Diomede, when he was struck to the ground by the blow of a vast stone, and would certainly have been slain had not Venus enveloped him in a cloud and borne him away. (*Il.* v. 315); and a second time, when, under her protection, he escaped unharmed from the flames of Troy, and from the very midst of the Greeks. (*Æn.* ii. 619. *seqq.* 229. *Sed fore, qui,* &c. For *eum fore promisit, qui,* &c. —*Gravidam imperiis.* "Pregnant with a mighty empire." Observe the force of the plural: "*Imperio quo terrarum orbem amplexura erat Roma.* For *gravidus* similarly employed, see *Georg.* ii. 5. *Æn.* x. 87. 231. *Proderet.* Should show by his prowess that he was a true descendant of Teucer; and, at the same time, reflect credit on his progenitors.

233–237. *Nec super ipse suâ,* &c. "And he himself attempts no arduous deed in behalf of his own renown." *Super* has here the force of the Greek ὑπέρ. *Labores moliri* is equivalent, generally speaking, to *labores suscipere.* 234. *Ascanione pater,* &c. "Does the parent envy Ascanius the Roman towers?" i. e. does he intend to deprive Ascanius also of the high privilege of founding the Roman name? 235. *Quid struit?* "What does he purpose?" More literally, "what design is he planning?"—*Spe.* One of the short component vowels is elided, and then the remaining one is lengthened by the arsis; so that, apparently, no elision takes place.—*Inimicâ in gente.* Said in anticipation, and with prophetic allusion to the wars between Rome and Carthage. 237. *Naviget.* "Let him sail," i. e. immediately. *Nostri.* The genitive plural. The expression *nostri nuntius* is equivalent, as Wagner remarks, to "*qui nuntius a nobis mittitur.*" Virgil is fond of thus joining a substantive with the genitive of the personal pronoun; as, *solatia nostri* (*Æn.* viii. 514); *potentia nostri* (x. 72.)

238–245. *Ille.* "The other," i. e. Mercury. 239. *Talaria aurea.* "The

Imperio; et primum pedibus talaria nectit
Aurea, quæ sublimem alis, sive æquora supra,
Seu terram, rapido pariter cum flamine portant.
Tum virgam capit: hâc animas ille evocat Orco
Pallentes, alias sub Tartara tristia mittit;
Dat somnos adimitque, et lumina morte resignat:
Illâ fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua cernit

golden sandals." These, as is mentioned immediately after, were winged. 241. *Rapido pariter*, &c. "Equally with the rapid blast," i. e. as rapidly as the blast. 242. *Virgam.* "His wand." This was the *caduceus*. It is sometimes represented with wings, sometimes not. —*Animas ille evocat Orco.* Mercury with his *caduceus*, summoned the souls of the departed from Orcus, or the lower world, as in the case of Protesilaus, for example, who obtained permission from Pluto and Proserpina to visit for a short period the regions of light. Hence Hyginus says of him, "*a Mercurio reductus*," scil. *in lumen*. 243. *Mittit.* "He escorts." Compare the Greek form of expression, τὰς ψυχὰς πέμπει. 244. *Dat somnos adimitque.* An imitation of Homer (*Odyss.* xxiv. 3. *seq.*)—

Τῇ τ' ἀνδρῶν ὄμματα θέλγει
Ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.

Et lumina morte resignat. "And unseals the eyes from death," i. e. breaks from off the eyes the seal that death is setting there; or, in other words, restores to life those who are on the point of death. The common translation of this clause, "closes the eyes in death," has nothing to authorize it. The ordinary meaning of *resignare* is "to open" (literally, "to unseal"), and we have merely to choose between two different modes of adapting this meaning to the passage under consideration. One mode is that of Forcellini and Heyne, "relaxes the eyes in death," i. e. causes the eye to lose its lustre, and grow dim and powerless as death is coming on. The other is that of Wagner, which we have adopted as the preferable one. It assigns a fifth office to Mercury, that of recalling to life those who are on the point of perishing, and reminds us of the "*revocatum a morte Dareta*," in the fifth book (line 476), where Dares is represented, not as having already died, but as having been saved from death when in imminent danger of perishing. As regards the force of the ablative *morte*, "from death," it will be found supported by the following passages, among many others that might be cited: "*Urbe reportat*" (*Georg.* i. 275.); "*acie revocaveris*" (*Georg.* iv. 88.); "*pelago et flammis restantia*" (*Æn.* i. 679.); "*Acheronte remissos*" (*Æn.* v. 99.); "*refluit campis*" (*Æn.* ix. 32.); "*galeâ clypeoque resultant*" (*Æn.* x. 330.), &c. Symmons adopts the idea of Wagner, in his metrical version: "And vindicates from death the rigid eye." The same sense is also followed by Voss. 245. *Tranat.* Mercury, passing through the sea of clouds, is compared to a swimmer breasting the waves.

246–255. *Cernit.* "He discerns (in the distance). 247. *Duri.*

Atlantis duri, cœlum qui vertice fulcit;
Atlantis, cinctum assidue cui nubibus atris
Piniferum caput et vento pulsatur et imbri;
Nix humeros infusa tegit; tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Hic primum paribus nitens Cyllenius alis
Constitit; hinc toto præceps se corpore ad undas
Misit, avi similis, quæ circum litora, circum
Piscosos scopulos, humilis volat æquora juxta.
Haud aliter terras inter cœlumque volabat,
Litus arenosum ac Libyæ ventosque secabat

"Enduring." Heyne: *Laboriosi, propter ærumnas, quas tolerat.*—*Cœlum qui vertice fulcit.* "Who supports the heavens with his head." "Our poet," observes Valpy, "represents Atlas in another passage as one '*ætherios humero qui sustinet orbes*' (*Æn.* viii. 137.); and Ovid, as '*ætherium qui fert cervicibus axem*' (*Met.* vi. 175). In the attitude which ancient statuaries gave him, he appears to sustain the globe at once by his head, neck, and shoulders." 248. *Cui piniferum caput.* "Whose pine-crowned head." According to modern and more accurate accounts, the summits of Atlas, in the eastern part of Morocco, under the latitude of 32°, are covered with perpetual snow. We must understand "*piniferum caput,*" therefore, as a mere poetical image. The sides of Atlas, on the other hand, which Virgil covers with a mantle of snow, abound with forests, except that which faces the Atlantic. Here the aspect of the mountain is bleak and cold. 250. *Tum.* "Then, again," i. e. moreover. 251. *Præcipitant.* Supply *se.*—*Senis.* Alluding to the fable of Atlas having been changed into a mountain from the human shape. 252. *Cyllenius.* Mercury was so called, from Mount Cylleno in Arcadia, on which he was born.—*Paribus nitens alis.* "Poising himself on even pinions." We have adopted here the version of Trapp. 254. *Avi similis.* This bird is named by Homer λάρος, probably a species of *sea-gull.*

256–258. *Haud aliter,* &c. These lines are regarded as spurious by some of our best critics. The arguments against their authenticity are as follow: 1. The 257th verse is omitted by one manuscript, the 258th by several. In some manuscripts, again, the 258th is placed before the 257th. 2. The words "*terras inter cœlumque*" do not apply to a low flight, as Mercury's now was, but to a high one; and, besides, Mercury's flight was between the sky and the sea, not between sky and land. If the latter were the case, the comparison with a sea-bird would by no means hold good. 3. The 258th line is objectionable on many accounts. In the first place, if *veniens* be taken in its ordinary sense, the assertion is of course erroneous, since Mercury came as messenger from Jupiter, not from Atlas. On the other hand, if *veniens* stands for "descending," or "coming last from," it is certainly a very forced meaning for it to have. Besides, why thrust in any mention of, or allusion to, the pedigree of Mercury? Nothing could be more out of place here. 4. The comparison is too unimportant a one to be carried

Materno veniens ab avo Cyllenia proles.
Ut primum alatis tetigit magalia plantis,
Ænean fundantem arces, ac tecta novantem,
Conspicit: atque illi stellatus iaspide fulvâ
Ensis erat, Tyrioque ardebat murice læna,
Demissa ex humeris; dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.
Continuo invadit: Tu nunc Carthaginis altæ
Fundamenta locas, pulchramque uxorius urbem
Exstruis? heu regni rerumque oblite tuarum!

on through so many lines; and, besides, Virgil only introduces the *haud aliter* or *haud secus* clause when the subject is a striking and marked one. 5. Lines 256 and 257 end with a very offensive rhyme, which is anything else but Virgilian. These are some of the principal objections against the lines under consideration, and are amply sufficient to prove that they are spurious. For *volabat*, Bentley suggests *legebat*, so as to govern *litus* in the succeeding line. A happy emendation, certainly, though sanctioned by no manuscript. As *secabat* properly applies to *ventos*, we must either suppose a zeugma to take place, or understand some verb like *legebat* to govern *litus*. Both expedients are awkward. 258. *Materno ab avo.* Atlas was the father of *Maia*, the mother of *Mercury*, and, of course, the maternal grandsire of the latter.

259–260. *Magalia.* The cabins or huts of the African shepherds, already referred to in a previous book. (Consult note on *Æn.* i. 421.) These had been in part supplanted by the buildings of Carthage, "*magalia quondam*, while they formed in part the suburbs of the city. It was in the suburbs, then, that Mercury alighted, for here it would be most likely that he would find Æneas unaccompanied by the queen. 260. *Arces.* "Towers," i. e. along the rampart, as well as other lofty defences.—*Ac tecta novantem.* "And raising new dwellings," i. e. where *magalia* had previously stood.

261–264. *Atque illi stellatus*, &c. "And, (what was even still worse,) he had a sword," &c. Heyne regards *atque* in this passage as a very troublesome intruder, remarking, "*Ut saltem* atque *abesset!*" This, however, is a very mistaken view of the matter. The presence of *atque* is all important here, and a very emphatic meaning is connected with it. It denotes the wonder and indignation of the god at beholding Æneas, not only busily employed in rearing a city, destined hereafter to prove so hostile to his own posterity, but even wearing openly on his person the gifts of the guilty partner of his love. Thus, Wagner remarks, "*Scilicet miratus et indignatus hæc dona a Didone accepta in Æneâ conspicit Mercurius.*" (*Quest. Virg.* xxxv. 22.)—*Stellatus.* The hilt and sheath were ornamented with jasper, which flashed in the sunlight, the stud resembling so many stars.—*Iaspide fulvâ.* Jasper is commonly of a *green* colour. Servius, however, says that a *yellow* species was also found, for which he cites the authority of Pliny; but no such statement is made by the latter writer. It is very probable that some yellow kind of gem is meant in our text, to which the name of jasper was loosely applied. "Jameson," observes Dr.

Ipse deûm tibi me claro demittit Olympo
Regnator, cœlum et terras qui numine torquet;
Ipse hæc ferre jubet celeres mandata per auras:
Quid struis? aut quâ spe Libycis teris otia terris?
Si te nulla movet tantarum gloria rerum,
Nec super ipse tuâ moliris laude laborem;
Ascanium surgentem, et spes heredis Iuli
Respice, cui regnum Italiæ Romanaque tellus
Debentur. Tali Cyllenius ore locutus
Mortales visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.

Moore, "may say with truth, that we are ignorant of the particular stone denominated *jasper* by the ancients; for certainly there is no one stone to which the description of jasper could be applied; but in this case, as in others, it is evident that several different minerals were comprehended under a single name." (*Moore's Anc. Mineralogy*, p. 164). 262. *Læna.* This is the same word with the Greek *χλαῖνα*, and is radically connected with λάχνη, *lana*, or "wool." It signifies, properly, *a woollen cloak*, the cloth of which was twice the ordinary thickness, shaggy upon both sides, and worn over the *pallium*, or *toga*, for the sake of warmth. Here, however, without losing its general force, it means one of a more ornamental nature than ordinary. 264. *Telas.* The *stamina*, or warp. The *læna*, being a winter garment, suited the season. Its purple colour, and the golden threads interwoven with the warp, befitted the rank of the wearer.

265–278. *Continuo invadit.* "He straightway accosts him." Literally, "attacks him," i. e. in words.—*Nunc.* Emphatic. "*Now*," when you have an enterprise of so much moment to accomplish. 266. *Uxorius.* Equivalent to *nimium uxori* (i. e. *feminæ*) *deditus.* Thou art now doing what a woman prescribes, not what a man who has such high destinies to accomplish should mark out for himself. 268. *Demittit.* Observe the use of the present to indicate how rapidly Jove's messenger has sped his way. 269. *Qui numine torquet.* "Who causes to revolve by his divine will." *Torquet* appears to refer here to the motion of the earth around its axis; for, to borrow the words of Cicero (*Acad. Quest.* iv 39. 123.), Virgil would seem to have been aware, "*Terram circum axem se summâ celeritate convertere et torquere.*" Some render *numine torquet*, "moves at will," which appears directly opposite to the meaning of the poet. 270. *Jubet.* "Orders me." Observe again the peculiar force of the present. 271. *Teris otia.* "Art thou wasting thy time." In *otia* lurks the idea of time spent in total inaction, as far as the high destinies of the hero are concerned. 276. *Tali ore.* Equivalent to *talibus verbis.* 277. *Mortales visus.* This applies merely to the person whom he was addressing, and by whom alone he was seen.—*Medio sermone.* *Abruptly*; without waiting for any reply. 278. *Et procul in tenuem*, &c. A beautiful image. The god appeared to retire gradually from before him, and to melt away in the distance into air.

At vero Æneas aspectu obmutuit amens,
Arrectæque horrore comæ, et vox faucibus hæsit.
Ardet abire fugâ, dulcesque relinquere terras,
Attonitus tanto monitu imperioque deorum.
Heu! quid agat? quo nunc reginam ambire furentem
Audeat affatu? quæ prima exordia sumat?
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Hæc alternanti potior sententia visa est:
Mnesthea Sergestumque vocat, fortemque Serestum,
Classem aptent taciti, socios ad litora cogant;
Arma parent, et, quæ sit rebus causa novandis,
Dissimulent; sese interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
Tempora, quis rebus dexter modus. Ocius omnes

279-286. *Aspectu obmutuit amens.* "Utterly bewildered, was struck dumb at the sight." 280. *Arrectæ.* Supply *sunt.* 281. *Dulces.* "Infatuating." 283. *Ambire.* To soothe," or "pacify." The literal meaning of this verb, in the present passage, is best expressed by our vulgar English phrase, "to get around." 284. *Quæ prima exordia sumat.* Literally, "what first beginnings shall he select?" i. e. among the various modes of opening a conversation with the queen on the subject of his departure, what one shall he in preference adopt? 285. *Atque animum,* &c. These two verses (285 and 286) appear again in *Æn.* viii. 20. 21. and are omitted here by Brunck. Wagner, however, defends them very successfully.

287-295. *Alternanti.* "To him alternating," i. e. passing from one plan to another. The Homeric prototype of this line is, "Ἡδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή. 288. *Serestum.* The common text has Cloanthum, for which we have given *Serestum,* with Wagner, on the authority of the best manuscripts. Brunck is altogether wrong in supposing that *Sergestum* and *Serestum* are merely variations of one and the same name. 289. *Classem aptent taciti.* "(Directing them) secretly to equip the fleet." Wunderlich correctly remarks, that in *vocat* is implied also the idea of *monens,* "directing." 290. *Arma.* Not "naval equipments," as some render it, but "arms." Naval equipments are already implied in *classem aptent.* 291. *Quando.* For *quoniam.—Optima.* Intended to express his sense of the indulgent hospitality of the queen. The term, however, sounds coldly to a modern ear. 292. *Non speret.* "Is not expecting." 293. *Tentaturum aditus,* &c. "Will try (gentle) avenues of approach (unto her feelings), and what may be the most fitting moments for addressing her; what mode of proceeding may be favourable for the case." In rendering *aditus,* we borrow the idea of "gentle" from *mollissima,* which comes after; as if the sentence had run as follows: "*molles aditus, et mollissima fandi tempora.*" Thus a species of inverted arrangement

Imperio læti parent, ac jussa facessunt.
  At regina dolos (quis fallere possit amantem!)
Præsensit, motusque excepit prima futuros,
Omnia tuta timens. Eadem impia Fama furenti
Detulit armari classem, cursumque parari.
Sævit inops animi, totamque incensa per urbem
Bacchatur; qualis commotis excita sacris
Thyias, ubi audito stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Ænean compellat vocibus ultro:
  Dissimulare etiam sperâsti, perfide, tantum
Posse nefas? tacitusque meâ decedere terrâ?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris sidere classem,
Et mediis properas Aquilonibus ire per altum,

takes place: "*molles aditus et tempora.*" 295. *Facessunt.* "Proceed to execute." An old form. Thus we have in Ennius, "*dicta facessunt*" (p. 18. *ed Hessel*).

296–303. *Dolos præsensit, motusque,* &c. "Had a presentiment of." With *excepit* we may supply *sensu, mente,* or something equivalent. 298. *Omnia tuta timens.* "Fearing all things (even though) safe," i. e. regarding every thing with an eye of suspicion and alarm; even what was perfectly safe, and ought not in reality to have excited such feelings in her.—*Eadem impia Fama,* &c. Referring to ver. 173. 300. *Inops animi.* "Distracted." 301. *Commotis sacris.* The expression *commovere sacra* is a technical one, and means "to commence the sacred rites." The temples are thrown open; the altars prepared for sacrifice; the sacred vessels and utensils are brought out; dances and processions arranged, &c. In other words, the *sacred things are set in motion,* "*sacra commota sunt.*" 302. *Thyias.* From the Greek Θυιάς. This is the more correct form. *Thyas* comes from Θυάς, which latter is only employed when the first syllable is wanted to be short.—*Audito Baccho.* Referring to the cry *Io Bacche!* as uttered by the Bacchanals.—*Stimulant.* The cry urges her on to join the crowd of worshippers.—*Trieterica Orgia.* The allusion here is to the old form of celebrating the orgies. This was done every *third year* by the Thebans on Mount Cithæron, and is not to be confounded with the later festival of the *Dionysia,* as celebrated by the Athenians. This latter was annual. The celebration of Mount Cithæron was, moreover, a *nocturnal* one.

305–313. *Dissimulare etiam,* &c. Construe as follows: "*Etiam sperâsti, perfide,* (te) *posse dissimulare tantum nefas.*" 306. *Tacitus.* "In silence," i. e. without my knowledge. 308. *Moritura.* "Resolved to die." 309. *Hiberno sidere.* "Under a wintry star," i. e. in the wintry season. Navigation among the ancients was governed by the observation of the stars. In the period of the year then approaching storms must be expected. 310. *Mediis Aquilonibus.* The north

Crudelis? Quid? si non arva aliena, domosque
Ignotas peteres, et Troja antiqua maneret,
Troja per undosum peteretur classibus æquor?
Mene fugis? Per ego has lacrimas dextramque tuam te
(Quando aliud mihi jam miseræ nihil ipsa reliqui),
Per connubia nostra, per inceptos hymenæos,
Si bene quid de te merui, fuit aut tibi quidquam
Dulce meum; miserere domus labentis, et istam,
Oro, si quis adhuc precibus locus, exue mentem.
Te propter Libycæ gentes, Nomadumque tyranni
Odere; infensi Tyrii: te propter eundem
Exstinctus pudor, et, quâ solâ sidera adibam,
Fama prior. Cui me moribundam deseris, hospes?

wind would be quite contrary to Æneas, as he was to sail from Africa. 311. *Quid? si non arva aliena,* &c. The meaning of the passage is this: If Troy were even remaining, and thou were about to return to it, not to seek foreign lands and unknown abodes, thou surely oughtest not to think even of going back to Troy at this inclement season.

314–319. *Per ego has lacrymas.* "I (do adjure) thee by these tears." It is better to understand *obtestor* here, and construe *oro* later in the sentence. Observe the position of the words in this clause. This is in accordance with Greek usage, the personal pronoun being placed between the preposition and the noun governed by it; a construction intended to express strong emotion. Compare the Greek, *πρός σε τῶν γονάτων*. 315. *Quando aliud mihi,* &c. "Since I have left to my wretched self no other means of persuading thee, i. e. no other means but tears and entreaties. 317. *Fuit aut tibi quidquam.* Compare the beautiful passage in *Æn.* xii. 882: "*Aut quidquam mihi dulce meorum, te sine, frater, erit.*" 319. *Exue mentem.* "Lay aside that intention."

320–324. *Nomadumque tyranni.* "And the kings of the Numidians." Alluding particularly to *Iarbas.* *Tyrannus* is here used in its primitive meaning (like the Greek *τύραννος*), as an equivalent to *rex.* 321. *Odere.* Supply *me.*—*Infensi Tyrii.* "The Tyrians are offended with me," i. e. the Tyrian nobles who had sought her hand in marriage. (Compare ver. 36.)—*Te propter eundem,* &c. "On thy account, too, my honour has been lost, and that earlier name by which alone I was ascending to the stars," i. e. by which, when thou camest hither, I was gaining for myself enduring renown. Virgil is said to have recited these lines with wonderful pathos and effect, when privately reading the third and fourth books in the presence of Augustus. Such is the account of Servius. 323. *Moribundam.* "Soon about to die." Priscian (xiii. 5. 24.) reads *morituram.*—*Hospes.* As Æneas, observes Valpy, proves by his conduct that he does not consider himself bound by the matrimonial tie, it remains for Dido only to view him in that relation to her, in which he must admit himself to stand, that of "a guest."

Hoc solum nomen quoniam de conjuge restat.
Quid moror? an mea Pygmalion dum mœnia frater
Destruat, aut captam ducat Gætulus Iarbas?—
Saltem, si qua mihi de te suscepta fuisset
Ante fugam soboles; si quis mihi parvulus aulâ
Luderet Æneas, qui te tamen ore referret;
Non equidem omnino capta aut deserta viderer.
  Dixerat: ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem pauca refert: Ego te, quæ plurima fando
Enumerare vales, nunquam, Regina, negabo
Promeritam; nec me meminisse pigebit Elissæ,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re pauca loquar. Neque ego hanc abscondere furto
Speravi, ne finge, fugam; nec conjugis unquam
Prætendi tædas, aut hæc in fœdera veni.
Me si fata meis paterentur ducere vitam

324. *De conjuge.* "Out of that of husband." *De* is for *ex*, as again in ver. 327.

325–330. *Quid moror?* "Why do I delay?" i. e. to end my sorrows at once by death. This refers back to "*cui me moribundam deseris?*"—*An mea Pygmalion*, &c. "Shall it be until my brother Pygmalion," &c. With *an* we must associate the idea of *moror* understood, from *moror* which precedes. 329. *Qui te tamen ore referret.* "Who might, however, resemble thee in look (alone)," i. e. in countenance, not in mind. 330. *Capta aut deserta.* "Deceived or deserted." We have given *aut*, the reading of several manuscripts, and of the editions before that of Heinsius. Some render *capta* "a captive," which is far inferior to the meaning here assigned to it.

331–336. *Jovis monitis.* "In obedience to the warning of Jove." 333. *Ego te, quæ plurima fando*, &c. The full form of expression would be as follows: *Nunquam negabo te promeritam esse (de me, propter plurima beneficia), quæ vales enumerare fando.* 335. *Elissæ.* He calls her by a more endearing and familiar name, but its employment on this occasion sounds almost like mockery. The appellation is said to mean "the exulting," or "joyous one." (*Gesenius, Phœn. Mon.* p. 406). Bochart makes it signify "the divine maiden," but erroneously. 336. *Dum memor ipse mei.* "As long as I am mindful of myself," i. e. as long as memory retains her seat within me.

337–346. *Pro re.* "In relation to the present matter." Wunderlich makes *re* here the same as *discessu*, but in this he is wrong. It is equivalent, rather, to *pro re natâ*, i. e. *ut res comparata est.* 338. *Nec conjugis unquam*, &c. "Nor did I ever pretend a lawful union, or enter into a compact such as this." Some explain *prætendi* by *prætuli*, "nor did I ever bear before me the torch of marriage." But it

Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primum, dulcesque meorum
Reliquias colerem; Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Grynæus Apollo,
Italiam Lyciæ jussere capessere sortes.
Hic amor, hæc patria est. Si te Carthaginis arces
Phœnissam, Libycæque aspectus detinet urbis;

was not the Roman custom for the bridegroom to bear a torch, and it is better, therefore, to take *prætendi* in the sense that we have assigned to it. 341. *Meis auspiciis.* "Under my own guidance."—*Et sponte meâ componere curas.* "And to lull my cares to rest in my own way." Literally, "of my own accord." 342. *Urbem Trojanam primum*, &c. "I would cherish, before everything else, the Trojan city and the dear remains of my countrymen." Observe the peculiar force of *primum.*—*Dulces meorum reliquias.* The meaning is, that he would honour, according to custom, with yearly sacrifices, the remains of his departed friends and countrymen. 344. *Recidiva posuissem.* That is, *restituissem.* Observe the continued action in *colerem*, and the final or complete action in *posuissem.* 345. *Grynæus Apollo.* "The Grynean Apollo." So called from the city of *Gryneum* or *Grynea*, on the coast of Lydia, near the northern confines, and which was celebrated for its worship and oracle of Apollo. 346. *Lyciæ sortes.* "The Lycian oracles." Referring to the temple and oracle of Apollo at *Patara* in Lycia. Servius regards both *Grynæus Apollo* and *Lyciæ sortes* as mere ornamental expressions, and makes the oracular responses to which Æneas alludes to have been given, in reality, at Delos. This, however, is too frigid. The allusion must be to actual oracles obtained from Gryneum and Patara, though not mentioned elsewhere in the poem.

347–355. *Hic amor, hæc patria est.* A cold and unfeeling remark to make to one who had loved him as fondly as Dido.—*Si te Carthaginis arces*, &c. This wretched sophistry is anything but creditable to the character of Æneas. "Dido does not complain of him," observes an anonymous commentator, "(and it would have been very idle if she had) for settling in a foreign country, which he must have done had he staid with her, nor for his having had a design upon Italy in particular before his arrival at Carthage. But what she blames him for is his deserting her now, after he had so deeply engaged himself; upon which, according to her doctrine, he ought to have altered his resolution. The supposition, that such flimsy sophistry as we have here could justify Æneas in the eyes of Dido, may be regarded as one of the many proofs which Virgil has given of his low estimate of the female character; yet the whole is true to nature. Æneas, finding that he has no valid defence, seeks to deceive himself and others by a specious appeal to higher duties, which he ought to have thought of before he contracted so close an alliance with Dido and the Carthaginians."

Quæ tandem, Ausoniâ Teucros considere terrâ
Invidia est? Et nos fas extera quærere regna.
Me patris Anchisæ, quoties humentibus umbris
Nox operit terras, quoties astra ignea surgunt,
Admonet in somnis, et turbida terret imago:
Me puer Ascanius, capitisque injuria cari,
Quem regno Hesperiæ fraudo, et fatalibus arvis.
Nunc etiam interpres divûm, Jove missus ab ipso
(Testor utrumque caput), celeres mandata per auras
Detulit. Ipse deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere teque querelis:
Italiam non sponte sequor.

349. *Quæ tandem Ausoniâ*, &c. The meaning is, why grudge the Trojans their Italian settlements, when thou thyself, though a native of Phœnicia, dost prefer to dwell in a foreign city, the Carthage of thine own raising?—*Et nos fas*, &c. . Supply *sit*. 353. *Turbida imago.* "The troubled image," i. e. the troubled ghost. Wunderlich refers the epithet *turbida* to the influence of anger, as we say *turbidus irâ.* This however, appears inferior to the common mode of rendering, as we have given it. 354. *Capitisque injuria cari.* "And the injury done to that beloved one." *Caput* is here, and in ver. 357, taken, by a well-known poetic usage, for the whole person, or the individual himself. 355. *Fatalibus arvis.* "His destined lands."

356-360. *Nunc etiam.* "But just now, too." 357. *Testor utrumque caput.* "I call to witness both thee and myself," i. e. I swear it by thy life and my own. Some refer *utrumque caput* to Æneas and Ascanius. It is much better, however, to apply it to Æneas and Dido. 358. *Manifesto in lumine.* The light, namely, which encompassed the persons of divinities. 359. *Intrantem muros.* Mercury, it will be remembered, alighted in the suburbs of Carthage. 360. *Incendere.* Heyne: "*Commovere; luctu, dolore et irâ exasperare.*" The harsh arrangement, and equally harsh cadence of this line, are very remarkable. From the circumstance of a hemistich following, we might be inclined to believe that the poet had left the speech of Æneas unfinished, intending to complete and retouch it at some future day "The conduct of Æneas on this trying occasion," remarks Symmons, "and his reply to the pathetic address of the much-injured queen, discover too much hardness and insensibility to be quite forgiven, though he acts under the command of Jupiter. He assents with too little apparent reluctance to the mandate of the Olympian king; and we should have liked him more if his piety in this instance had been less. There is also in his speech, and especially at the close of it, a peculiar harshness, to which it is not easy for us to be reconciled. It would seem that Virgil, intent upon the main object of his poem, and resolved, in this part of it, to excite our passions to their most intense degree, was careless of minuter delicacies, and was not, perhaps, desirous of softening down any of the roughnesses of effect."

Talia dicentem jamdudum aversa tuetur,
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admôrunt ubera tigres.
Nam quid dissimulo? aut quæ me ad majora reservo?
Num fletu ingemuit nostro? num lumina flexit?
Num lacrimas victus dedit, aut miseratus amantem est?
Quæ quibus anteferam? Jam jam, nec maxima Juno,
Nec Saturnius hæc oculis pater aspicit æquis.
Nusquam tuta fides. Ejectum litore, egentem,
Excepi, et regni demens in parte locavi:
Amissam classem, socios a morte reduxi.
Heu Furiis incensa feror! nunc augur Apollo,
Nunc Lyciæ sortes, nunc et, Jove missus ab ipso,
Interpres divûm fert horrida jussa per auras.
Scilicet is Superis labor est! ea cura quietos

362–370. *Talia dicentem*, &c. As regards the force of *jamdudum* here, compare the remark of La Cerda: "*Ait* jamdudum, *quia ab orationis initio aversa fuit.*" 365. *Nec tibi diva parens.* "Neither was a goddess thy parent." Supply *erat.* 366. *Sed duris genuit te*, &c. "But Caucasus, horrid with its flinty rocks, gave thee being." See the editor's note on *Hom. Il.* xvi. 33. Some make *duris cautibus* equivalent here to *e duris cautibus*, "horrid Caucasus engendered thee out of the flinty rock." The other interpretation, however, is more natural. For an account of *Caucasus* and *Hyrcania*, consult Index of Proper Names. 367. *Admôrunt.* Supply *ori tuo.* 368. *Nam quid dissimulo*, &c. "For why do I conceal my feelings? or to what greater outrages do I reserve myself?" i. e. why do I check the impulse of my feelings, as if I had reason to fear lest I might exasperate him by what I said? Can I suffer any greater outrage and contumely than he has already put upon me? 369. *Num fletu ingemuit nostro?* Dido here ceases to address Æneas; she speaks not to him, but of him as absent. —*Num lumina flexit?* Compare ver. 331. "*immota tenebat lumina.*"

371–380. *Quæ quibus anteferam*, &c. "To what feelings shall I first give utterance?" Literally, "what things shall I prefer to what?" 374. *Regni in parte.* Compare ver. 214. 375. *Amissam classem*, &c. Observe the zeugma in *reduxi.* With *classem* it has the force of *renovavi.* 378. *Horrida jussa.* "Horrid mandates." So called because one obeys them with shuddering, on account of their dreadful import. 379. *Scilicet is Superis labor est!* "This, forsooth, is a (befitting) labour for the gods above!" Æneas, as a cloak for his abandonment of Dido, suggests orders from on high which he cannot disobey. The irritated queen seeks to refute him with doubt and incredulity, and the bitterest irony. Thou talkest of the prophetic Apollo, of the Lycian oracles, of the dreadful mandates which the mes-

Sollicitat! Neque te teneo, neque dicta refello.
I, sequere Italiam ventis; pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis, et nomine Dido
Sæpe vocaturum. Sequar atris ignibus absens;
Et, quum frigida mors animâ seduxerit artus,
Omnibus Umbra locis adero. Dabis, improbe, pœnas:
Audiam, et hæc Manes veniet mihi fama sub imos.
His medium dictis sermonem abrumpit, et auras
Ægra fugit, seque ex oculis avertit et aufert,
Linquens multa metu cunctantem, et multa parantem
Dicere. Suscipiunt famulæ, collapsaque membra
Marmoreo referunt thalamo, stratisque reponunt.
  At pius Æneas, quamquam lenire dolentem
Solando cupit, et dictis avertere curas,
Multa gemens, magnoque animum labefactus amore;
Jussa tamen divûm exsequitur, classemque revisit.
Tum vero Teucri incumbunt, et litore celsas

senger of the skies has brought to thee; just as if the gods above would trouble themselves with thy concerns, or would allow their calm and tranquil existence to be disturbed by any cares for one so perfidious and ungrateful!

380–392. *Neque te teneo,* &c. "I neither detain thee, nor do I deign to confute thy words." The natural consequence of the view which Dido has taken of the excuses of Æneas is a feeling of contempt for him who has employed them. She bids him depart: he is too unworthy to be detained by her. But she expresses, at the same time, the earnest hope that he may be made bitterly to atone for his baseness. 383. *Supplicia hausurum scopulis.* "Wilt drain the cup of punishment amid the rocks of ocean." More literally, "wilt exhaust punishments," i. e. wilt suffer the fullest and most cruel punishments.—*Dido.* The Greek accusative, Διδόα, Διδῶ. 384. *Sequar atris ignibus absens.* "Though absent, I will pursue thee with gloomy fires." She is thinking of the torches of the Furies and their pursuit of the guilty. As if one of these avenging deities, she will be ever present to his thoughts, and will ever haunt him with the terrors of a guilty conscience. 386. *Omnibus Umbra locis adero.* "As a shade will I be present unto thee in all places." 387. *Audiam.* Supply *hoc.* Heyne: "*Audiam, apud inferos, te dedisse pœnas.*" 388. *Et auras ægra fugit.* "And, sick at heart, flees the light of day;" or rather, perhaps, "the open air." 392. *Marmoreo thalamo.* For *ad marmoreum thalamum,* which last would be the prose form of expression.

393–407. *Dolentem.* Supply *Didonem.* 396. *Exsequitur.* "Proceeds to execute." Literally, "follows out." 397. *Incumbunt.* "Bend themselves (to the work)," i. e. apply themselves vigorously. Supply *operi,* and compare *Æn.* ix. 73.—*Et litore celsas,* &c. See on *Æn.*

Deducunt toto naves: natat uncta carina;
Frondentesque ferunt remos et robora silvis
Infabricata, fugæ studio.
Migrantes cernas, totâque ex urbe ruentes:
Ac veluti, ingentem formicæ farris acervum
Quum populant, hiemis memores, tectoque reponunt,
It nigrum campis agmen, prædamque per herbas
Convectant calle angusto; pars grandia trudunt
Obnixæ frumenta humeris; pars agmina cogunt,
Castigantque moras; opere omnis semita fervet.
Quis tibi tunc, Dido, cernenti talia, sensus!
Quosve dabas gemitus, quum litora fervere late
Prospiceres arce ex summâ, totumque videres
Misceri ante oculos tantis clamoribus æquor!
Improbe amor, quid non mortalia pectora cogis!
Ire iterum in lacrimas, iterum tentare precando
Cogitur, et supplex animos submittere amori,
Ne quid inexpertum frustra moritura relinquat.
Anna, vides toto properari litore: circum

iii. 71.—398. *Uncta carina.* "The tarred keel." See on *Æn.* viii. 91. 399. *Frondentes remos, et robora infabricata.* "Oars with the leaves still attached to them, and unwrought timber." 402. *Ac veluti,* &c. This comparison is imitated from Apollonius Rhodius, vi. 1452. More careful modern observation, observes Valpy, does not confirm this proof of foresight in ants, which affords to poets so frequent a subject of allusion. On fine days, it is true, the working ants bring out and expose to the sun the eggs and larvæ; but no store of corn, or of other provisions, has been discovered, or is requisite, as in winter ants become torpid. It will be observed that the second part of the comparison is wanting, and must be supplied by the imagination after ver. 407. 405. Trudunt. "Push onward." 407. *Moras.* For *morantes.*

409–415. *Litora fervere.* That is, *Trojanos in litore;* as in ver. 416: *Toto properari litore.* Observe the different conjugation of *fervĕre* and *fervēre* here and in ver. 407. 411. *Misceri tantis clamoribus.* "Disturbed by the confused clamour of the seamen." *Misceri æquor* is, according to Wagner, equivalent to *vario clamore impleri.* It would be more correct to say that *misceri,* in such a case, is the same as *varie turbari,* an idea which we have endeavoured to express in the translation. 412. *Improbe.* "Cruel." 413. *Ire in lacrymas.* "To have recourse to tears."—*Tentare precando.* "To try him with entreaties," i. e. to make trial of entreaties. 414. *Et supplex animos,* &c. "And, as a suppliant, to make resentment yield to love." 415. *Frustra moritura.* "In that event about to die in vain," i. e. about to die in vain, in case she left any one thing unattempted. Compare the explanation of Wunderlich: "*Ne, si quid inexpertum relinquat, frustra moriatur.*"

416–419. *Properari.* "That they are hastening." More literally,

Undique convenere: vocat jam carbasus auras,
Puppibus et læti nautæ imposuere coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miseræ hoc tamen unum
Exsequere, Anna, mihi; solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;
Sola viri molles aditus et tempora nôras.
I, soror, atque hostem supplex affare superbum:
Non ego cum Danais Trojanam exscindere gentem
Aulide juravi, classemve ad Pergama misi;
Nec patris Anchisæ cinerem Manesve revelli:
Cur mea dicta negat duras demittere in aures?
Quo ruit? extremum hoc miseræ det munus amanti:
Exspectet facilemque fugam, ventosque ferentes.

"that it is being hastened by them." 417. *Vocat jam carbasus auras.* "The canvas now invites the breezes," i. e. they are now ready for departure, and wait only for the wind. 418. *Puppibus et læti*, &c. On the departure and arrival of vessels garlands were hung at the stern, the images of the tutelary deities being kept there. 419. *Hunc ego si potui*, &c. "Since I was able to foresee this so heavy an affliction, I shall even be able, my sister, to endure it." This is all said to deceive her sister. Dido wishes her to believe that she knew all along the Trojans must depart from Africa for Italy, and was therefore prepared for the pang which she knew their departure would cost her. Some commentators give a very different turn to the sentence by making *potui* equivalent to *potuissem*, and *potero* to *possem*. If this mode of translating be correct, the use of the tenses becomes a mere nullity. 421. *Solam te colere.* "Was accustomed to show deference to thee alone." We may either supply *solebat* to govern *colere* and *credere*, or, what is better, regard these last two as historical infinitives. 423. *Viri molles aditus et tempora.* "The soft approaches unto, and the moments (that are most favourable for addressing the feelings) of the man," i. e. the manner and the time of working upon his feelings Compare ver. 293. 424. *Hostem.* "Him who is now a foe," i. e who, from a loving and beloved companion, has now become a foe.—*Superbum.* Because he had not yielded to her prayers and tears.

427-430. *Aulide.* "At Aulis." This was a town and harbour of Bœotia, on the shores of the Euripus, and nearly opposite to Chalcis. It was celebrated as the rendezvous of the Grecian fleet when about to sail for Troy. Here, also, they bound themselves by an oath never to return to their native land until they had taken the city of Priam. 428. *Nec patris Anchisæ*, &c. "Nor have I disturbed the ashes or the shade of his father Anchises." More literally, "nor have I torn away," i. e. rudely removed. The expression *revellere cineres* refers to the rude violation of a tomb by removing from it the ashes of the dead and scattering them to the winds. As this disturbance of the ashes was also a disturbance of the manes, the expression *manes revelli* is also employed, and so far only is it proper. 430. *Ventos ferentes.* "Winds bearing him on his way," i. e. favouring winds.

Non jam conjugium antiquum, quod prodidit, oro,
Nec pulchro ut Latio careat, regnumque relinquat:
Tempus inane peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolere.
Extremam hanc oro veniam (miserere sororis!);
Quam mihi quum dederis, cumulatam morte remittam.
  Talibus orabat, talesque miserrima fletus
Fertque refertque soror; sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit:
Fata obstant, placidasque viri deus obstruit aures.
Ac velut, annoso validam quum robore quercum
Alpini Boreæ, nunc hinc, nunc flatibus illinc
Eruere inter se certant; it stridor, et alte
Consternunt terram, concusso stipite, frondes;
Ipsa hæret scopulis, et, quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit:
Haud secus assiduis hinc atque hinc vocibus heros
Tunditur, et magno persentit pectore curas;
Mens immota manet; lacrimæ volvuntur inanes.

431–436. *Conjugium antiquum, quod prodidit.* "That once-promised union, in which he has deceived me." More literally, "which he has betrayed." 432. *Ut careat.* "That he forego." 433. *Tempus inane.* Observe the beautiful effect of the epithet *inane.* A period entirely *empty* for him, entirely disengaged, which he well can spare me from his present employment.—*Requiem spatiumque furori,* &c. "As a respite, and interval of time for my maddening passion to abate." 434. *Dolere.* "To bear my sorrow patiently." 436. *Quam mihi quum dederis,* &c. "Which when thou shalt have granted to me, I will send thee away fully requited (only) when I die," i. e. I will return thy kindness during all the rest of my existence, and will not consider the favour fully recompensed until the moment of my death. What the true reading or meaning of this passage is can hardly be determined. We have given the reading of Servius, and the interpretation of Heyne. They who read *Quam mihi cum dederit, cumulatum morte remittam,* give the worst lection of any. When Dido was solicitous, by her fond message, to delay at least the departure of Æneas, it was a strange argument to induce his assent, to say that, after all, she would send him away loaded with her death.

437–440. *Fletus fertque refertque.* Scilicet, *Æneæ.* Anna, in repeated interviews, portrays to Æneas the tears and sorrows of her sister, and communicates to him the entreaties of the latter. 440. *Fata obstant.* Compare *Æn.* vi. 460.—*Placidas aures.* "Ears (otherwise) gentle." 442. *Alpini Boreæ.* In Virgil's native country, the north winds descend from the Alps. 445. *Ipsa.* "The tree itself."—*In Tartara.* "Towards Tartarus." Mr. T. A. Knight observes, that the oak in few soils roots more than four or five feet. 449. *Mens.* "His resolution."—*Lacrimæ volvuntur inanes.* "Unavailing tears are

Tum vero infelix, fatis exterrita, Dido
Mortem orat; tædet cœli convexa tueri.
Quo magis inceptum peragat, lucemque relinquat,
Vidit, turicremis quum dona imponerit aris,
(Horrendum dictu!) latices nigrescere sacros,
Fusaque in obscœnum se vertere vina cruorem.
Hoc visum nulli, non ipsi effata sorori.
Præterea, fuit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis, et festâ fronde revinctum:
Hinc exaudiri voces, et verba vocantis
Visa viri, nox quum terras obscura teneret;
Solaque culminibus ferali carmine bubo
Sæpe queri, et longas in fletum ducere voces.
Multaque præterea vatum prædicta piorum

poured forth," i. e. by Dido and Anna. Tears are shed by them in vain.

450–456. *Fatis exterrita.* "Deeply terrified at her fearful destiny." Her misfortunes seemed now but too surely the decrees of fate. 451. *Tædet cœli convexa tueri.* "She is tired of beholding the arch of heaven." Cicero, as Heyne remarks, first employed this form of expression in his translation of Aratus, and was imitated afterward by Virgil and Ovid. Ennius, however, long before, had spoken of the "*Cœli ingentes fornices.*"—*Convexa* is not put for *concava*, but referring to the skies as swelling upward and forming the pavement of heaven. 452. *Quo magis inceptum*, &c. The poet now mentions various evil omens as seen by Dido, and which all operate as so many inducements unto her to commit the act of self-destruction. 453. *Turicremis aris.* "On the incense-burning altars." More literally, "on the altars upon which incense was burned." Compare *Lucret.* ii. 743. 454. *Latices sacros.* Referring to the lustral water, and the offerings of milk. 455 *Fusa.* "Poured out in libation."—*Obscœnum.* "Ill-omened." Compare *Georg.* i. 470. *Æn.* iii. 241. 456. *Non ipsi effata sorori.* A beautiful touch of nature, by which the poet heightens the interest and mysterious nature of the event.

457–468. *De marmore templum*, &c. "A chapel of marble (in memory) of her former husband." This was a chapel sacred to the manes of Sychæus. 459. *Velleribus niveis*, &c. "Bound around with snow-white fillets of wool and festal garlands." *Festa* here does not so much indicate anything joyous as rather what is connected with ceremonious observances. 460. *Hinc.* Referring to the chapel.—*Exaudiri.* "To be directly heard." Observe the force of *ex* in composition. 463. *Queri.* The historical infinitive, in the sense of *querebatur*. Servius says that Virgil, in this passage, gives *bubo* a wrong gender; so that according to Heyne, *sola bubo* will be, in fact, *sola* avis *bubo*. Other grammarians, however, make it also feminine, and this, no doubt, is the better way of regarding it here. In illustration of the passage,

Terribili monitu horrificant. Agit ipse furentem
In somnis ferus Æneas; semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrios desertâ quærere terrâ.
Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, et duplices se ostendere Thebas:
Aut Agamemnonius scenis agitatus Orestes,
Armatam facibus matrem, et serpentibus atris,
Quum fugit, ultricesque sedent in limine Diræ.
  Ergo, ubi concepit Furias, evicta dolore,
Decrevitque mori, tempus secum ipsa modumque
Exigit, et, mœstam dictis aggressa sororem,
Consilium vultu tegit, ac spem fronte serenat:
Inveni, germana, viam (gratare sorori),
Quæ mihi reddat eum, vel eo me solvat amantem.

see *Plin. N. H.* x. 12. 16. 465. *Agit ipse furentem*, &c. Nothing, observes Heyne, can be truer to nature than this description of a troubled dream. For they who are oppressed by heavy sorrow, seem to themselves, in their dreams, to be travelling along through fearful solitudes, or to be for ever roaming through lonely palaces and long-drawn halls

469–473. *Eumenidum veluti*, &c. Alluding to the legend of Pentheus, king of Thebes, who, for his contempt of the rites of Bacchus, was driven to phrensy by the god. The idea in the text is borrowed from the Bacchæ of Euripides (v. 916. *seqq.*) where the phrensied Pentheus exclaims, Καὶ *μὴν ὁρᾶν μοι δύο μὲν ἡλίους δοκῶ Δισσὰς δὲ Θήβας, καὶ πόλισμ' ἑπτάστομον.* 471. *Aut Agamemnonius*, &c. Orestes slew his mother, Clytemnestra, on account of her infidelity with Ægisthus, and was pursued for this crime by the shade of his parent and by the Furies. He became phrensied in consequence. This story was often dramatized by the ancient poets, and we have the "Orestes" of Euripides remaining at the present day, in which the madness of the young prince is powerfully portrayed. In the present instance, however, Virgil follows a tragedy of *Pacuvius*, in which Orestes, on the advice of his friend Pylades, goes to Delphi, in order to avoid the Furies and the shade of his parent; but the latter pursues him even within the precincts of the sanctuary, while the Furies sit without waiting for him at the threshold. Wunderlich properly joins *agitatus scenis*, not *quum agitatus fugit*. *Scenis* is in the plural, because this subject was often represented on the stage. Hence Wagner makes it equivalent to *sæpe in scenâ*. 472. *Facibus*. The Furies were commonly represented with torches in one hand, and darting serpents with the other.

474–482. *Concepit Furias*. "She took the Furies to her bosom." —*Evicta*. "Completely overcome." See on v. 462. 476. *Exigit*. "She defines," or "settles." 477. *Spem fronte serenat*. "Wears on her brow the calmness of hope." More literally, "renders hope serene on her brow." So *Æn.* i. 209. *Spem vultu simulat*. 479. *Eo*

Oceani finem juxta, solemque cadentem,
Ultimus Æthiopum locus est, ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum:
Hinc mihi Massylæ gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quæ dabat, et sacros servabat in arbore ramos,
Spargens humida mella, soporiferumque papaver.
Hæc se carminibus promittet solvere mentes
Quas velit, ast aliis duras immittere curas;
Sistere aquam fluviis; et vertere sidera retro;

me solvat. "May release me from him." For *ab eo.* 480. *Oceani finem juxta,* &c. Virgil here follows the geographical ideas of an age much earlier than his own, according to which Mount Atlas, and the adjacent regions of Africa, formed the limits of the world to the west. This is Homer's idea, and the ocean alluded to in the text is the Homeric 'Ωκεανός, or the vast river that encircles the earth. We must not be surprised to find Æthiopians in this quarter. Homer divides this great race into the Eastern and Western. The former are the people of India, the latter of Africa. The term "Ethiopian," in fact, according to its etymology, means any nation of a dark-brown complexion. 482. *Torquet.* Atlas supports the heavens on his shoulders, but as the sky, while thus supported, had its diurnal motion, he is said also to impart this. Heyne makes *aptum* equivalent here to *distinctum,* "studded." Wagner, to *instructum.* The latter is nearer the truth.

483–486. *Hic mihi Massylæ,* &c. "A priestess of the Massylian nation has been pointed out to me from this quarter." The *Massyli,* strictly speaking, were a people of Numidia to the east of *Cape Tretum.* Here, however, as this Massylian priestess has charge of the temple and gardens of the Hesperides, the epithet must be taken in a very general sense; in other words, *Massylæ* would seem to be equivalent to *Libycæ.* The gardens of the Hesperides are placed, by those geographical writers who seek to convert a fable into reality, in the neighbourhood of the ancient *Berenice,* in Cyrenaica. Virgil, however, gives them a poetic locality near Mount Atlas, in the farthest west. 484. *Draconi.* Consult Index of Proper Names. 485. *Ramos.* The boughs containing the golden apples. 486. *Spargens humida mella,* &c. "Sprinkling over it the liquid honey and soporiferous poppy," i. e. honey and poppy seed. The commentators, in general, make *spargens* here equivalent to *præbens,* or *objiciens,* so that honey and poppy-seed would, according to them, form the entire food of the dragon. After having settled this point to their own satisfaction, they then wonder why a dragon, required to be ever vigilant, should be fed on such drowsy food. The truth is, however, that *spargens* is to be taken merely in its literal sense of "*sprinkling.*" The food of the dragon was not honey and poppy-seed, but these were sprinkled upon it, and formed an agreeable condiment. At the same time this dragon had a hundred heads, of which some slept while the others watched.

487–493. *Carminibus.* "By (magic) charms," or, "incantations."—*Solvere.* Supply *ab amore.* 489. *Sistere aquam fluviis,* &c. The

Nocturnosque ciet Manes: mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Testor, cara, deos, et te, germana, tuumque
Dulce caput, magicas invitam accingier artes.
Tu secreta pyram tecto interiore sub auras
Erige, et arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes, lectumque jugalem,
Quo perii, superimponas: abolere nefandi
Cuncta viri monumenta jubet monstratque sacerdos.
Hæc effata, silet; pallor simul occupat ora.
Non tamen Anna novis prætexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sychæi.
Ergo jussa parat.
At regina, pyrâ penetrali in sede sub auras

poet here enumerates some of the usual wonders performed by the sorceresses of early times. 490. *Nocturnosque ciet manes.* "She summons also from the tomb the nocturnal manes," i. e. she evokes also the shades of the departed night. 492. *Tuumque dulce caput.* Consult note on ver. 354. 493. *Magicas invitam,* &c. "That I have recourse against my will to magic arts." Literally, "that I am girded," in allusion to the Roman custom of tucking up the toga, or shortening it by means of the *umbo,* or knot, in front, preparatory to active exertion. —*Invitam.* Because such practices were offensive to the gods.

494–503. *Secreta.* "In secret." For *secreto.*—*Tecto interiore.* "In the inner court." This reminds us of the description of Priam's palace. (Consult note on *Æn.* ii. ver. 454.) The poet seems to have had the Roman *impluvium* partly in view.—*Sub auras.* "Beneath the open air." Wunderlich and Wagner prefer making this equivalent to *in altum,* or *in sublime,* "on high," "to a great height." The ordinary interpretation, however, is far superior. 495. *Arma viri.* Referring to the sword of Æneas. (Compare ver. 507. 607.) 496. *Exuviasque omnes.* "And all the garments that he hath left behind." This, though a somewhat homely direction, is still, however, in strict accordance with the requirements of magic rites. In cases where the emotion of love was to be extinguished, everything was destroyed that could have recommended itself to the feelings by having ever been brought into contact with the perfidious lover. 498. *Cuncta monumenta.* "All the memorials," i. e. everything that may remind me of. 499. *Pallor.* Arising from the consciousness of premeditated death. 500. *Novis prætexere,* &c. "That her sister, under these strange rites, is concealing her own death." More literally, "is weaving a covering (or blind) before her own death by means of unusual rites." 501. *Mente.* The mind of Anna, not of Dido. 502. *Quam morte.* Supply *contigerant,* or some similar verb.

504–508. *Penetrali in sede.* "In the interior of the palace." Equivalent to *tecto interiore* (ver. 494). The "pile" was erected ostensibly for magic rites, in order that the image, the sword, and the

Erectâ ingenti tædis atque ilice sectâ,
Intenditque locum sertis, et fronde coronat
Funereâ: super, exuvias, ensemque relictum,
Effigiemque toro locat, haud ignara futuri.
Stant aræ circum, et crines effusa sacerdos
Ter centum tonat ore deos, Erebumque, Chaosque,
Tergeminamque Hecaten, tria virginis ora Dianæ.
Sparserat et latices simulatos fontis Averni:
Falcibus et messæ ad Lunam quæruntur aënis
Pubentes herbæ nigri cum lacte veneni:

"*exuviæ*" of Æneas might be consumed upon it. In reality, however, it was intended for her own funeral pile. 505. *Tædis atque ilice sectâ.* "Of pitch pines and split oak." 506. *Intenditque locum sertis.* "Both hangs the place with garlands." A choicer expression than *intenditque serta per locum.*—*Fronde funereâ.* Alluding particularly to the cypress. 507. *Super, toro locat.* "She places on the top, upon a couch."—*Exuvias.* Everything was placed on the pile that had felt the contact of the person of Æneas. (Consult note on ver. 496.)—*Ensemque relictum.* (Consult note on ver. 647.) 508. *Effigiem.* A very important part of the magic rites was to prepare an image of the person against whom the enchantment was designed. This was either of wax or wood, more commonly the former. If the object of the rite was to recall the affections of an individual, the latter was supposed to melt with love as the wax of his image melted. If, on the other hand, the rite was intended as a punishment, he was devoted to death as his effigy was destroyed amid the flame. The object of the present ceremonies is the extinction of the love of Dido, and the punishment of her faithless lover. See *Ecl.* viii. 75. *seqq.*—*Haud ignara futuri.* "Not ignorant of what was (actually) about to happen," i.e. well aware that, under all this semblance of magic ceremonies, her own death was the object in view.

509–511. *Crine effusa sacerdos.* "The priestess, with dishevelled locks." Literally, "dishevelled as to her locks." See on *Æn.* i. 320. The Massylian priestess is here meant. (Compare ver. 433.) 510. *Ter centum tonat ore,* &c. "In loud-toned accents thrice invokes a hundred gods." We have adopted the emendation of Wagner, as far superior to the common reading, *tercentum deos,* "three hundred gods." The number three was all important in sacred and in magic rites. 511. *Te geminamque Hecaten,* &c. "And three-fold Hecate, the three aspects of the spotless Diana," i. e. the three forms under which she is wont to appear; namely, as *Luna* in heaven, *Diana* on earth, and *Hecate* in the world below. *Ovid. Fast.* i. 141. *Ora vides Hecates, in tres vertentia partes.*

512–516. *Latices simulatos.* "In sacrificing," remarks Valpy, "when the fittest materials were not at hand, a substitution of others imitating them was permitted." Compare *Hor. Epod.* v. 26.—*Averni.* (Consult Index of Proper Names.) 513. *Falcibus et messæ,* &c. "Full-grown herbs also, cut by moonlight with brazen sickles, are sought for, with the juice of black poison," i. e. herbs covered with the ripened down

Quæritur et nascentis equi de fronte revulsus,
Et matri præreptus, amor.
Ipsa, molâ manibusque piis, altaria juxta,
Unum exuta pedem vinclis, in veste recinctâ
Testatur moritura deos, et conscia fati
Sidera: tum, si quod non æquo fœdere amantes
Curæ numen habet justumque memorque, precatur.
Nox erat, et placidum carpebant fessa soporem
Corpora per terras, silvæque et sæva quiêrant
Æquora; quum medio volvuntur sidera lapsu,
Quum tacet omnis ager, pecudes, pictæque volucres,

of maturity, and swelling with poisonous juices. 515. *Quæritur et nascentis*, &c. "The mother's love, too, is sought for, torn away from the forehead of a new-foaled colt, and snatched away from the dam." *Amor*, which we have here rendered rather freely, is more commonly rendered "the hippomanes." "The classic writers," observes Symmons, "mention two species of hippomanes, both of which were regarded as powerful ingredients in filters and poisonous potions. One of these was a tongue-like excrescence, sometimes seen on the forehead of a new-born foal, which, according to a popular notion (not yet extinct), the mare immediately seizes and eats; or, if prevented in her design, refuses to suckle her offspring. Hence, in this passage of Virgil (the effect in the poetic dialect being substituted for the cause), it is called 'the mother's love.' The other hippomanes was a fluid distilling from mares, of which Virgil speaks in *Georg.* iii. 280. *seqq.*"

517–521. *Molâ.* "With the salted meal." Roasted barley-meal mixed with salt. Consult note on *Æn.* ii. 133. Observe the ablative of the manner, as it is grammatically called, in "*molâ manibusque piis*," where some erroneously supply *cum;* and compare also *Æn.* vii. 187. 518. *Unum exuta pedem vinclis.* "Having one foot bared of the sandal." Literally, "freed as to one foot." This was one of the costumes of those who sacrificed. Compare *Ovid, Met.* vii. 179. *seqq.* On Etrurian vases one foot of the sacrificer is often seen unshod; so that it is incorrect to confine this merely to magic rites. The girdle of the priest was also loose. 519. *Et conscia fati sidera.* There is no reference here to anything astrological; the stars are merely called "*conscia*," as æther is termed "*conscius*" in ver. 167. Compare *Æn.* ix. 429. 520. *Non æquo fœdere amantes.* More freely, "those who love beneath a compact not equally observed by the objects of their love," i. e. where one proves faithless. 521. *Curæ habet.* The full expression would be, *curæ sibi habet.—Justum memorque.* Just towards the injured, and mindful of the injury.

522–530. *Nox erat.* This beautiful description of a still night, and of the repose of nature, contrasted with the sleepless and tumultuous agonies of a death-devoted queen, is closely copied from a very fine passage in the Argonautics of Apollonius. 523. *Quiêrant.* "Were still." Pluperfect rendered, in consequence of its continued meaning, as an imperfect. 525. *Pictæque volucres.* "And birds of painted

Quæque lacus late liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti,
Lenibant curas, et corda oblita laborum.
At non infelix animi Phœnissa; nec unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit: ingeminant curæ; rursusque resurgens
Sævit amor, magnoque irarum fluctuat æstu.
Sic adeo insistit, secumque ita corde volutat:
En! quid agam? rursusne procos irrisa priores
Experiar? Nomadumque petam connubia supplex,
Quos ego sim toties jam dedignata maritos?
Iliacas igitur classes, atque ultima Teucrûm
Jussa, sequar? quiane auxilio juvat auto levatos,
Et bene apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet, ratibusque superbis
Invisam accipiet? nescis, heu! perdita, necdum
Laomedonteæ sentis perjuria gentis?

plumage," i. e. of many-coloured plumage. 528. *Lenibant.* Old form for *leniebant.* This line is undoubtedly spurious: it is wanting in many manuscripts; it mars the syntactical arrangement of the previous part of this fine passage; and it appears to have been made up from lines 224, 225, of the ninth book. The only way to make the syntax at all tolerable is to place a semicolon after *tenent.* 529. *At non Phœnissa.* Supply *quievit,* or some equivalent verb. 530. *Noctem.* For *noctis quietem.* "The influence of night."

533–539. *Sic adeo insistit.* "In this way, then, does she reason." *Insistit* is equivalent here to *mente et cogitatione insistit.* 534. *En! quid agam?* "Lo! what shall I do?" We have preferred *agam,* with Wunderlich, to the common reading, *ago.*—*Irrisa.* "(Now) become a subject of mockery." Not for *irridenda,* as some maintain, but retaining its proper force. 535. *Nomadum connubia.* "An alliance with the Numidians," i. e. a matrimonial alliance with the monarch of the Numidians. Meaning *Iarbas.* 536. *Maritos.* "As husbands," i. e. as a husband. Again referring to their king. 537. *Atque ultima Teucrûm,* &c. "And obey the most degrading commands of the Trojans." A zeugma operates in *sequar,* the verb signifying "to follow" when construed with *classes,* and "to obey" when joined with *jussa.* 538. *Quiane.* (Shall I), "because it delights them to have been before this relieved by my aid, and (because) gratitude for what I formerly did stands its ground in them well mindful of it!" Said ironically. With *juvat* supply *eos,* and with *levatos* the infinitive *esse.*

540–546. *Fac velle.* Supply *me.*—*Sinet.* Supply *ita facere,* or *sequi.* We have read *ratibusque,* with Wagner, instead of the common *ratibusve.* 542. *Laomedonteæ perjuria gentis.* "The foul perjury of the race of Laomedon," i. e. that characterizes the Trojans. Observe the force of the plural in *perjuria.* The allusion is to the false faith of Laomedon, one of the earlier kings of Troy, towards Nep-

Quid tum? sola fugâ nautas comitabor ovantes?
An, Tyriis omnique manu stipata meorum,
Inferar? et, quos Sidoniâ vix urbe revelli,
Rursus agam pelago, et ventis dare vela jubebo?
Quin morere, ut merita es; ferroque averte dolorem.
Tu, lacrimis evicta meis, tu prima furentem
His, germana, malis oneras, atque objicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere, more feræ, tales nec tangere curas!
Non servata fides, cineri promissa Sychæo!
Tantos illa suo rumpebat pectore questus.

tune and Apollo, and, subsequently, towards Hercules. See *Hor. Carm.* iii. 3. The whole race are here stigmatized for the same failing. 543. *Quid tum?* "What, then, (supposing that they should even receive me?" As regards the peculiar force of *quid tum?* consult Heindorff (*ad Horat. Serm.* ii. iii. 230).—*Ovantes.* This appears to contain a double idea. Exulting not only at their departure, but at bearing away with them also the queen of Carthage. Hence the degradation to herself implied in the term. 544. *An, Tyriis,* &c. That is, shall I follow the Trojans with all my people, in order to found a new colony along with them in other lands, and thus expose anew to the dangers of the sea and the violence of enemies those whom I brought hither with difficulty from the city of Tyre? 545. *Inferar. Scilicet in naves.*—*Sidoniâ.* Either because Tyre was founded by Sidonians, or, because "Sidonian" here is equivalent to "Phœnician."

547–552. *Quin morere.* "Die rather." *Quin* with the imperative, is used as a hortatory particle. 548. *Tu, lacrymis evicta meis,* &c. This accusing of a sister who so tenderly loved her shows, as Heyne well remarks, the intense anguish of her own bosom, a feeling that often leads us to be unjust towards those whom we ought to regard as most dear.—*Tu prima furentem,* &c. Compare ver. 32. *seqq.*—*Non licuit thalami.* This is said with a sigh. The common text has a mark of interrogation after *curas,* which mars the beauty of the passage. 551. *More feræ.* A general allusion merely to a solitary life, far away from the haunts of men. Some commentators think that there is a reference here to the ounce (*Lynx*), of which animal Pliny says, that after the death of its mate, it lives in strict widowhood. This, however, is too far-fetched. 552. *Non servata fides,* &c. "Nor yet has the faith (once) plighted to the ashes of Sychæus, been kept (by me)." Many ancient and modern commentators make a difficulty here with regard to the form *Sychæo.* As, however, the noun *Sychæus* has a termination common to many adjectives also, there is certainly no great impropriety in regarding *Sychæo* as an adjective agreeing with *cineri.* At all events, Virgil here takes a much less liberty than Juvenal in his *ursi Numidæ* (iv. 99.), or Ovid in his *Numidas leones* (*A. A.* ii. 183).

Æneas, celsâ in puppi, jam certus eundi,
Carpebat somnos, rebus jam rite paratis.
Huic se forma dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est;
Omnia Mercurio similis, vocemque, coloremque,
Et crines flavos, et membra decora juventæ:
Nate deâ, potes hoc sub casu ducere somnos?
Nec, quæ te circum stent deinde pericula, cernis?
Demens! nec Zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat æstu.
Non fugis hinc præceps, dum præcipitare potestas?
Jam mare turbari trabibus, sævasque videbis
Collucere faces, jam fervere litora flammis,
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras. Varium et mutabile semper
Femina. Sic fatus nocti se immiscuit atræ.

554–559. *Certus eundi.* "Resolved on departure." Observe the different syntax in *certa mori,* in ver. 564. 555. *Carpebat somnos.* La Cerda seeks to answer the objection of those who wonder why Æneas slept on this occasion, by making this sleep of the hero the result of the "*rebus jam rite paratis.*" He forgets, however, the other view of the case, namely, how little it is to the credit of either the poet or the hero that the latter should, at this time, have been sleeping at all. 556. *Vultu redeuntis eodem.* "Returning with the same aspect," i. e. as when he appeared to him, not as now in a dream, but in reality (ver. 265). 558. *Omnino Mercurio similis,* &c. Observe the Græcisms in *omnia, vocem, colorem,* &c. literally, "as to all things," "as to voice," "as to complexion," &c.—*Colorem.* This, and the *decora membra,* have a peculiar reference to Mercury, as the god of gymnastic exercises, depicting the ruddy glow of health, and the free and graceful movements of limb, that are wont to result from gymnastic training. Observe the hypermeter.

560–570. *Potes hoc sub casu,* &c. "Canst thou prolong thy slumbers under these dangerous circumstances?" In the next line we have given *te circum stent,* with Wagner, in place of the common *circum stent te.* 565. *Dum præcipitare potestas.* "While thou hast the power to precipitate thy flight." The full expression would be "*dum potestas est tibi præcipitare fugam.*" In prose, the genitive of the gerund, *præcipitandi,* would be employed. 566. *Trabibus,* "naval timbers," for the ships themselves that are formed from them. The singular is also used, of *one* ship only, as in *Æn.* iii. 191.—*Sævasque collucere faces.* While the Carthaginian galleys seek to intercept thy departure, the inhabitants of the city will pour down with lighted torches to destroy thy vessels on the shore.

Tum vero Æneas, subitis exterritus umbris,
Corripit e somno corpus, sociosque fatigat:
Præcipites vigilate, viri, et considite transtris;
Solvite vela citi. Deus, æthere missus ab alto,
Festinare fugam, tortosque incidere funes,
Ecce! iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis O! placidusque juves, et sidera cœlo
Dextra feras. Dixit; vaginâque eripit ensem
Fulmineum, strictoque ferit retinacula ferro.
Idem omnes simul ardor habet; rapiuntque, ruuntque;
Litora deseruere; latet sub classibus æquor;
Annixi torquent spumas, et cærula verrunt.
Et jam prima novo spargebat lumine terras,
Tithoni croceum linquens, Aurora, cubile:
Regina e speculis ut primum albescere lucem
Vidit, et æquatis classem procedere velis,
Litoraque et vacuos sensit sine remige portus;
Terque quaterque manu pectus percussa decorum,
Flaventesque abscissa comas, Pro Jupiter! ibit

571–583. *Subitis exterritus umbris.* The deity, on his appearance, as Valpy remarks, seems to have been represented as encompassed with brilliant light. Compare ver. 358. The sudden transition to darkness alarms and awakens Æneas. 572. *Fatigat.* "Importunes." 575. *Tortosque incidere funes.* Referring to the ropes that connected the vessels with the shore. 576. *Sancte deorum.* "O revered one of the gods." Imitated from Ennius, "*Juno Saturnia, sancta dearum*," and this last from the Homeric *δῖα ϑεάων*. 577. *Quisquis es.* The heavenly visitant had assumed the form and appearance of Mercury, but Æneas could not tell for certain whether it was Mercury himself or some one else. 578. *Sidera dextra.* "Propitious stars," i. e. stars, on the rising of which favourable breezes would blow, and prosperous navigation ensue. 581. *Rapiuntque, ruuntque,* &c. "They seize the cordage; they rush to their respective posts; they have left the shores." Observe the beautiful use of the perfect in *deseruere*, as indicating haste. 582. *Latet sub classibus æquor.* From their sailing in close line. 583. *Annixi* &c. Repeated from *Æn.* iii. 208.

584–594. *Novo lumine.* "With early light." 587. *Æquatis velis.* The wind being exactly fair, the sails were *equally distended* on either side of the sail-yards. 588. *Vacuos sine remige.* A species of pleonasm, of which Wagner cites several instances from both Greek and Latin writers. Compare the two following from Silius Italicus: "*Vacuum sine corpore nomen*" (x. 583), and "*Vacuumque Jovem sine pube, sine armis*" (xvi. 624). 590. *Flaventesque abscissa comas.* "And having rent her golden locks." Literally, "rent as to her yellow locks." A Græcism, which has been frequently noticed. Auburn, or, as they were poetically termed, *golden locks*, were most admired by the

Hic, ait, et nostris illuserit advena regnis?
Non arma expedient, totâque ex urbe sequentur?
Deripientque rates alii navalibus? Ite,
Ferte citi flammas, date vela, impellite remos.—
Quid loquor? aut ubi sum? Quæ mentem insania mutat?—
Infelix Dido! nunc te facta impia tangunt?
Tum decuit, quum sceptra dabas.—En dextra fidesque,
Quem secum patrios aiunt portare Penates!
Quem subiisse humeris confectum ætate parentem!—
Non potui abreptum divellere corpus, et undis
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum ponere mensis?—
Verum anceps pugnæ fuerat fortuna.—Fuisset;
Quem metui moritura? Faces in castra tulissem,
Implêssemque foros flammis, natumque patremque
Cum genere exstinxêm, memet super ipsa dedissem.—

ancient Romans.—*Ibit hic, et nostris,* &c. "Shall this stranger depart," &c. i. e. shall he go away in safety, after the contumelies he has heaped on me, the queen of these realms? 592. *Non arma expedient?* Heyne takes *arma* in this passage for *instrumenta navalia;* but Wunderlich, with more propriety, for *instrumenta belli.* We must supply *alii* with *expedient,* to correspond with *alii* in the subsequent clause. 593. *Ite, ferte citi flammas,* &c. Observe the air of rapidity, well according with the impatience and excitement of Dido, which the omission of the copulative gives to this sentence.

595-599. *Mentem mutat.* "Disorders my reason." Literally, "changes my mind." She now regards the idea of pursuing them which she had adopted but an instant before, as perfect insanity. 596. *Nunc te facta impia tangunt?* The common text has *fata* instead of *facta,* and the expression *fata impia* will then apply to Dido; but, as Wagner remarks, impiety is never ascribed to the fates, and the reading is therefore decidedly erroneous. The words *facta impia,* on the other hand, have reference to the wicked and unhallowed conduct of Æneas, which Dido now confesses ought to have been suspected by her when she gave the Trojan a share of her kingdom. 597. *En dextra fidesque.* Supply *ejus.* Heyne puts a mark of exclamation after *fidesque,* but the proper place for it is after *Penates.*

600-606. *Abreptum divellere.* To be rendered as equivalent to *abripere et divellere.* 602. *Patriisque epulandum,* &c. Alluding to the legends of either Thyestes or Tereus. 603. *Verum anceps,* &c. "But the fortune of the conflict had been doubtful;" i. e. might have been doubtful.—*Fuisset.* "Let it have been so." 604. *Quem metui moritura?* "Whom had I to fear, resolved, as I am, to die?" i. e. what had I to apprehend from the issue of such a conflict, when I had already made up my mind to die? Observe in *metui* the pluperfect force which our idiom gives to the Latin aorist. 605. *Foros.* "Their decks." 606. *Exstinxêm.* Contracted for *exstinxissem.*—*Dedissem.* Supply *in ignes.*

**Sol, qui terrarum flammis opera omnia lustras,
Tuque, harum interpres curarum et conscia, Juno,
Nocturnisque Hecate triviis ululata per urbes,
Et Diræ ultrices, et dî morientis Elissæ,
Accipite hæc, meritumque malis advertite numen,
Et nostras audite preces. Si tangere portus
Infandum caput, ac terris adnare, necesse est,
Et sic fata Jovis poscunt, hic terminus hæret;
At, bello audacis populi vexatus et armis,**

607–611. *Flammis.* "With thy beams." 608. *Interpres.* This word here indicates one by whose intervention anything is effected, and the term is applied to Juno as the goddess who presides over marriage, and by whose intervention the union of Æneas and Dido was brought about. In this sense, therefore, she is the author of all the sorrows resulting from those ill-starred nuptials, and, following out the same idea, she is *conscious of*, or the *witness to*, them all. 609. *Nocturnisque Hecate*, &c. The worship of Hecate was conducted *at night*, in places where *three roads* met, in allusion to the "*tria virginis ora Dianæ.*" (ver. 511). These rites were accompanied with *loud cries* and *howlings* by which the goddess was invoked to appear unto her votaries. 610. *Diræ ultrices.* "Avenging furies."—*Di morientis Elissæ.* Heyne understands the guardian deities of Dido, "*genii Didonis.*" It is much better, however, to make the reference a general one, to all the gods who feel for Dido's wrongs and will avenge her fate. 611. *Accipite hæc*, &c. "Hear these (my words), and direct towards my wrongs the well-merited aid of your divine power." We have referred *malis*, with Wagner, to the sufferings and wrongs of Dido, and not, as Heyne does, to the Trojans. The words of Wagner are as follow: "Malis *sc. meis* advertite numen, i. e. *respicite mala mea et proinde ulciscimini;* meritum *autem quia immerito his tam atrocibus malis obruor.*"

613–620. *Caput.* Consult note on line 493.—*Adnare.* In the sense of *pervenire.* Compare *Æn.* i. 538, "*Huc pauci vestris adnavimus oris.*" 614. *Terminus.* Heyne supplies *fatorum et errorum.* It is better to confine the ellipsis to the latter, as the former is implied in *hæret.* 615. *Audacis populi.* The *Rutulians*, the subjects of Turnus, are here meant, and by "daring" is meant, in poetic phraseology, "warlike," "spirited." Observe the art with which Virgil here brings forward the most prominent events in the subsequent career of Æneas, as well as in the history of his descendants. It was a prevalent opinion among the ancients that the prayers of the dying were generally heard, and that their last words were prophetic. Thus Virgil makes Dido imprecate upon Æneas a series of misfortunes which actually had their accomplishment in his own person or in his posterity. 1. He was harassed in war, on having reached Italy, by Turnus and the Rutulians, combined with the Latins. 2. He was compelled to abandon his son, and go into Etruria to solicit assistance (*Æn.* viii. 80). 3. He saw his friends cruelly slain in battle, especially the young Pallas. 4. He died before his time, after a reign of only three years, having been slain in

Finibus extorris, complexu avulsus Iuli,
Auxilium imploret, videatque indigna suorum
Funera; nec, quum se sub leges pacis iniquæ
Tradiderit, regno aut optatâ luce fruatur;
Sed cadat ante diem, mediâque inhumatus arenâ.
Hæc precor; hanc vocem extremam cum sanguine fundo.
Tum vos, O Tyrii, stirpem, et genus omne futurum
Exercete odiis; cinerique hæc mittite nostro
Munera. Nullus amor populis, nec fœdera sunto.
Exoriare aliquis nostris ex ossibus ultor,
Qui face Dardanios, ferroque, sequare colonos,
Nunc, olim, quocumque dabunt se tempore vires.
Litora litoribus contraria, fluctibus undas
Imprecor, arma armis; pugnent ipsique nepotesque.
Hæc ait, et partes animum versabat in omnes,
Invisam quærens quam primum abrumpere lucem.
Tum breviter Barcen nutricem affata Sychæi;

battle with Mezentius, according to a national tradition mentioned by Dionysius of Halicarnassus (i. 64); and his body having been carried off by the waters of the Numicius, near which he fell, never received the rites of sepulture. 5. The Romans and Carthaginians were irreconcilable enemies to each other. 6. Hannibal was Dido's avenger, who arose in later days to be the scourge of the Romans, and to carry fire and sword into Italy. 618. *Nec quum se sub leges*, &c. "Nor when he shall have submitted to the conditions of a disadvantageous peace," &c. Alluding to the peace finally concluded between Æneas and Latinus. This is called "*iniquâ*," because the Trojans lost by it their separate national existence and name, and became blended with the Latins as one common people. Compare *Æn.* xii. 823. 620. *Mediâque inhumatus arenâ.* Servius gives various accounts of the manner of his death.

623–629. *Cinerique*, &c. This is an allusion to the sacrifices wont to be offered up to the dead. In the present case, the most acceptable offering to Dido will be unquenchable hatred on the part of the Carthaginians towards the Romans. 625. *Exoriare aliquis*, &c. Observe the force and beauty of the second person. *Arise thou*, who, I see, amid the dim future, art destined to be my avenger, although whom thou art to be I know not. The allusion, as we have already observed, is to Hannibal. 629. *Pugnent ipsique nepotesque.* By *ipsi* are here meant the present generation of both Carthaginians and Trojans; by *nepotes*, their posterity to the remotest degree. Hence the meaning of the passage is simply this: "May the two nations be at war now and for ever." The common text has *pugnent ipsique nepotes*, "may even their very descendants be at war," which amounts to almost the same thing, except that the hypermeter in *nepotesque* shows more agitation on the part of the speaker, and therefore accords better with the excited state of Dido's feelings.

Namque suam patriâ antiquâ cinis ater habebat:
Annam, cara mihi nutrix, huc siste sororem:
Dic, corpus properet fluviali spargere lymphâ,
Et pecudes secum et monstrata piacula ducat:
Sic veniat; tuque ipsa piâ tege tempora vittâ.
Sacra Jovi Stygio, quæ rite incepta paravi,
Perficere est animus, finemque imponere curis,
Dardaniique rogum capitis permittere flammæ.
Sic ait. Illa gradum studio celerabat anili.
At trepida, et cœptis immanibus effera, Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futurâ,
Interiora domus irrumpit limina, et altos
Conscendit furibunda rogos, ensemque recludit
Dardanium, non hos quæsitum munus in usus.
Hic, postquam Iliacas vestes, notumque cubile
Conspexit, paullum lacrimis et mente morata,

633–640. *Namque suam*, &c. Heyne objects to this line as interpolated, and it is suspected also by Bryant and Schrader. An objection is raised to the use of the expression *cinis habebat*. It is also maintained that the subject is too unimportant to require mention. Wagner seeks to defend the line, but not with much success. 634. *Annam, huc siste sororem*. We have retained the old pointing, namely, a comma after *Annam*, and also *nutrix*, so as to connect *mihi* with *cara*, which seems the more natural construction. Wakefield, however, removes both commas, and makes *mihi* depend on *siste*, "bring hither for me," &c. 635. *Dic corpus properet*, &c. It was customary with the Greeks and Romans to purify their persons with running water before engaging in sacrifice. Consult note on *Æn.* ii. 719. 636. *Monstrata piacula*. "The expatiatory offerings that have been pointed out," i. e. by the Massylian priestess. 637. *Tuque ipsa piâ*, &c. The nurse, too, was to prepare herself for the sacrifice. 338. *Jovi Stygio*. "Unto Stygian Jove," i. e. Pluto, so called because he reigned supreme in the lower world, as Jupiter did in that above. 640. *Dardanii rogum capitis*. Alluding to the image of Æneas that was placed upon it. 641. *Studio anili*. "With all an aged female's eagerness." Wagner and others read *anilem*, agreeing with *gradum*, but this is much less graphic.

642–650. *At trepida*, &c. "But Dido, trembling with agitation, and maddened by her horrid design," i. e. by the idea of the horrid deed she was about to perpetrate. 643. *Aciem*. "Her eye." 645. *Interiora domus*, &c. The pile, it will be remembered, was constructed in the inner part of the mansion. (Compare ver. 504.) 647. *Quæsitum*. "Sought," i. e. asked and obtained. In line 507, it is called *ensem relictum*, where we must supply *dono*, or *munere*. Compare *Ovid. Epist.* vii. 187. *seqq.* 649. *Lacrymis et mente*. "Amid tears

Incubuitque toro, dixitque novissima verba:
 Dulces exuviæ, dum fata deusque sinebant,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et, quem dederat cursum Fortuna, peregi;
Et nunc magna mei sub terras ibit imago.
Urbem præclaram statui; mea mœnia vidi;
Ulta virum, pœnas inimico a fratre recepi:
Felix, heu! nimium felix, si litora tantum
Nunquam Dardaniæ tetigissent nostra carinæ!
Dixit; et, os impressa toro, Moriemur inultæ;
Sed moriamur! ait. Sic, sic juvat ire sub umbras.
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis.
 Dixerat: atque illam media inter talia ferro
Collapsam aspiciunt comites, ensemque cruore
Spumantem, sparsasque manus. It clamor ad alta
Atria: concussam bacchatur fama per urbem:
Lamentis, gemituque, et femineo ululatu
Tecta fremunt: resonat magnis plangoribus æther:
Non aliter, quam si immissis ruat hostibus omnis
Carthago, aut antiqua Tyrus, flammæque furentes
Culmina perque hominum volvantur perque deorum.
Audiit exanimis, trepidoque, exterrita, cursu,

and musing," i. e. in tearful musing. 650. *Incubuitque toro*, &c. Compare *Soph. Trach.* 916. *seqq.* *Eur. Alc.* 173. *seqq.*

654–662. *Magna mei imago.* Dido here undoubtedly alludes to the deathless renown which would survive her unhappy fate. Cerda, however, interprets the expression in a literal sense, with reference to the notion, that ghosts were larger than the life. Thus *Æn.* ii. 773. *Nota major imago.* 655. *Mea mœnia vidi.* "I have seen my own walls," i. e. walls of my own raising. 656. *Ulta virum.* Referring to Sychæus.—*Pœnas inimico*, &c. "I have punished a hostile brother," i. e. by depriving him of the treasure which he so wickedly coveted. See *Æn.* i. 369. *seqq.* 659. *Os impressa toro.* "Having pressed her face against the couch." More freely, "having buried her face in tho couch." This was an act of despair and agonized feeling. We must by no means render the words in question, as some do, "having imprinted a kiss upon the couch."—*Sic, sic.* Dido here stabs herself twice. 662. *Et nostræ secum*, &c. "And bear with him the omens of our death," i. e. and from my mournful end take a mournful omen for himself.

663–687. *Ferro collapsam.* "Falling beneath the stroke of the sword." A far more forcible expression, observes Heyne, than *ferro transfixam.* It shows, in fact, the fatal energy with which the blow had been given. 666. *Concussam bacchatur*, &c. "Rumour revels wildly throughout the agitated city," i. e. wild rumours speed their

Unguibus ora soror fœdans, et pectora pugnis,
Per medios ruit, ac morientem nomine clamat:
Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes aræque parabant?
Quid primum deserta querar? comitemne sororem
Sprevisti moriens? Eadem me ad fata vocâsses:
Idem ambas ferro dolor, atque eadem hora tulisset.
His etiam struxi manibus, patriosque vocavi
Voce deos, sic te ut positâ, crudelis, abessem?
Exstinxsti me teque, soror, populumque, patresque
Sidonios, urbemque tuam. Date, vulnera lymphis
Abluam, et extremus si quis super halitus errat,
Ore legam. Sic fata, gradus evaserat altos,
Semianimemque sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa, graves oculos conata attollere, rursus
Deficit: infixum stridit sub pectore vulnus.
Ter sese attollens cubitoque annixa levavit:
Ter revoluta toro est, oculisque errantibus alto

way, &c. 675. *Hoc illud, germana, fuit*, &c. "Was this it, O my own sister?" i. e. was this, then, thy design? wast thou all the time trying to deceive me? 680. *Struxi.* Supply *rogum* from ver. 676. The allusion is to ver. 503. 681. *Sic te positâ.* See on *Æn.* ii. 644. 682. *Exstinxsti.* By *syncope* for *exstinxisti.*—*Patresque Sidonios.* "And the Tyrian fathers," i. e. the nobles that form the senate of thy new city. The term *patres* is here used in accordance with Roman usage. 683. *Date, vulnera*, &c. "Give me it, I will wash her wounds with water." We have adopted here the punctuation of Wagner, which makes *date* govern *aquam* or *lymphas* understood. According to the old pointing, *date vulnera lymphis abluam*, an enallage was supposed to prevail, the words just given being put, it was said, for *date lymphas vulneribus.* This is harsh. Probably, however, the true construction is, *date* ut *abluam vulnera lymphis.* 684. *Et extremus si quis*, &c. Virgil is thought to be alluding here to a ceremony practised by both Greeks and Romans. When the person was expiring, the nearest relative applied the mouth to his, and received his last breath. 685. *Evaserat.* Observe the rapidity of action indicated by the pluperfect. 686. *Sinu fovebat.* Observe the force of the imperfect in denoting continued action.

688-692. *Graves.* "Heavy (in death)." 689. *Infixum stridit*, &c. "The wound inflicted beneath her breast emits a bubbling noise," i. e. the blood gushes forth from the wound with a bubbling or gurgling sound. 691. *Alto quæsivit*, &c. "Sought for the light of day in the lofty heavens, and groaned when it was found." Her eyes now swimming in death, and becoming enveloped in darkness, strive to take in once more the light of day, but with difficulty collect the rays of the

Quæsivit cœlo lucem, ingemuitque repertâ.
  Tum Juno omnipotens, longum miserata dolorem,
Difficilesque obitus, Irim demisit Olympo,
Quæ luctantem animam, nexosque resolveret artus:
Nam, quia nec fato, meritâ nec morte peribat,
Sed misera ante diem, subitoque accensa furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergo Iris croceis per cœlum roscida pennis,
Mille trahens varios adverso sole colores,
Devolat, et supra caput astitit: Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo.
Sic ait, et dextrâ crinem secat: omnis et una
Dilapsus calor, atque id ventos vita recessit.

sunlight; the exertion is succeeded by a groan. With *repertâ* understand *luce*.

693–699. *Longum dolorem.* "Her prolonged suffering." 695. *Quæ luctantem*, &c. "To release the struggling spirit, and loosen the limbs bound unto it," i. e. to loosen the band uniting soul and body. 696. *Fato.* "By fate," i. e. by a natural death, at the end of the prescribed term of existence.—*Meritâ nec morte.* "Nor by a death that she deserved," i. e. as a punishment for some crime committed by her. 697. *Ante diem.* "Before her time." Before her appointed day. 698. *Nondum illi flavum*, &c. The ancients had an idea that no one could die until Proserpina, either in person or by Atropos her minister, had cut off a lock of hair from the head. See *Hor. Carm.* I. 28. 20. This lock was regarded as a kind of first-fruits of consecration to Pluto; much in the same way as the hair, which they used to crop from the head of the victim before sacrifice, was reckoned the first offering to the god.

700–705. *Iris roscida.* "The dewy Iris." The epithet arises out of the natural phenomena of the rainbow, which is only produced, *adverso sole*, during rain. 703. *Hunc.* Supply *crinem.*—*Isto corpore.* "From that frame of thine." Observe the peculiar force of *iste* here, as the pronoun of the second person. See on *Æn.* i. 153. 704. *Omnis et una*, &c. "And, at the same time, all the vital heat passed away, and her life departed into the winds," i. e. she breathed forth her life, and that life passed into air. This is a much simpler mode of explanation than to find here, with some, a reference to the doctrine of the "*anima mundi*," or, with others, an allusion to the belief that the vital principle, after death, mingled with the elements.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER QUINTUS.

ARGUMENT.

ÆNEAS, setting sail from Africa, is driven by a storm on the coast of Sicily, where he is hospitably received by his friend Acestes, king of part of the island, and born of Trojan parentage. He applies himself to celebrate the memory of his father with divine honours, and accordingly institutes funeral games, and appoints prizes for those who should conquer in them. While the ceremonies were performing, Juno sends Iris to persuade the Trojan women to burn the ships, who, upon her instigation, set fire to them; which burned four, and would have consumed the rest, had not Jupiter by a miraculous shower extinguished it. Upon this, Æneas, by the advice of one of his generals, and a vision of his father, builds a city for the women, old men, and others, who were either unfit for war, or weary of the voyage, and sails for Italy. Venus procures of Neptune a safe voyage for him and all his men, excepting only his pilot Palinurus, who was unfortunately lost.

INTEREA medium Æneas jam classe tenebat
Certus iter, fluctusque atros aquilone secabat,

1–2. *Interea medium*, &c. Servius correctly explains *interea*, as follows: Æneas set sail at early dawn, and during the whole day, while Dido's mournful fate is being consummated, he makes but little progress with his fleet, on account of light winds. As evening comes on, he is still in sight of Carthage (ver. 3), and sees the walls and buildings of the city lighted up in the distance by the flames of the funeral pile of Dido, it being customary with the ancients to burn the bodies of the dead at night, and gather their remains on the ensuing morning. Compare *Hom. Il.* xxiii. 226. The expression *medium iter* does not mean here, as Heyne thinks, "the deep," *mare altum*; neither does it imply, as others suppose, that one half of the route was already accomplished; for how, in that event,

Mœnia respiciens, quæ jam infelicis Elissæ
Collucent flammis. Quæ tantum accenderit ignem,
Causa latet: duri magno sed amore dolores
Polluto, notumque, furens quid femina possit,
Triste per augurium Teucrorum pectora ducunt.
Ut pelagus tenuere rates, nec jam amplius ulla
Occurrit tellus, maria undique, et undique cœlum:
Olli cæruleus supra caput astitit imber,
Noctem hiememque ferens; et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab altâ:
Heu! quianam tanti cinxerunt æthera nimbi?
Quidve, pater Neptune, paras? Sic deinde locutus
Colligere arma jubet, validisque incumbere remis;

could they still be in sight of Carthage? But it means that Æneas was now fairly on his way, just as the term *medius* is used on other occasions, when we speak of one who is fully engaged with anything, or who is in the midst of an affair. Compare *Æn.* iii. 664. 2. *Certus.* This is commonly rendered, "resolved on his voyage," as in *Æn.* iv. 554. *certus eundi;* but as such an expression refers to *intent* or *design,* it becomes extremely awkward when applied to one who has now carried his design fully into execution. Wagner, therefore, regards the usage of *certus* here as similar to that in such expressions as *certa hasta, certa sagitta,* i. e. *ad certum locum tendens;* and hence *certus,* on the present occasion, is, to use his own language, "*recto, non erratico, itinere cursum intendens.*"—*Aquilone.* Here put for "the wind" generally, unless Æneas may be supposed to have sailed, in his eagerness, with the wind unfavourable.

5–7. *Duri magno sed amore,* &c. "But the cruel sorrows (that arise) when deep affection is outraged, and the conviction of what a frantic woman can do (in such a case), lead the minds of the Trojans through a mournful foreboding (of the truth)." With *duri dolores* we may (although this is by no means necessary) supply *qui surgere* or *esse solent,* the words *amore polluto* being in the ablative absolute. 6. *Notumque.* The participle in the neuter is here put for the subject. So *Tacit. Hist.* ii. 82. "*Sufficere adversus Vitellium videbatur Vespasiani nomen et nihil* arduum *fatis.*"

8–11. *Ut pelagus tenuere rates,* &c. These same lines, with a slight change, have already occurred in the third book (192-195). The use here of *pelagus* ("the main") proves our explanation of *medium iter* to be correct.

12–20. *Palinurus.* Supply *exclamat,* 13. *Quianam.* For *cur,* or *quidnam.* Quinctilian says (*Inst. Or.* viii.), *Propriis dignitatem dat antiquitas, eoque ornamento acerrimi judicii P. Virgilius est usus* olli *et* quianam, *ad spargendam auctoritatem.* Virgil, however, has followed Ennius in the use of the conjunction under this form. 15. *Colligere arma.* "To reef the sails." *Arma* properly means all sorts of naval implements, such as sails, ropes, oars, &c. Here, however, it is restricted to the first of these. A similar usage occurs in the case of

Obliquatque sinus in ventum, ac talia fatur:
Magnanime Ænea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere cœlo.
Mutati transversa fremunt, et vespere ab atro
Consurgunt venti, atque in nubem cogitur aër:
Nec nos obniti contra, nec tendere tantum
Sufficimus. Superat quoniam Fortuna, sequamur;
Quoque vocat, vertamus iter. Nec litora longe
Fida reor fraterna Erycis, portusque Sicanos,
Si modo rite memor servata remetior astra.
Tum pius Æneas: Equidem, sic poscere ventos
Jamdudum, et frustra cerno te tendere contra.
Flecte viam velis. An sit mihi gratior ulla,

ὅπλα with Homer. 16. *Obliquatque sinus in ventum.* "And turns the bosom of the sail obliquely to the wind." He directs the bow of the vessel to a point nearer that from which the wind blows. In other words, he lies nearer to the wind by tacking. 18. *Hoc cœlo.* "With such a sky as this," i. e. in such weather. 19. *Transversa fremunt.* "Roar across our path." Literally, "roar transversely." The neuter plural of the adjective is here used adverbially, according to the Greek idiom.—*Et vespere ab atro consurgunt.* "And arise in all their energy from the darkened west." Observe the force of *con* in composition. It may be remarked, that the wind, changing from north to west, would be apparently in their favour; so that it was the threatening storm, accompanying the changes that Palinurus dreaded. 20. *In nubem cogitur.* "Is gathering into a cloud," i. e. is gradually forming one thick cloud around us.

21–25. *Nec nos obniti,* &c. "We are neither able to make headway, nor even to withstand the storm." *Obniti contra* refers to their onward course; *tendere tantum,* to their holding their own, and not being driven back. Servius supplies the ellipsis in the latter phrase as follows:—*tendere tantum, quantum adversa tempestas valet.* With *tendere* supply also *cursum.* 23. *Nec litora longe,* &c. Construe and supply as follows:—*Nec reor fida fraterna litora Erycis, Sicanosque portus longe* (abesse). The shores are called *fida* on account of Acestes, who is mentioned presently after; and *fraterna,* on account of Eryx, son of Venus, and, consequently, half-brother of Æneas, who founded the town of Eryx. 24. *Portusque Sicanos.* This is to be taken in a strict sense. The *Sicani,* after having occupied the eastern parts of Sicily, were driven by the *Siculi* into the western parts of the island, where *Eryx* stood. 25. *Servata astra.* "The stars (before) observed," i. e. observed by me before the storm arose. With *remetior* supply *animo* It is the same as *in animum revoco,* "I recall to mind."

27–34. *Jamdudum cerno.* "Long since have I perceived." *Jamdudum,* when joined with a present (*cerno*), gives it the force of a perfect in our idiom. 28. *Flecte viam velis.* "Bend thy course (thither) with the sails," i. e. veer the ship around, change the position of the sails, and make for Sicily. 29. *Quove.* The full form would be *ullave sit*

Quove magis fessas optem demittere naves,
Quam quæ Dardanium tellus mihi servat Acesten,
Et patris Anchisæ gremio complectitur ossa?
Hæc ubi dicta, petunt portus, et vela secundi
Intendunt Zephyri: fertur cita gurgite classis;
Et tandem læti notæ advertuntur arenæ.
At, procul excelso miratus vertice montis
Adventum sociasque rates, occurrit Acestes,
Horridus in jaculis et pelle Libystidis ursæ;
Troïa, Crimiso conceptum flumine, mater
Quem genuit. Veterum non immemor ille parentum
Gratatur reduces, et gaza lætus agresti
Excipit, ac fessos opibus solatur amicis.
Postera quum primo stellas oriente fugârat
Clara dies, socios in cœtum litore ab omni
Advocat Æneas, tumulique ex aggere fatur:
Dardanidæ magni, genus alto a sanguine divûm,
Annuus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terrâ, mœstasque sacravimus aras.
Jamque dies, nisi fallor, adest, quem semper acerbum,

tellus quo. 31. *Et patris Anchisæ*, &c. Anchises died at Drepanum, and was buried on Mount Eryx. (Compare *Æn.* iii. 707.) 32. *Portus.* Referring to the harbour of *Drepanum.* 33. *Cita.* The adjective is here taken adverbially. 34. *Notæ.* Because they had been at Drepanum before.

35–44. *Montis.* Mount Eryx is meant. 36. *Adventum sociasque rates.* More freely, by hendiadys, "the arrival of the friendly ships." 37. *Horridus in jaculis*, &c. i. e. in a hunter's garb. Heyne doubts whether *in jaculis* is to be connected with *horridus;* but this construction is successfully defended by Wagner, who cites "*leves in hastis,*" from Ennius, and "*metuendus in hastâ,*" from Statius (*Theb.* iv. 221). The same redundant use of the preposition occurs even in prose writers. (Consult *Beier, ad Cic. Off.* i. 9. 22.) We have, therefore, removed the comma after *horridus*, which appears in Heyne's edition.—*Libystidis.* For *Libycæ*, from the Greek Λιβυστίς,—ίδος. *Troïa, Crimiso*, &c. His mother was a Trojan, his father the god of the stream. Consult Index of Proper Names. 39. *Veterum parentum.* "Of his ancient sires," i. e. of his parentage on the mother's side, and his Trojan origin. 40. *Gratatur reduces.* "Congratulates them on their return." Literally, "congratulates them returned." 42. *Oriente.* Supply *sole.* 44. *Tumuli ex aggere.* A poetic expression for *ex tumulo.*

45–54. *Genus alto a sanguine*, &c. Dardanus, the founder of the Trojan line, was the son of Jove. Compare *Æn.* iii. 167. 48. *Mœstasque sacravimus aras.* "And consecrated mournful altars (to him); i. e. offered up to him solemn funeral rites. See on *Æn.* iii. 63. 49

Semper honoratum (sic dî voluistis!), habebo.
Hunc ego Gætulis agerem si Syrtibus exsul,
Argolicove mari deprensus, et urbe Mycenæ;
Annua vota tamen, sollemnesque ordine pompas
Exsequerer, strueremque suis altaria donis.
Nunc ultro ad cineres ipsius, et ossa parentis,
Haud equidem sine mente, reor, sine numine divûm,
Adsumus, et portus delati intramus amicos.
Ergo agite, et lætum cuncti celebremus honorem;
Poscamus ventos; atque hæc me sacra quot annis
Urbe velit positâ templis sibi ferre dicatis.
Bina boum vobis, Trojâ generatus, Acestes
Dat numero capita in naves: adhibete Penates
Et patrios, epulis, et quos colit hospes Acestes.

Dies. The anniversary of his father's death.—*Nisi fallor.* We have adopted this reading with Wagner on the authority of some of the better class of manuscripts. The strict distinction between *ni* and *nisi* is this: *ni* affirms; *nisi*, on the other hand, denies, or else expresses doubt. *Ni fallor* would imply that it is very possible Æneas may be mistaken in what he says, which certainly is not the meaning intended to be conveyed. 51. *Hunc ego*, &c. Supply *diem.* We have removed the comma after *ego*, with Burmann and Jahn, so as to make *hunc* depend on *agerem.* Heyne, however, retains the stop after *ego*, regarding this clause as an anacoluthon, while he makes *agerem* equivalent to *essem.* This, however, appears forced.—*Gætulis.* This epithet is not to be taken in its strict sense, since the *Gætuli* lay to the southwest of *Syrtes*, at some distance inland, but merely as equivalent to *Africis.* 52. *Deprensus.* Supply *essem ab eo*, scil. *die.* Or, perhaps, rather, the participle is put absolutely, in the sense of *overtaken by danger*, or *by a storm*; as in *Hor. Carm.* ii. 16. 1. *In patenti Prensus Ægeo.* —*Mycenæ.* Genitive singular of *Mycena.* The expressions *Argolico mari*, and *urbe Mycenæ*, are the same as "in the midst of the foe." 54. *Suis donis.* "With appropriate offerings."

55-62. *Nunc ultro.* The idea intended to be conveyed is this: How much more should we now celebrate the day, when we are here of our own accord, &c. 58. *Et lætum cuncti.* "And let us render willing honours (to his shade)," i. e. with willing feelings let us all render honours to his memory. 59. *Poscamus ventos.* "Let us ask him (in prayer) for favouring winds." 60. *Velit.* Supply *Anchises.* Æneas here declares his intention of celebrating an annual festival in honour of the now deified Anchises, whenever his new city shall be built. 61. *Bina boum*, &c. "Two head of oxen for each of the ships." Observe the force of the distributive *bina.* 62. *Adhibite.* "Invite." There is no reference here, as Turnebus and others think, to a ceremony resembling the Roman *Lectisternium*, but merely to a funeral banquet in which libations were to be made to the Trojan and Sicilian penates.

Præterea, si nona diem mortalibus almum
Aurora extulerit, radiisque retexerit orbem,
Prima citæ Teucris ponam certamina classis;
Quique pedum cursu valet, et qui viribus audax,
Aut jaculo incedit melior levibusque sagittis,
Seu crudo fidit pugnam committere cestu,
Cuncti adsint, meritæque exspectent præmia palmæ.
Ore favete omnes, et tempora cingite ramis.
  Sic fatus, velat maternâ tempora myrto.
Hoc Helymus facit, hoc ævi maturus Acestes,
Hoc puer Ascanius; sequitur quos cetera pubes.
Ille e concilio multis cum millibus ibat
Ad tumulum, magnâ medius comitante catervâ.
Hic duo rite mero libans carchesia Baccho

64–70. *Si.* "When." Used here in the sense of *cum.* Compare *Cic. Off.* ii. 1. The *ninth* day is here mentioned, in conformity with established custom. The funeral rites of the Romans were celebrated on the ninth day. Hence they were termed *novendiale sacrum.* 66. *Prima.* "First in order." Equivalent here to *primum.* The phrase *ponere certamina* is appropriately used of *instituting games.* Compare *Georg.* ii. 530. 67. *Quidque pedum cursu valet,* &c. The order is, *Cunctique adsint, qui pedum,* &c. We have placed a comma after *cestu,* as required by the sense. Some editions have a colon, others a semicolon. 69. *Crudo cestu.* The cestus was used by boxers from the earliest times. It consisted of thongs of raw ox-hide, or of leather, tied round the hands of pugilists in order to render their blows more powerful. Sometimes these bands were tied round the arms as high as the elbow. The cestus used in later times, in the public games, was a most formidable weapon. It was frequently covered with knobs and nails, and loaded with lead and iron. (Compare ver. 405.) Figures with the cestus frequently occur on ancient remains. They appear to have been of various forms. 70. *Palmæ.* Equivalent to *victoriæ.* 71. *Ore favete omnes.* "Do ye all preserve a religious attention," i. e. be watchful over your lips, that you pronounce no words of bad omen, whereby you may, though unintentionally, mar the effect of the sacred ceremonies. Literally, "do ye all favour me with your lips." All profane or ill-omened expressions were forbidden, and religious attention commanded by this formulary, which seems to have preceded the celebration of games or sacrifices. Compare *Ovid. Met.* xv. 677. *Hor. Carm.* iii. 1. 2.—*Ramis.* Put for *coronis.*

72–79. *Maternâ myrto.* The myrtle was sacred to Venus. Compare *Georg.* i. 28. 73. *Helymus.* Consult Index of Proper Names.—*Ævi maturus.* "Ripe in years," i. e. in advanced years. 74. *Sequitur.* "Follow," i. e. imitate. 76. *Ad tumulum.* "To the tomb." i. e. to the mound of earth that covered the remains of Anchises. 77. *Hic duo rite mero,* &c. Here, making a libation in due form, he pours on the ground two cups of pure wine." The *carchesium* was a *beaker,* or *drinking-cup,* which was used by the Greeks in very early times. It

Fundit humi, duo lacte novo, duo sanguine sacro;
Purpureosque jacit flores, ac talia fatur:
Salve, sancte parens, iterum salvete, recepti
Nequidquam cineres, animæque umbræque paternæ!
Non licuit fines Italos, fataliaque arva,
Nec tecum Ausonium, quicumque est, quærere Thybrim.
Dixerat hæc; adytis quum lubricus anguis ab imis
Septem ingens gyros, septena volumina, traxit,
Amplexus placide tumulum, lapsusque per aras:
Cæruleæ cui terga notæ, maculosus et auro
Squamam incendebat fulgor: ceu nubibus arcus
Mille jacit varios adverso sole colores.
Obstupuit visu Æneas. Ille, agmine longo

was slightly contracted in the middle, and its two handles extended from the top to the bottom. It was much employed in libations of wine, milk, blood, and honey. A magnificent *carchesium*, which was presented by Charles the Simple to the Abbey of St. Denys, was cut out of a single agate, and was richly engraved with representations of Bacchanalian subjects. It held considerably more than a pint, and its handles were so large as easily to admit a man's hand. 78. *Sanguine sacro.* Alluding to the blood of victims. 79. *Purpureos flores.* The allusion appears to be to violets and other flowers of *dark* or *sable* hue, as suiting a funereal ceremony.

80–89. *Salvete, recepti,* &c. Servius thinks, observes Valpy, that this address to the ashes of Anchises is intended as if to Anchises himself. The expression *recepti nequidquam cineres* refers to the circumstance of Æneas having *rescued* his father from the destruction of Troy, but that father's not having been permitted by the Fates to arrive in Italy. The plural *animæque umbræque paternæ,* for the singular. According to one of the old scholiasts, the *anima*, or soul, ascends to the skies, the *umbra,* or shade, goes to the world of spirits. 82. *Fatalia.* Destined by the fates to be ours. 83. *Quicumque est.* "Whatever (stream) it is," i e. in whatever quarter of that land it may flow. 84. *Adytis ab imis.* "From the bottom of the shrine." The tomb of Anchises is here called "a shrine," in allusion to its sacred character, and the high honours to which, as a species of inferior deity, its occupant is now entitled. 85. *Septem gyros, septena volumina.* "Seven circles, seven folds," i. e. seven circles folded or entwined together. Wagner: "*Septem gyros in se replicatos.*" *Septena* here loses its distributive force. 86. *Per aras.* See above on ver. 48. 87. *Cæruleæ cui terga notæ,* &c. "Its back azure marks (diversified), while a spotted brightness kindled up its (every) scale with gold." With *notæ* we may supply *pingebant*, or some equivalent verb, by *zeugma,* from *incendebat,* that follows. *Maculosus fulgor* is equivalent to *maculæ fulgentes.* Heyne refers here to Milton (*P.L.* ix. 501). "With burnish'd neck of verdant gold." 89. *Jacit.* "Sends forth." Compare *Æn,* iv. 700.

Tandem inter pateras et levia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumulo, et depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertus, Geniumne loci, Famulumne parentis
Esse putet: cædit binas de more bidentes,
Totque sues, totidem nigrantes terga juvencos;
Vinaque fundebat pateris, animamque vocabat
Anchisæ magni, Manesque Acheronte remissos.
Nec non et socii, quæ cuique est copia, læti
Dona ferunt: onerant aras, mactantque juvencos:
Ordine aëna locant alii, fusique per herbam
Subjiciunt veribus prunas, et viscera torrent.
  Exspectata dies aderat, nonamque serenâ
Auroram Phaëthontis equi jam luce vehebant;
Famaque finitimos, et clari nomen Acestæ
Excierat: læto complêrant litora cœtu,
Visuri Æneadas, pars et certare parati.

91-93. *Serpens.* "Creeping." Here a participle, not a noun.—*Pateras.* Consult note on *Æn.* i. 729. 92. *Libavit.* "Tasted." Consult note on *Æn.* i. 256.—*Dapes.* The viands forming the funeral banquet or offerings. 93. *Altaria.* The dishes (*dapes*) on the altars.

94-103. *Inceptos genitori honores.* "The sacrifices begun in honour of his sire." Literally, "for his sire." 95. *Genium loci.* The ancients believed that there were genii appointed, some the protectors of cities and countries, others the guardians of particular spots, &c.—*Famulum.* The apotheosis of Anchises is now supposed to be complete: he has an attendant assigned him, as some other divinities have. Such, at least, is the remark of Servius, who adds, "*Singula enim numina habent inferiores potestates ministras, ut Venus Adonim, Diana Virbium.* 96. *Binas.* Poetic for *duo* without any distributive force. Compare *septena.* ver. 85. 99. *Acheronte remissos.* "Released from Acheron," i. e. released to be present at the funeral rites. 100. *Quæ cuique est copia,* "With what means each possesses." The full form of expression is as follows: *Eâ copiâ quæ copia est cuique.* 101. *Juvencos.* These had been supplied by Acestes, as mentioned above, ver. 61, 62. 102. *Aëna* See on *Æn.* i. 213. 103. *Viscera.* See on *Æn.* i. 211.

105-108. *Phaëthontis equi.* "The horses of the Sun." The sun is here called *Phaëthon* in imitation of the Homeric expression, ἠέλιος φαέϑων, "the resplendent one." Virgil here, as Guenther remarks, blends together a poetic myth and a physical appearance. For Aurora is not fabled by the poets to be conveyed in the same chariot with Phœbus, and yet, since the sun is near his rising, and diffuses the very splendour which is designated by the term *Aurora*, the latter is said to come with, or to be borne in the same chariot as, the sun. 106. *Fama.* Scilicet, *ludorum.* 108. *Visuri.* Here also, *pars* must be understood; as suppled with *parati.*

Munera principio ante oculos, circoque locantur
In medio: sacri tripodes, viridesque coronæ,
Et palmæ, pretium victoribus, armaque, et ostro
Perfusæ vestes, argenti aurique talenta:
Et tuba commissos medio canit aggere ludos.
Prima pares ineunt gravibus certamina remis
Quatuor, ex omni delectæ classe, carinæ.
Velocem Mnestheus agit acri remige Pristim,
Mox Italus Mnestheus, genus a quo nomine Memmî;

109–113. *Circoque in medio.* The surrounding crowd of spectators is here meant. Compare the remark of Heyne: "*Circum nove dixit pro consessu, coronâ. Est Græcorum ἀγών, de loco dictus, et de turba spectantium.*" 110. *Sacri tripodes.* Either such as had been, or were intended to be, used in sacrifices. When tripods are said to have been given in a present, or as prizes, vases or large bowls supported on three feet, are to be understood. All the most ancient representations of the sacred tripod exhibit it of the same general shape, together with three rings at the top to serve as handles. The oracular tripod at Delphi had a flat round plate called ὅλμος, on which the Pythia seated herself to give responses, and on which at other times lay a wreath of bay. 111. *Palmæ pretium victoribus.* A *branch of palm* was the ordinary prize of every conqueror at the games, being given in addition to the appropriate crown. According to the common explanation, the palm is the emblem of victory, because it is not crushed or borne down by any weight, but still maintains its growth, and rises superior to oppression. 112. *Argenti aurique talenta.* "Two talents, the one of silver, the other of gold." The allusion here is to weight, not to coined money. Virgil following in this the customs of an earlier age. 113. *Tuba.* An anachronism. See on *Æn.* ii. 313.

114–115. *Pares.* "Equally matched in point of speed." Heyne says, equal both in size and goodness (*magnitudine et bonitate*); but in this he is evidently wrong, for as appears from line 118, *seqq.* the sizes of the vessels differed materially. The smaller vessels required fewer rowers, the larger ones a greater number (the *Chimæra,* for example, had three tiers of oars); and in order, therefore, to make them "*pares,*" a due proportion of rowers was to be assigned unto each. The order of construction is as follows: "*Quatuor carinæ, pares, delectæ ex omni classe, ineunt prima certamina gravibus remis.*"—*Gravibus.* Equivalent here to *validis.*

116–117. *Acri remige.* "With a vigorous band of rowers." The singular for the plural.—*Pristim.* The ships are named from the images or carved work decorating their prows, or, as we would say, from their figure-heads. In the present case the effigy of a *Pristis,* or sea-monster, gives name to the vessel of Mnestheus. Compare *Æn.* x. 166. and see on *Æn.* iii. 427. 117. *Mox Italus Mnestheus,* &c. Virgil, in order to pay court to the noble families of the day, traces their origin to a Trojan source; but the etymologies by which this is sought to be established are absurd and far-fetched enough. Thus, for example, Mnestheus is made to come from μνησθεύς, "one who remembers,"

Ingentemque Gyas ingenti mole Chimæram,
Urbis opus, triplici pubes quam Dardana versu
Impellunt, terno consurgunt ordine remi;
Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magnâ; Scyllâque Cloanthus
Cæruleâ, genus unde tibi, Romane Cluentî.
Est procul in pelago saxum, spumantia contra
Litora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera Cori:
Tranquillo silet, immotâque attollitur undâ
Campus, et apricis statio gratissima mergis.

and therefore the *Memmii* are derived from this Trojan leader, because their family name contains the same root as *memor*, "mindful!"

118-123. *Ingentem Chimæram.* The figure-head of this vessel was an effigy of the fabulous monster Chimæra, whence the name of the ship. Consult Index of Proper Names.—*Ingenti mole.* This refers to the height of the vessel out of the water, whereas *ingentem*, at the commencement of the line, has reference generally to the bulk and dimensions of the ship. There is nothing objectionable, therefore, in this repetition of the term. 119. *Urbis opus.* "A floating city." More literally, "a city-work." Compare the explanation of Servius: "*Ita magna, ut urbem putares.*"—*Triplici versu.* "With a triple tier." This applies, as Ruæus remarks, to the rows of oars, reckoning *horizontally* from stem to sterm. 120. *Terno ordine.* "In triple order." This applies to the oars taken *vertically*; not, indeed, one immediately above the other, but rising obliquely. We have here another anachronism on the part of the poet. *Triremes*, or vessels with three banks of oars, were not known in the heroic times, but were invented by the Corinthians at a period long subsequent, as we are informed by Thucydides (i. 13). The *Geganian* family claimed descent from Gyas, the only one of the four commanders to whom Virgil does not assign Roman descendants. See *Dion. H.* iii. 29. 121. *Domus Sergia.* See *Appian.* iv. 989. A triumphal arch, in honour of this family, is still standing. 122. *Centauro magnâ.* *Centaurus* here, as being the name of a ship, is in the feminine gender, *navis* being feminine. Grammarians term this *synesis*; but there is no necessity whatever of our understanding *navi*, as some editors do. 123. *Cluentî.* Cicero pleaded for one of this family.

124-128. *Contra.* "Facing." 125. *Quod submersum tunditur olim.* "Which at times is submerged and beaten." Servius: "*Tunc fere cum cori nubibus abscondunt et obruunt sidera.*" The reference here is to stormy weather generally, not merely to the winter season.—*Olim* is equivalent here to *interdum.* 126. *Cori.* Written also *Cauri.* Compare the remark of Servius: "*Caurum pro corum*, sicut *saurex* pro *sorex*, *caulis* pro *colis*" (*ad Georg.* iii. 278). The wind *Caurus* corresponds to the 'Αργέστης of the Greeks. 127. *Tranquillo silet.* "In calm weather it is still," i. e. it resounds with no dashing of the billows. Supply *tempore*, or *pelago*, after *tranquillo.* The former, however, is preferable. 128. *Campus.* "A broad, plain-like surface."

Hic viridem Æneas frondenti ex ilice metam
Constituit, signum nautis, pater; unde reverti
Scirent, et longos ubi circumflectere cursus.
Tum loca sorte legunt, ipsique in puppibus auro
Ductores longe effulgent ostroque decori:
Cetera populeâ velatur fronde juventus,
Nudatosque humeros oleo perfusa nitescit.
Considunt transtris; intentaque brachia remis:
Intenti exspectant signum, exsultantiaque haurit
Corda pavor pulsans, laudumque arrecta cupido.
  Inde, ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluere suis: ferit æthera clamor
Nauticus: adductis spumant freta versa lacertis.
Infindunt pariter sulcos, totumque dehiscit,
Convulsum remis rostrisque tridentibus, æquor.

—*Mergis.* "Cormorants." Literally, "plungers," or "divers." The bird here meant is a species of sea-fowl, that gets its name from diving for its prey.

129–138. *Viridem frondenti,* &c. "A verdant goal of leafy holm-oak." Winter had now arrived, as Holdsworth remarks, but this is a bough of evergreen oak, in Italy still named *Ilce.* It is distinguished from *quercus* in *Georg.* iii. 332. *Hor. Carm.* iii. 33. 10. *Epist.* i. 16. 9. 130. *Pater.* To be joined in construction with *Æneas.*—*Unde.* For *ut inde.*—*Reverti.* "To turn back." 131. *Et longos ubi,* &c. "And where to take a long circuit." They had to return by passing around it. 132. *Tum loca sorte legunt.* "Then they choose their places by lot." They were to be all in a line, but the best place would be that which would bring the vessel in her course nearest to the island, and thus enable her to lose the least ground in doubling around the goal. The other places would rank in proportion. 133. *Ductores.* The commanders, not the pilots. 134. *Populeâ fronde.* Servius says they wore crowns of poplar on this occasion, because the games were funeral ones, and because Hercules brought the poplar with him from the lower world. Not so. They wore crowns of poplar to propitiate Hercules, the god of strength, to whom the poplar was sacred. 136. *Intenta.* Supply *sunt.* Some object to *intenta* being followed so soon after by *intenti.* The poet, however, purposely sacrifices elegance to propriety of expression. His object is to show that the rowers were equally intent in body and in mind. 137. *Haurit.* This verb beautifully describes their heavy breathing, exhausting, as it were, the air from the lungs. The clause is repeated from *Georg.* iii. 105.

139–150. *Clara.* "The clear-toned." Observe the rapid movement of the dactylic rhythm in this, and more particularly in the succeeding line, admirably adapting the sound to the sense.—*Finibus.* "From their (allotted) places." These were the "*loca*" mentioned in ver. 132. 141. *Adductis versa lacertis.* "Upturned by the arms being brought back," i. e. towards the breast, after a vigorous pull

Non tam præcipites bijugo certamine campum
Corripuere, ruuntque, effusi carcere currus;
Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu, fremituque virum, studiisque faventum
Consonat omne nemus, vocemque inclusa volutant
Litora: pulsati colles clamore resultant.
Effugit ante alios, primisque elabitur undis,
Turbam inter fremitumque, Gyas; quem deinde Cloanthus
Consequitur, melior remis; sed pondere pinus
Tarda tenet. Post hos, æquo discrimine, Pristis
Centaurusque locum tendunt superare priorem:
Et nunc Pristis habet, nunc victam præterit ingens
Centaurus; nunc una ambæ junctisque feruntur
Frontibus, et longe sulcant vada salsa carinâ.
Jamque propinquabant scopulo, metamque tenebant;
Quum princeps medioque Gyas in gurgite victor
Rectorem navis compellat voce Menœten:

at the oar. 142. *Pariter.* "In equal time." 144. *Bijugo certamine.* "In the contest of the two-horsed cars." For *certamine bigarum.* Everything here is beautifully graphic: *præcipites . . . campum corripuere . . . ruunt effusi . . . undantia lora,* and *verbera pendent.* 145. *Corripuere.* The aorist, implying what is accustomed to be done, and therefore rendered as a present. 146. *Undantia.* A beautifully descriptive term, used in place of *effusa.* 147. *Jugis.* For *equis jugalibus.* The yokes are here put for the horses yoked. 148. *Faventum.* "Those who favoured (the respective leaders)," i. e. their respective partisans. 149. *Consonat.* "Rings again." Stronger than *resonat.* —*Inclusa.* "Shut in (by woody heights). The shores were high and sloping downward, and were covered with woods. Hence the expressions *nemus* and *inclusa* in the text.

151–158. *Effugit.* "Shoots forth." 152. *Deinde.* "Next in order." 153. *Pinus.* Put for *navis.* The naval timber for the vessel itself. 154. *Tenet.* Supply *cursum.* 154. *Æquo discrimine.* "At an equal distance," i. e. from the leading ships. Equivalent, in fact, to "*in eâdem lineâ,*" "on a line." 155. *Locum tendunt,* &c. "Strive (each) to gain the foremost place," i. e. to pass her immediate competitor. 156. *Habet.* Scilicet, *locum priorem.*—*Victam.* "Her vanquished opponent." 158. *Et longe sulcant,* &c. We have given *longe,* the reading of one of the manuscripts, in place of *longâ,* which appears in all the additions. The expression *longâ carinâ* appears objectionable, on account of the unnecessary appendage of the epithet *longâ.* On the other hand, *longe* is graphic and spirited, and points to the long wake which the rapidly-impelled vessel makes in the waters.

159–164. *Metamque tenebant.* "And were reaching the goal." They were to pass round the goal and return. Compare ver. 131. 160. *Gurgite.* Descriptive of the sea upturned and foaming beneath the

Quo tantum mihi dexter abis? huc dirige gressum;
Litus ama, et lævas stringat, sine, palmula cautes;
Altum alii teneant. Dixit: sed cæca Menœtes
Saxa timens, proram pelagi detorquet ad undas.
Quo diversus abis? iterum pete saxa, Menœte,
Cum clamore Gyas revocabat; et ecce! Cloanthum
Respicit instantem tergo, et propiora tenentem.
Ille, inter navemque Gyæ, scopulosque sonantes,
Radit iter lævum interior, subitoque priorem
Præterit, et metis tenet æquora tuta relictis.
Tum vero exarsit juveni dolor ossibus ingens,
Nec lacrimis caruere genæ; segnemque Menœten,
Oblitus decorisque sui, sociûmque salutis,

oars. 162. *Quo tantum mihi*, &c. "Whither art thou going, pray, so far to the right?" The goal, as they passed around it, would be on the left. The object, therefore, would be to keep as close to it as possible, and thus save distance. The pilot Menœtes, therefore, lost ground by keeping too far to the right. *Mihi* is here what grammarians call the *dativus ethicus*, and is almost, if not entirely, ornamental.—*Huc dirige gressum.* There is considerable doubt about the true reading here. *Gressum* is a very unusual word to employ instead of *cursum*, when speaking of a ship; and, besides, Asinius Pollio, the contemporary of Virgil, blamed Sallust, as Aulus Gellius informs us, for using *transgressus* in a similar way. 163 *Litus ama.* "Keep close to the shore." So *Hor.* i. 25. 3. *amatque Janua limen.* By *litus* is here meant the rock.—*Stringat sine.* For *sine ut stringat.*—*Palmula.* This is properly the broad part at the extremity of the oar, having some resemblance to the *palm* of a man's hand when opened, widening and becoming flat like it. 164. *Altum.* "The main," i. e. the sea to the right. Let others make a wider circuit to the right.

165–171. *Pelagi ad undas.* The obstinate pilot persists in making a wide circuit around the goal, and thus loses ground by his excessive caution. 166. *Iterum.* This must be joined with *revocabat.* We have adopted here what seems the most natural punctuation and rendering of this passage. Some place a colon after *iterum*, and supply *clamabat*, or an equivalent verb. 168. *Propiora.* That is, *loca propiora litori.* This gave him, of course, a decided advantage. 170. *Interior.* "Farther in," i. e. on the inside, between the ship of Gyas and the rocky shore, and grazing the latter with his oars, so as to pass by the ship of Gyas, which had lost ground by bending around too far to the right.—*Priorem.* Scilicet, *Gyan.* 171. *Et metis tenet*, &c. Cloanthus doubles the rocky isle where the *meta* was placed, and now holds possession of the open sea on his return to the starting-place.

172–182. *Exarsit ossibus.* The meaning appears to be, that his whole frame shook with indignation. *Dolor* properly implies here a mingled emotion of grief and anger. 173. *Segnem.* "Slow," from excess of caution. 174. *Decoris sui.* "Of his own dignity," i. e. as commander. Compare the remark of Servius: "*Inhonestum enim est*

In mare præcipitem puppi deturbat ab altâ:
Ipse gubernaclo rector subit, ipse magister;
Hortaturque viros, clavumque ad litora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Jam senior, madidâque fluens in veste, Menœtes,
Summa petit scopuli, siccâque in rupe resedit.
Illum et labentem Teucri, et risere natantem,
Et salsos rident revomentem pectore fluctus.
Hic læta extremis spes est accensa duobus,
Sergesto Mnestheique, Gyan superare morantem.
Sergestus capit ante locum, scopuloque propinquat:
Nec totâ tamen ille prior præeunte carinâ;
Parte prior; partem rostro premit æmula Pristis.
At mediâ socios incedens nave per ipsos,
Hortatur Mnestheus: Nunc, nunc insurgite remis,
Hectorei socii, Trojæ quos sorte supremâ

irasci, duci præsertim."—*Sociûmque salutis.* Their safety would be endangered by the loss of the pilot. 176. *Ipse gubernaclo rector subit,* &c. The terms *rector* and *magister* are nearly synonymous here, but are purposely thus employed, in order to express, along with the double *ipse*, the impetuous movements of the excited Gyas. 178. *Gravis.* "Heavy in his movements," i. e. both from his advanced years, and the weight of his wet garments. The expression *madidâ fluens in veste* (literally, "floating in wet attire") is equivalent, in fact, to *cui madida vestis fluebat.* 182. *Et rident.* Heyne objects to the use of *rident* immediately after *risere*, and thinks that ver. 182 ought to have been struck out by Tucca when revising the poem. Weichert and Ruhkopf, however, successfully defend it. The Trojans had previously laughed at Menœtes when falling, and *now again* they laugh at him when vomiting up the salt water.

183–193. *Hic.* "Hereupon." 184. *Mnesthei.* The Greek dative. Μνησθεύς, genit. Μνησθέως, dative Μνησθέϊ, contracted Μνησθεῖ. 184. *Superare.* In prose, the genitive of the gerund (*superandi*) would be employed. 185. *Capit ante locum.* "First seizes the space," i. e. gets nearer the rock, and of course has less space to run in doubling it. 186. *Totâ præeunte carinâ.* "By the whole length of his ship." Literally, "by the whole ship going before." 187. *Parte prior,* &c. "He was foremost by a part only (of his vessel); the rival Pristis presses on part with her beak." Heyne reads *partim*, but this appears objectionable. *Partim* was undoubtedly the old form of *partem*; but it soon passed into an adverbial signification (*Aul. Gell.* x. 13). In the golden age of Latin literature it appears to have been generally used for *pars*, and employed with plurals, thus: "*partim illorum* (or *ex illis*) *ejusmodi sunt.*" *Partem*, therefore, is to be preferred here without hesitation. 189. *Insurgite remis.* Consult note on *Æn.* iii. 560. 190. *Hectorei socii.* Equivalent, simply, to *Trojani.*—*Trojæ sorte supremâ.*

Delegi comites; nunc illas promite vires,
Nunc animos, quibus in Gætulis Syrtibus usi,
Ionioque mari, Maleæque sequacibus undis.
Non jam prima peto Mnestheus, neque vincere certo;
Quamquam O!—sed superent, quibus hoc, Neptune, dedisti;
Extremos pudeat rediisse; hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt: vastis tremit ictibus ærea puppis,
Subtrahiturque solum: tum creber anhelitus artus
Aridaque ora quatit; sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem.
Namque, furens animi, dum proram ad saxa suburguet
Interior, spatioque subit Sergestus iniquo,
Infelix saxis in procurrentibus hæsit.

"Amid the last fortune of Troy," i. e. on the downfall of Troy. 192. *Quibus usi.* Supply *estis.* 193. *Maleæ.* The Malean promontory, the south-easternmost extremity of Laconia. The sea here is more than usually rough and swelling, and wave *follows* or pushes on wave in quick succession; hence the epithet *sequacibus* in the text. Compare the Greek παλιῤῥόθιος.

194–200. *Mnestheus.* "I, Mnestheus." Observe the felicitous art of the poet, by which the name *Mnestheus* is put in that part of the line which is the feeblest portion of an hexameter, and where the voice always requires strengthening in some way or other, in order to show that the wishes of Mnestheus are comparatively humble in their nature, for he aspires not to the first place. 195. *Quamquam O!* He checks himself in the half expressed wish (an instance of what grammarians term *aposiopesis*), and is content with an humbler measure of success. 196. *Pudeat.* Supply *nos.*—*Hoc vincite.* "Thus far conquer," i. e. do not let us come in last. Wagner, Thiel, and others, prefer a different construction, by which *hoc* is joined with *nefas*, thus, *vincite et prohibete hoc nefas*, "get the better of and avert this foul disgrace." The order which we have adopted, however, appears more forcible and natural. 197. *Olli.* Old form for *illi.* 198. *Procumbunt.* Supply *remis.* — *Vastis.* For *validis.*—*Ærea puppis. Ærea* for *ærata*, the reference being to the plates of brass (or more strictly of bronze) covering the rostrum and prow. 199. *Subtrahiturque solum.* "And the sea is withdrawn from beneath them." The galley moves so rapidly that the sea seems to withdraw from beneath her. *Solum*, as Valpy remarks, from Servius, is applied to whatever is placed beneath, or supports, another substance; as the air to birds, the sea to a ship, &c.

201–209. *Ipse casus.* "Mere chance." Literally, "chance itself." 203. *Interior.* "Farther in," i. e. nearer the left-hand shore than Mnestheus, in consequence of having fetched a shorter compass.—*Iniquo* "Insufficient." He did not leave room enough between the shore and the vessel of Mnestheus, within which to fetch a compass with his own ship and so pass the goal, but ran his vessel upon a part of the rock project-

Concussæ cautes, et acuto in murice remi
Obnixi crepuere, illisaque prora pependit.
Consurgunt nautæ, et magno clamore morantur;
Ferratasque trudes, et acutâ cuspide contos
Expediunt, fractosque legunt in gurgite remos.
At lætus Mnestheus, successuque acrior ipso,
Agmine remorum celeri, ventisque vocatis,
Prona petit maria, et pelago decurrit aperto.
Qualis speluncâ subito commota columba,
Cui domus et dulces latebroso in pumice nidi,
Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem; mox, aëre lapsa quieto,
Radit iter liquidum, celeres neque commovet alas:

ing farther than the rest and lying directly in his track. 205. *Concussæ cautes.* Supply *sunt.* This, observes one of the commentators, is only saying, in other words, that the galley received a violent shock, since action is equal to re-action.—*Murice.* This term properly means a species of shell-fish, here, however, a sharp point of rock on a level with the water, or a kind of *coral formation.* 206. *Pependit.* The prow striking and fixing itself on the rocks, appeared, as it rose from the water, to hang from them, the motion of the water swaying the body of the vessel to and fro. Heyne: *Sublimis et suspensa nutavit, libravit se.* 207. *Consurgunt.* "Arise in a body."—*Morantur.* "Strive to force her back." This is a nautical term. Servius explains it by "*retro agunt.*" 201. *Ferratas trudes.* "Iron-shod stakes." We have preferred *trudes,* with Heinsius and Wagner, to the common form *sudes.* The former is found in several good manuscripts, and though the verb *trudo,* from which it is derived, has a long penult, still this can form no valid objection. On the other hand, the *sudes* merely had their ends burned to a point, and were never shod with iron.

210 212. *Acrior.* "(Rendered) more eager," i. e. inspirited. 211. *Agmine remorum celeri.* "With a quick and regular movement of his oars." The oars keep time like an army on its march. Hence we may render freely, "with a rapid march of oars."—*Ventisque vocatis.* "And the winds being invoked to his aid," i. e. having hoisted sail. 212. *Prona maria.* The sea, as it lies before him free from any obstruction, is compared to a smooth and shelving plain, that will carry him onward with accelerated progress. Heyne: *Prona* maria, *in quibus cursus pronus ac celer sine impedimento fit.*

213–219. *Speluncâ.* "From her covert." 214. *Pumice.* A rock resembling *pumice,* from the many coverts or lurking-places eaten into it. Compare the explanation of Forcellini: "*Solent etiam mva saxa cavernulis plena, et pumicem imitantia, hoc nomine appellari.*—*Nidi* The reference is, in fact, to the *tenants of the nest,* or her young ones, and hence the employment of the epithet *dulces,* and also of the plural number. 215. *Plausumque exterrita,* &c. "And, scared from her abode, gives forth a loud flapping with her wings." 217. *Radit iter liquidum.* This is all true to nature. The bird, when she begins her

Sic Mnestheus, sic ipsa fugâ secat ultima Pristis
Æquora, sic illam fert impetus ipse volantem.
Et primum in scopulo luctantem deserit alto
Sergestum, brevibusque vadis, frustraque vocantem
Auxilia, et fractis discentem currere remis.
Inde Gyan, ipsamque ingenti mole Chimæram
Consequitur: cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus:
Quem petit, et summis annixus viribus urguet.
Tum vero ingeminat clamor, cunctique sequentem
Instigant studiis, resonatque fragoribus æther.
Hi proprium decus et partum indignantur honorem
Ni teneant; vitamque volunt pro laude pacisci.

flight, makes a loud flapping, but presently she *glides along* so quietly as not to appear to move her pinions at all. This, as Symmons remarks, is a most apt and striking similitude for the present occasion; and the first agitation of the galley, occasioned by the increased exertions of the rowers, with her subsequent smooth progress through the open sea, could not have been more happily illustrated. Observe, in ver. 217, the beautiful effect of the dactylic rhythm in representing the celerity of the wild dove's flight. 218. *Ultima æquora.* "The farthest portion of the sea," i. e. that part of the sea which lay around the *meta*, and marked, of course, the limit of departure from the starting-place; after reaching which, the vessel had to double the meta and return.

220–224. *Deserit.* "He leaves behind"—*Alto.* This epithet does not imply that the rock in question was of any great height in itself. It is almost a repetition of the *saxa procurrentia* mentioned in ver. 204. Compare the remark of Jacobs: *Scopulus dicitur* altus, *quia navigantibus e mari conspectus ob prominentiam suam ita apparebat, minime vero, quia summæ erat altitudinis.* (*Disquisit. Virgilian.* pt. i. p. 6.) 221. *Brevibusque vadis.* These lay around the rock, and were covered with hardly any water at all. Jacobs makes them to have been mere sand-flats: *Brevia vada sunt loca circa scopulum, quæ aquâ carebant et multam ostendebant arenam.* 222. *Discentem.* For *conantem.* 224. *Consequitur.* "He overtakes."—*Magistro.* For *gubernatore.* Alluding to Menœtes.

225–231. *Ipso in fine.* "At the very end of the race." The prize was to be won by the vessel which, after passing round the *meta*, returned first to port. Cloanthus, having doubled the goal, is now near the harbour, and, of course, "*ipso in fine.*" 226. *Urguet.* "Presses closely upon." 227. *Cunctique sequentem*, &c. "And all with eager acclamations, encourage him as he pursues," i. e. urge on Mnestheus, as he presses closely upon Cloanthus. 228. *Fragoribus.* Equivalent, in fact, to *clamore et plausu.* 229. *Hi proprium decus*, &c. By *hi* are here meant Cloanthus and his crew. They consider the victory (*honorem*) as now fairly their own, and *are indignant* at the idea of having it wrested from them at the very close of the contest. 230. *Vitamque*

Hos successus alit: possunt, quia posse videntur.
Et fors æquatis cepissent præmia rostris,
Ni, palmas ponto tendens utrasque, Cloanthus
Fudissetque preces, divosque in vota vocâsset:
Dî, quibus imperium est pelagi, quorum æquora curro,
Vobis lætus ego hoc candentem in litore taurum
Constituam ante aras, voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.
Dixit, eumque imis sub fluctibus audiit omnis
Nereïdum Phorcique chorus, Panopeaque virgo;
Et pater ipse manu magnâ Portunus euntem
Impulit: illa noto citius, volucrique sagittâ,
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisâ, cunctis ex more vocatis,

volunt, &c. They wish for victory, even though their exertions in obtaining it should eventually cost them their lives from over fatigue. 231. *Hos successus alit*, &c. Their recent success supports the crew of Mnestheus in the fresh exertions which they now make; victory seems easy of attainment, because they have confidence in themselves.

233–238. *Palmas ponto tendens*, &c. The usual gesture in praying to a deity of ocean. According to Servius, *palmas utrasque* is an antique form of expression for *palmam utramque*. *Voti reus*. "Bound to a fulfilment of my vow." A person is said to be *reus voti* who has undertaken a vow on a certain condition; and when that condition is fulfilled, then he is *damnatus voti*, or *votis*, i. e. the gods sentence or order him to fulfil his vow. Compare *Ecl.* v. 80. 238. *Porriciam*. This is an old religious term, which the copyists have sometimes corrupted into *projiciam*. The latter, however, is an ill-omened term, since it sometimes carries with it the idea of *contemning* or *neglecting*, and would therefore, of course, not be employed. Varro *de Re Rust.* i. 29. *Exta deis cum dabant*, porricere *dicebant*.—*Liquentia*. Heyne regards this as a mere ornamental epithet, in the sense of "liquid." Trapp, on the other hand, gives it the meaning of *limpid*, *clear*, or *pure*. Heyne's opinion is to be preferred. *Lĭquentia*, here, is from *lĭquo*, *-ĕre*, not from *lĭqueo*, *-ēre*.

240–243. *Phorci chorus*. Phorcus, or Phorcys (Φόρκος, Φόρκυς), was a sea-deity, the son of Pontus and Terra, and brother of Nereus. The Tritons and other inferior deities of the ocean composed his train. Consult ver. 823.—*Panopea* was one of the chief of the Nereïds. 241. *Pater*. An appellation given in general to all divinities.—*Portunus*. Called also *Portumnus*. According to Varro, he was the god of harbours. By the Greeks he was termed *Palæmon*, and also *Melicertes*.—*Euntem*. Supply *navem*. 243. *Et portu se condidit alto*. A poetical form of expression, for *intravit portum*. Observe the use of the perfect (*condidit*) to indicate a rapid act; and compare *Æn.* iv 582.

244–248. *Cunctis ex more vocatis*. "All being summoned according to custom," i. e. all the spectators being called together by a herald,

Victorem magnâ præconis voce Cloanthum
Declarat, viridique advelat tempora lauro;
Muneraque in naves ternos optare juvencos,
Vinaque, et argenti magnum dat ferre talentum.
Ipsis præcipuos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura mæandro duplici Melibœa cucurrit;
Intextusque puer frondosâ regius Idâ
Veloces jaculo cervos cursuque fatigat,
Acer, anhelanti similis, quem præpes ab Idâ
Sublimem pedibus rapuit Jovis armiger uncis:

according to the custom prevalent at such games. 246. *Declarat.* "Proclaims." We have here an imitation of the custom followed at the great games of Greece, where the victor was always proclaimed by the voice of a herald. *Cic. Epist.* v. 15. *Præcones ludorum gymnicorum cum cæteris coronas imposuerunt victoribus, eorum nomina magna voce pronunciarunt.* 247. *Ternos.* This permission to choose was given to the crews of the *three vessels* which had returned to harbour, and had borne, in fact, the fatigues of the race. The ship of Sergestus came in too late for the distribution. Observe the poetic idiom in *optare* and *ferre.* The prose form would be *optandos* and *ferendum.* 248. *Vinaque.*—Mark the force of the plural as indicating abundance. *Magnum.* A mere ornamental epithet here. On other occasions, by the "great" talent is meant the *Attic* silver talent, as compared with the smaller or *Sicilian* talent, which last was much used by the Greeks of Sicily and Italy.

250–251. *Auratam.* The figures on it were worked in gold.—*Quam plurima circum.* &c. "Around which ran the abundant Melibœan purple, in a double meandering line," i. e. two borders of broad purple ran around the garment in waving lines. These borders were not attached to the cloak, but were woven with it. The *Mæander* was a river of Asia Minor, forming the common boundary between Caria and Lydia. It was remarkable for the winding nature of its course, and hence the name was used metaphorically for *any winding whatsoever.* 251. *Melibœa.* The shell-fish which yielded the purple dye were said to be found near an island bearing this name at the mouth of the River Orontes in Syria. They were also obtained at a sea-port town of Thessaly, likewise called *Melibœa.*

252–257. *Intextus.* "Interwoven thereon." The cloak was adorned with a representation of the story of *Ganymede,* which was interwoven into it with threads of gold. The boy is first represented hunting; the scene then changes, and in another quarter is seen the young prince just caught up by the eagle, who is soaring away with him to the skies. Observe how beautifully the perfect (*rapuit*) is here employed. 255. *Armiger.* The eagle was sacred to Jove, and is frequently represented as bearing his thunderbolts. Pliny, enumerating such things as are proof against thunder, mentions the eagle, and assigns this as the reason why that bird is called Jove's *armour-bearer.* Com-

Longævi palmas nequidquam ad sidera tendunt
Custodes; sævitque canum latratus in auras.
At, qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli, Phegeus Sagarisque, ferebant
Multiplicem, connixi humeris: indutus at olim
Demoleus cursu palantes Troas agebat.
Tertia dona facit geminos ex ære lebetas,
Cymbiaque argento perfecta, atque aspera signis.
  Jamque adeo donati omnes, opibusque superbi,
Puniceis ibant evincti tempora tæniis;

pare *Æn.* ix. 564. *Hor. Carm.* iv. 4. 1. 256. *Longævi custodes.* "The aged keepers," i. e. they to whom the care of the young prince had been confided. 257. *Sævit in auras.* The dogs are represented as looking up, and baying at the eagle as it soars away with their young master. In explaining this passage respecting the abduction of Ganymede, we have supposed the representation on the cloak to refer to two distinct portions of time. This certainly accords best with the words of the text. Heyne, however, thinks that the words "*veloces jaculo cervos cursuque fatigat*" do not relate to anything actually appearing on the cloak, but merely denote that Ganymede was carried off while hunting. Wagner, on the other hand, insists that Virgil nods here! *Non aliter te expedies ex his tricis quam fatendo, bonum Virgilium hic dormitâsse.*

258–265. *Deinde.* "After him." 259. *Hamis consertam,* &c. Consult note on *Æn.* iii. 467. 260. *Demoleo.* The ablative from *Demoleus,* in Greek Δημόλεως, ver. 265. This was the name of one of the Greeks who warred against Troy.—*Ipse.* Æneas. 262. *Habere.* The prose form of expression would be *habendam.* See on ver. 247. 260. *Demoleus cursu,* &c. This, observes one of the commentators, is an indirect method of celebrating the valour of Æneas; for if Demoleus was able to drive whole squadrons of the Trojans before him, how great a hero must he be who slew the conqueror of these numerous squadrons.

266–267. *Tertia dona.* "The third presents," i. e. presents to him who came in third. 267. *Cymbia.* See on *Æn.* iii. 66.—*Aspera.* "Embossed." Compare the explanation of Heyne: "*Figuris eminentibus cælata.*"

268–272. *Opibus superbi.* "Elated with their presents." 269. *Ibant.* "Were moving along," i. e. in solemn procession. *Puniceis tæniis.* "With scarlet ribands." In ver. 110. mention is made of "*virides coronæ;*" and again in ver. 494. Mnestheus is spoken of as "*viridi evinctus olivâ.*" These scarlet ribands, then, must have been employed to bind together the leaves composing the chaplet, and also to secure the chaplet itself on the head. Compare the explanation of

Quum, sævo e scopulo multâ vix arte revulsus,
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.
Qualis sæpe viæ deprensus in aggere serpens,
Ærea quem obliquum rota transiit, aut gravis ictu
Seminecem liquit saxo lacerumque viator;
Nequidquam longos fugiens dat corpore tortus,
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens; pars, vulnere clauda, retentat
Nexantem nodis, seque in sua membra plicantem:
Tali remigio navis se tarda movebat;
Vela facit tamen, et velis subit ostia plenis.
Sergestum Æneas promisso munere donat,
Servatam ob navem lætus, sociosque reductos,
Olii serva datur, operum haud ignara Minervæ,

Servius: "*Significat lemniscatas coronas, quæ sunt de frondibus et discoloribus fasciis.*"—*Tænis* is to be pronounced, in scanning, as two syllables, *tæn-yis*. 270. *Arte.* Implying here, in fact, the union of both *skill* and *strength*, and is analogous to the Greek ἀρετή. 271. *Ordine debilis uno.* "Weakened by a whole tier," i. e. a whole bank or row of oars. Heyne thinks that the words *ordine uno* refer to the loss of all the oars on one side, namely, three whole tiers. We cannot agree with him. 272. *Agebat.* Observe the force of the imperfect.

273–279. *Viæ in aggere.* "On the raised part of a road," i. e. the central part. 274. *Ærea quem*, &c. "Over which a wheel, with brazen felly, has passed transversely," i. e. across which.—*Gravis ictu.* "Coming down heavily with a blow." Literally, "heavy with a blow." Both *seminecem* and *lacerum* refer to *saxo*, so that it is the same as saying *saxo seminecem et lacerum*. 277. *Parte.* "In one part," i. e. in the unwounded portion of its body. 278. *Pars vulnere clauda retentat*, &c. "The part maimed by the wound keeps it back knitting knot after knot, and entwining itself around its own members." Observe the force of the frequentative in *nexantem*. Heyne explains *nexantem nodos*, &c. as follows: "*Nectentem se in nodos et replicantem se in orbes.*"

280–285. *Tali remigio.* "With such rowing." In these words there lurks a protasis, to the following effect: "although she cannot well employ her oars." To this *vela facit tamen* is a kind of apodosis. The movements of the ship are like those of the wounded serpent, partly vigorous (*plenis velis*), partly enfeebled (*tali remigio*). 282. *Promisso munere.* No particular mention of any promised reward has been made before this. Æneas, however, must be supposed to have appointed beforehand certain honours for each of the competitors. Indeed, he says as much in ver. 70. Compare also ver. 305. An unsuccessful candidate is, in like manner, rewarded in *Hom. Il.* xxiii. 261. 536. 284. *Operum haud ignara*, &c. An allusion to Homeric times, when the arts of spinning, weaving, &c., were peculiarly valued, and

Cressa genus, Pholoë, geminique sub ubere nati.
Hoc pius Æneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvæ; mediâque in valle theatri
Circus erat quo se multis cum millibus heros
Consessu medium tulit, exstructoque resedit.
Hic, qui forte velint rapido contendere cursu,
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teucri, mixtique Sicani;
Nisus et Euryalus primi:
Euryalus, formâ insignis, viridique juventâ;
Nisus amore pio pueri: quos deinde secutus
Regius egregiâ Priami de stirpe Diores:
Hunc Salius, simul et Patron; quorum alter Acarnan,
Alter ab Arcadio Tegeææ sanguine gentis:
Tum duo Trinacrii juvenes, Helymus Panopesque,
Assueti silvis, comites senioris Acestæ:
Multi præterea quos fama obscura recondit.
Æneas quibus in mediis sic deinde locutus;
Accipite hæc animis, lætasque advertite mentes.
Nemo ex hoc numero mihi non donatus abibit.
Gnosia bina dabo levato lucida ferro

supposed to be under the patronage of Minerva. 285. *Cressa genus.* "A Cretan by birth." With *nati* repeat *dantur.*

286–292. *Misso.* "Being ended." There lurks in *misso* the idea of a dismissal of those present at this contest. 288. *Mediâque in valle,* &c. In construction, *theatri* must be joined with *valle,* not with *circus.* The expression *vallis theatri* is the same as *vallis, quæ instar erat theatri,* "a valley which was like a theatre," i. e. a valley having at one end a rising semicircular slope, on the ascending side of which the spectators would be seated. Consult note on *Æn.* i. 427. 289. *Circus.* Equivalent here to *stadium.*—*Se medium tulit,* &c. "Betook himself as the centre of the assembled throng, and sat down on an elevated spot," i. e. sat down on an elevated place in the middle of the assembly. By *concessu* are meant the great body of seated spectators. With *exstructo,* supply *loco.* Heyne makes the order to be *tulit se, et resedit exstructo concessu.* But this is extremely harsh. 291. *Qui.* For *eorum qui.* 292. *Pretiis.* "By rich rewards," i. e. by objects of intrinsic value, which he offers as prizes.

294–302. *Primi.* "Foremost." 296. *Amore pio pueri.* "By his affectionate love for the boy." 298. *Acarnan.* Supply *erat.* 299. *Tegeææ gentis.* "Of a Tegæan family." Alluding to *Tegæa,* an Arcadian city. Consult Index of Proper Names. 302. *Recondit.* "Buries in oblivion." Their fame was too obscure to hand their names down to posterity.

306–309. *Gnosia.* "Cretan." Consult note on *Æn.* iii. 115. The

Spicula, cælatamque argento ferre bipennem:
Omnibus hic erit unus honos. Tres præmia primi
Accipient, flavâque caput nectentur olivâ.
Primus equum phaleris insignem victor habeto;
Alter Amazoniam pharetram, plenamque sagittis
Threïciis, lato quam circumplectitur auro
Balteus, et tereti subnectit fibula gemmâ:
Tertius Argolicâ hâc galeâ contentus abito.
Hæc ubi dicta, locum capiunt, signoque repente
Corripiunt spatia audito, limenque relinquunt,

form *Gnossia* is less correct. 307. *Spicula.* "Darts." The *spiculum* resembled in form the lance and javelin, but was much *lighter*. It was used in hunting as well as in battle.—*Cælatam argento.* "Adorned with silver chasing," i. e. adorned with chased silver-work. Literally, "chased with silver." Chasing is the art of representing figures, &c., in a kind of *basso relievo*, punched out from behind, and sculptured on the front with small chisels and gravers. The handle of the *battle-axe* was adorned in the present case with this kind of work.—*Ferre.* Poetic Latinity, for *ferendam*. See on ver. 247. 308. *Omnibus hic erit*, &c. "This one honour shall be to all," i. e. this honour shall be alike to all; all the competitors shall be equally rewarded with these.—*Præmia.* "Special rewards," i. e. other and special prizes. 309. *Flavâ.* "Yellow." The under part of the leaf is of a paler colour than the upper.

310–314. *Phaleris insignem.* "Adorned with trappings." The *phaleræ* were ornaments attached to the harness of horses, especially about the head, and were often worn as pendants, so as to produce a terrific effect when shaken by the rapid motions of the steed. They were bestowed upon horsemen by the Roman commanders as a reward of bravery and merit. The proper form of the *phalera* seems to have been a boss, disc, or crescent of metal, and the plural is most commonly employed in speaking of these appendages, as they were generally given in pairs. The *phaleræ* were worn also by men. Compare *Æn.* ix. 359. 458. 311. *Amazoniam pharetram.* "An Amazonian quiver," i. e. a quiver of the same form with those used by the Amazons. 312. *Threïciis.* A mere ornamental epithet, to denote the excellence of the arrows, the Thracians being famous for their skill in archery and the excellence of their equipments. 312. *Lato auro Balteus.* "A belt of broad gold," i. e. a broad belt adorned with figures and ornaments of gold. This belt was secured in front by a clasp decorated with a large oval-shaped gem, tapering off at either end. 314. *Argolicâ.* Put for *Græcâ*.

316–317. *Corripiunt spatia.* A bold figure, borrowed from the movements of those who make a grasp at anything, or plunge forward to seize it. The eager competitors here rush forward each *to seize upon the course*, or, in other words, to make it their own by reaching the end of the race first. The race was a double one, that is, the competitors ran from the starting-point to the *meta*, and back again to the place of commencing. Hence the use of the plural, *spatia*, to denote the whole

Effusi nimbo similes: simul ultima signant.
Primus abit, longeque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocior alis.
Proximus huic, longo sed proximus intervallo,
Insequitur Salius: spatio post deinde relicto
Tertius Euryalus:
Euryalumque Helymus sequitur; quo deinde sub ipso
Ecce! volat, calcemque terit jam calce Diores,
Incumbens humero; spatia et si plura supersint,
Transeat elapsus prior, ambiguumve relinquat.
Jamque fere spatio extremo, fessique, sub ipsam

course both ways. In chariot races, the contending parties had to run seven times around the *spina circi*, a low wall in the middle of the circus; and here, again, the term *spatia* was applied to all these seven combined.—*Limen.* The place of starting; the *threshold*, as it were, of the race. 317. *Effusi nimbo similes.* "Poured forth like a tempest." *Nimbus*, the storm-cloud, taken here for the storm itself.—*Simul ultima signant.* The full form of expression would be, "*signant ultima loca oculis.*" They keep their eyes fixed on the goal, or *meta*, not because this is the termination of the race, but because here they have to bend round in their course and run back to the point of starting. He who should reach the *meta* first and turn shortest round it, would have a decided advantage over the rest. The foot race, it will be perceived, is precisely like the ship-race.

318-326. *Omnia corpora.* Equivalent, merely, to *omnes*. The use of *corpora*, however, is intended purposely to point to physical exertions 319. *Emicat.* "Darts forward." A beautifully-expressive term, applied to the movements of a body passing so rapidly before the view as to seem to *flash* upon it.—*Fulminis alis.* "The winged thunderbolt." Literally, "the wings of the thunderbolt." So we say in English, "the winged lightning." 321. *Spatio post deinde relicto.* "A space being left behind." *Post* is, in fact, an adverb here. 323. *Quo deinde sub ipso.* "And then close after him." Observe here the peculiar force of the preposition *sub*. 324 *Calcemque terit*, &c. A graphic description of a well-contested race. Helymus is only one step in advance of Diores, who runs closely by his side, and seems to lean or press on one of Helymus's shoulders; the foremost foot, moreover, of Diores is close on a line with the hindmost foot of Helymus, and grazes it, as it were: *calx calcem terit*, "heel rubs against heel." 325. *Spatia plura.* The *spatia* here were only two in number. Had there been more, or, in other words, had the race been a longer one, the issue would have either been extremely doubtful, or Diores would have gained. Compare *Hom. Il.* xxiii. 382. The Latin employs the present tense, *supersint*, *transeat*, *relinquat*, as describing an action passing before the eyes at the time. Our English idiom requires the past tense. Observe, also, the use of the subjunctive here to mark a highly probable result. 326. *Ambiguum.* Supply *victorem*.

327-333. *Spatio extremo.* "In the last stage," i. e. near the termi-

Finem adventabant; levi cum sanguine Nisus
Labitur infelix, cæsis ut forte juvencis
Fusus humum viridesque super madefecerat herbas.
Hic juvenis, jam victor ovans, vestigia presso
Haud tenuit titubata solo; sed pronus in ipso
Concidit immundoque fimo, sacroque cruore.
Non tamen Euryali, non ille oblitus amorum:
Nam sese opposuit Salio per lubrica surgens;
Ille autem spissâ jacuit revolutus arenâ.
Emicat Euryalus, et, munere victor amici,
Prima tenet, plausuque volat fremituque secundo.
Post Helymus subit, et, nunc tertia palma, Diores.
Hic totum caveæ consessum ingentis, et ora
Prima patrum, magnis Salius clamoribus implet,
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lacrimæque decoræ,

nation of the second spatium, and, of course, near the end of the race itself.—*Sub ipsam finem adventabant.* Heyne makes *finem* here mean the goal, or *meta*, and he, of course, considers the race merely a single one, namely, from the starting-place to the *meta*, the party that reached the *meta* first being, as he thinks, the conqueror. We have adopted, however, the idea of Wagner, who makes the race a double one; and in accordance with this view, therefore, the term *finem* in the text will mark the starting-place unto which the racers return after doubling the *meta*, and which, therefore, forms the end of the running. 329. *Ut.* Equivalent, here, to *ubi.* Compare Catullus, xi. 3. "*Litus ut longe resonante Eoâ tunditur undâ.*" 330. *Fusus.* Repeat *sanguis.*—*Super.* For *superne.* 331. *Jam victor ovans.* "Already an exulting victor," i. e. already exulting as if now victorious. 332. *Titubata.* For *titubantia.* A bold use of the past participle passive of an intransitive verb for the present participle. 333. *Sacro cruore.* "The blood of the victims." Compare ver. 78.

334–339. *Amorum.* Observe the force of the plural, as denoting the *reciprocal affection* of two friends. 335. *Per lubrica.* Supply *loca.* 336. *Ille autem.* Referring to Salius.—*Jacuit.* We would naturally expect the present here, but the perfect expresses better the celerity of his fall. 338. *Prima tenet.* Supply *loca.* 339. *Palma.* A metonymy, for the *victor himself.* Compare *Georg.* i. 59.

340–347. *Hic.* "Hereupon." An adverb of time.—*Caveæ.* "Of the pit." We have so rendered *cavea,* in order to make the meaning more intelligible. The word, however, properly indicates the whole body of seats in the Roman theatre that were occupied by the *commonalty.* The *equites* sat in front of these, and the *senate* in front of the equites. Hence *prima ora patrum,* literally, "the foremost faces of the fathers." 343. *Favor.* "Popular favour."—*Lacrymæque decoræ.* He begs with tears that the victory may not be taken from him and given to another.

Gratior et pulchro veniens in corpore virtus.
Adjuvat, et magnâ proclamat voce Diores,
Qui subiit palmæ, frustraque ad præmia venit
Ultima, si primi Salio reddantur honores.
Tum pater Æneas, Vestra, inquit, munera vobis
Certa manent, pueri; et palmam movet ordine nemo:
Me liceat casus miserari insontis amici.
Sic fatus, tergum Gætuli immane leonis
Dat Salio, villis onerosum, atque unguibus aureis.
Hic Nisus, Si tanta, inquit, sunt præmia victis,
Et te lapsorum miseret; quæ munera Niso
Digna dabis? primam merui qui laude coronam,
Ni me, quæ Salium, Fortuna inimica tulisset.
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,
Et clypeum efferri jussit, Didymaonis artes,

344. *Veniens.* "Coming forth," or, "appearing." Heyne makes *veniens* equivalent here to *quæ est.* This, however, is by no means correct. 345. *Adjuvat.* "Aids him," i. e. advocates his claim to the first prize. 346. *Qui subiit palmæ,* &c. The first three, it will be remembered, were each of them to have a prize, (ver. 308.); so that Diores, who was next to Helymus, was entitled to the last prize only in case of Salius should be set aside, and Euryalus be allowed to have the first. 347. *Reddantur.* We have given this form, with Wagner, as superior to the common *reddunlur.*

349–352. *Certa.* "Fixed," i. e. unaltered as regards those who have gained them.—*Et palmam movet,* &c. "And no one moves the prize from its order," i. e. and no one disturbs the order in which the prizes have been gained. This refers, not to the main prize, but to the one which each has obtained in order. 350. *Me liceat casus,* &c. "Let it be allowed me, (however), to commiserate, &c. *Me* is the accusative before *miserari,* and the literal translation will be, "let it be lawful that I commiserate," &c. Some manuscripts, however, read *mi* in the dative, contracted for *mihi,* and depending on *liceat.* 351. *Tergum.* For *tergus.* Compare *Æn.* i. 211. and see on *Æn.* i. 368 352. *Villis onerosum,* &c. The furs of lions and other wild beasts were worn in ancient times by persons of distinction, and the claws used sometimes to be gilt, for ornament and show.

356–360. *Ni me, quæ Salium,* &c. "Had not (the same) hostile fortune borne me (away from it), that did Salius." Wagner considers *tulisset* here a metaphor borrowed from the movements of a vessel 358. *Risit olli.* "Smiled at him," i. e. the condition in which he was and the appearance which he presented. 359. *Didymaonis artes* "The skilful workmanship of Didymaon." Observe the force of the plural in *artes,* and compare the remark of La Cerda: "*In voce* artes *observo excellentiam clypei: numerus enim multitudinis indicat laudem non vulgarem; quasi in eo efformando omnes artes consumserit,*

Neptuni sacro Danais de poste refixum.
Hoc juvenem egregium præstanti munere donat.
Post, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus, animusque in pectore præsens,
Adsit, et evinctis attollat brachia palmis.
Sic ait, et geminum pugnæ proponit honorem:
Victori velatum auro vittisque juvencum;
Ensem, atque insignem galeam, solatia victo.
Nec mora, continuo vastis cum viribus effert
Ora Dares, magnoque virûm se murmure tollit:
Solus qui Paridem solitus contendere contra;
Idemque, ad tumulum, quo maximus occubat Hector,
Victorem Buten immani corpore, qui se

pæne exhauserit Didymaon. Of Didymaon as an artist nothing is known. The name is probably an imaginary one. 360. *Neptuni sacro,* &c. "Taken down by the Greeks from the sacred door-post of Neptune." The reference appears to be to some votive shield, Trojan, of course, which had been carried off by the Greeks in the sack of Troy, but had come back again into the hands of Æneas, through Helenus, who had given them this, among other presents, at parting. (*Æn.* iii. 464.) Forbiger and Thiel, however, make *Danais* here not the ablative, but the *dative of disadvantage,* and suppose the shield to have been a Grecian one, taken by Æneas himself from some Grecian temple in the course of his wanderings.

362–366. *Dona peregit.* Observe the poetic turn in the construction. After *confecti (sunt) cursus,* the regular sequence would be *dona peracta.* 363. *Si cui.* Supply *est.*—*Virtus animusque præsens.* "Manly skill and ready courage." By *animus præsens* is here meant a cool and ready spirit to meet any sudden emergency in the conflict. 364. *Evinctis.* Supply *cestu.* Consult, as regards the cestus, the note on ver. 69. 366. *Velatum auro,* &c. "Decked with gold and fillets," i. e. having the horns gilded, and fillets around the brow. It was customary to adorn the oxen with fillets, and to gild their horns, both when they were designed for sacrifice, and also when they were to be given away as rewards of merit.

370–374. *Paridem.* Even Hector is represented as inferior to Paris at the cestus. 371. *Quo maximus occubat Hector.* According to Dares Phrygius, whose statement, however, is pure fable, there was a truce for two months between the Trojan and Grecian armies after the death of Hector; and during this time funeral games were celebrated by the former at Hector's tomb. At these games Virgil represents Dares as present, and victorious with the cestus. 372. *Qui se Bebryciâ veniens,* &c. "Who, as coming from the Bebrycian nation of Amycus, was wont to boast thereof." Equivalent to *qui se venientem ferebat.* The Bebrycians, the primitive settlers of Bithynia, were famous for their skill in boxing. Amycus was one of their ancient kings, and was slain in a boxing-match by Pollux. The meaning of the text, therefore, merely is, that Butes boasted of his belonging to a nation famed

Bebryciâ veniens Amyci de gente ferebat,
Perculit, et fulvâ moribundum extendit arenâ.
Talis prima Dares caput altum in prœlia tollit,
Ostenditque humeros latos, alternaque jactat
Brachia protendens, et verberat ictibus auras.
Quæritur huic alius: nec quisquam ex agmine tanto
Audet adire virum, manibusque inducere cestus.
Ergo alacris, cunctosque putans excedere palmâ,
Æneæ stetit ante pedes; nec plura moratus,
Tum lævâ taurum cornu tenet, atque ita fatur:
Nate deâ, si nemo audet se credere pugnæ,
Quæ finis standi? quo me decet usque teneri?
Ducere dona jube. Cuncti simul ore fremebant
Dardanidæ, reddique viro promissa jubebant.
  Hic gravis Entellum dictis castigat Acestes,
Proximus ut viridante toro consederat herbæ:
Entelle, heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli

for pugilism, or, in other words, of his own acquaintance with the art. Some make *gente* refer to descent from Amycus; but this is inferior.

375–386. *Talis Dares caput*, &c. "Dares, such a one as this, raises his lofty head for the first conflicts," i. e. rises and comes forth first into the lists. 377. *Verberat ictibus auras.* Compare 1 *Cor.* ix. 26. 378. *Quæritur huic alius.* "For him another is sought," i. e. they look all around to find an antagonist for him. 379. *Adire.* "To encounter." 380. *Excedere palmâ.* "Withdrew from the prize," i. e. yielded it to him without a contest. 384. *Quæ finis standi?* The full form of expression would be, "*quæ finis sit mihi standi hic?*" Observe the feminine gender in *finis*, and compare *Æn.* ii. 554.—*Quo me decet*, &c. "How long is it fitting that I should be detained?" For *quousque me decet teneri*. The term *decet* is stronger here than *oportet*, as indicating what is fitting and right. 385. *Ducere dona jube.* "Order me to lead away the prizes." He stands ready with his hand on the horn of the steer, waiting for the order to lead it away as his own. Compare the explanation of La Cerda: "*Jube me ducere hoc præmium, quod jam manu teneo.*" 386. *Jubebant.* "Expressed the wish." *Jubeo* has here its primitive meaning, "to desire," "to express one's wish," as opposed to *vetare*, "to forbid." Compare *Crombie's Gymnasium*, vol. i. p. 122. With *promissa* supply *dona*.

387–393. *Gravis.* This is commonly rendered "aged," and is regarded as an epithet of Acestes. Heyne, however, gives it the force of an adverb, *graviter*, and connects it with *castigat*, "heavily chides." Wagner and Jacobs are both in favour of this latter interpretation, and it certainly ought to be preferred to the other. 388. *Proximus ut consederat.* "As he sat next him." The pluperfect in the sense of the imperfect. 389. *Frustra.* "In vain," i. e. if now thou remainest

Dona sines? ubi nunc nobis deus ille, magister
Nequidquam memoratus, Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub hæc: Non laudis amor, nec gloria cessit
Pulsa metu; sed enim gelidus tardante senectâ
Sanguis hebet, frigentque effœtæ in corpore vires.
Si mihi, quæ quondam fuerat, quâque improbus iste
Exsultat fidens, si nunc foret illa juventas;
Haud equidem pretio inductus, pulchroque juvenco,
Venissem: nec dona moror. Sic deinde locutus,
In medium geminos immani pondere cestus
Projecit, quibus acer Eryx in prœlia suetus
Ferre manum, duroque intendere brachia tergo.
Obstupuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupet ipse Dares, longeque recusat:
Magnanimusque Anchisiades et pondus et ipsa

inactive, and dost allow this boaster to triumph. 391. *Ubi nunc nobis*, &c. *Nobis* is here used in accordance with a colloquial idiom of the Latin, and is hardly translatable in our tongue. It is almost the same as saying, "Where *are we now to look for* that fame of thine as a pugilist, derived from Eryx, thy illustrious instructor in the art?" Eryx, son of Venus, was famous for his pugilistic skill; and from this, as well as from his origin on the mother's side, he is here called *deus ille*. He was the instructor of Entellus in the art of boxing. 393 *Spolia*. The trophies won by him in pugilistic encounters.

394–403. *Ille sub hæc*. "The other, immediately after these (words, replies)." Observe the peculiar force of *sub* with the accusative, as indicating quickness of time 395. *Sed enim gelidus*, &c. "But (I hesitate from another cause), for my chilled blood," &c. See on *Æn.* i. 19. 397. *Improbus iste*. "Yonder braggart." More literally, "yon worthless fellow." 399. *Haud equidem pretio*, &c. "That is, I would have engaged in this encounter without caring for a prize." For similar excuses, see *Hom. Il.* vii. 132. xi. 669. xxiii. 629. *Od.* xxiv. 375. 400. *Nec moror*. "And I regard not." 402. *In prœlia ferre manum*. This expression is nothing more than *manum conserere*; and so, again, *intendere brachia tergo* is merely equivalent to *inducere cestum* in ver. 379. With *tergo*, here again used for *tergore*, supply *eorum*. As regards the form of the cestus, consult note on ver. 69.

404–408. *Animi*. Supply *omnium*.—*Tantorum ingentia septem*, &c. "Seven huge thongs of such thick ox-hides stiffened (on the view), with lead and iron sewed in." 406. *Longeque recusat*. "And standing afar off, refuses to fight," i. e. shrinks back and declines the conflict. Servius, who is followed by Heyne, makes *longe* here equivalent merely to *valde*; but by this explanation half the force of the term is lost. The word is meant to be a graphic one, and we have translated it accordingly. 407 *Pondus versat*. Observe the zeugma

Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid, si quis cestus ipsius et Herculis arma
Vidisset, tristemque hoc ipso in litore pugnam?
Hæc germanus Eryx quondam tuus arma gerebat
(Sanguine cernis adhuc fractoque infecta cerebro);
His magnum Alciden contra stetit; his ego suetus,
Dum melior vires sanguis dabat, æmula necdum
Temporibus geminis canebat sparsa senectus.
Sed, si nostra Dares hæc Troïus arma recusat,
Idque pio sedet Æneæ, probat auctor Acestes;
Æquemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Trojanos exue cestus.
Hæc fatus, duplicem ex humeris rejecit amictum;

in *versat*, which verb, when connected with *pondus*, has the force of *examinat*, or *explorat*. Æneas first ascertains the weight of the gauntlets by lifting them from the ground; and then he tries their fitness for pugilistic encounters by wielding them to and fro. Heyne understands by *vinclorum volumina* the thongs by which the cestus was attached to the arm; but Wagner, with more propriety, makes these words mean the thongs and cestus both included, for the whole cestus was nothing, in fact, but one long thong. (*Wagner*, *Quæst. Virg.* xviii. 2.)

409-416. *Senior.* "The aged (Entellus)."—*Ipsius.* Observe the force of this pronoun, contrasting the gauntlets of Eryx, then lying before the view of the whole assembly, with the more fearful ones of Hercules himself. In the expression *cestus et arma* there is a species of hendiadys. 411. *Tristem.* Alluding to the conflict between Hercules and Eryx, which is here called *tristis*, because in this pugilistic encounter Eryx lost his life. 412. *Germanus tuus.* Addressed to Æneas. Eryx was born of the same mother with Æneas, namely, the goddess Venus; hence he is here styled the *germanus* of the Trojan hero. According to Varro, as quoted by Servius, the term *germanus* meant originally a brother by the same mother, but of a different father, so that it is here used in its primitive sense. More commonly, however, those are called *germani* who are the offspring of the same father and mother. 414. *His ego suetus.* Supply *pugnare.* 415. *Æmula necdum*, &c. "Nor as yet was envious age, being scattered over my two temples, beginning to grow grey;" i. e. nor had old age as yet scattered grey hairs over my temples.

418-423. *Sedet.* "Remains fixed," i. e. is so determined by Æneas. Compare *Æn.* ii. 660.—*Probat auctor Acestes.* "If Acestes, the adviser (of this combat), approve." Compare, as regards the force of *auctor* here, the explanation of Heyne: "Auctor Acestes, *suasor, qui primus me ad hanc pugnam excitavit.*" 419. *Æquemus pugnas.* "Let us make the contest an equal one." Servius makes *pugnas* equivalent here to *arma*, i. e. *cestus.* This is inferior to the more common interpretation; though both ideas are included. 419. *Erycis tibi terga remitto.* "I lay aside for thee the hides of Eryx," i. e. the cestus of Eryx *Tibi* is here the dative of *advantage.* 421. *Duplicem*

Et magnos membrorum artus, magna ossa, lacertosque,
Exuit, atque ingens mediâ consistit arenâ.
Tum satus Anchisâ cestus pater extulit æquos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu,
Immiscentque manus manibus, pugnamque lacessunt:
Ille pedum melior motu, fretusque juventâ;
Hic membris et mole valens, sed tarda trementi
Genua labant, vastos quatit æger anhelitus artus.
Multa viri nequidquam inter se vulnera jactant,
Multa cavo lateri ingeminant, et pectore vastos
Dant sonitus; erratque aures et tempora circum
Crebra manus; duro crepitant sub vulnere malæ.
Stat gravis Entellus, nisuque immotus eodem,
Corpore tela modo, atque oculis vigilantibus, exit.

amictum. "His double garment." Servius makes this the same with the *abolla*, a woollen cloak, which was probably only a varied form of the *pallium.* 422. *Lacertosque.* An hypermeter. *Lacertus*, as Crombie has shown, means the upper part of the arm, from the elbow to the shoulder. This is the most muscular portion of the arm, and is therefore employed here to carry with it the idea of strength. Not unfrequently, the word is used to denote strength itself; as in Horace (*Ep.* ii. 2. 47.): "*Cæsaris Augusti non responsura lacertis.*" 423. *Exuit.* "Laid bare." Supply *veste.*

424–432. *Extulit.* "Produced," i. e. caused to be brought forward. 426. *Constitit in digitos arrectus.* "Stood erect on tiptoe." This was done, both in order to plant a blow with more effect, by throwing forward the weight of the body, and to avoid a blow with more ease by springing back. With *digitos*, supply *pedum.* 429. *Pugnamque lacessunt.* "And provoke the fight." Equivalent to the modern pugilistic term, "sparring." The expression in the text is a figurative one, borrowed from the movements of a pitched battle, where the two armies commonly begin the attack by slight skirmishes, until martial fury is completely aroused. 430. *Ille.* "The one." Referring to Dares.—*Pedum melior motu.* "Superior in agility of foot," i. e. more active in advancing upon, or retreating from, his opponent. 431. *Membris et mole valens.* "Powerful in limbs and bulk," i. e. in bulky limb. Hendiadys, for *mole membrorum.* 432. *Genua.* Consult Metrical Index.

433–442. *Nequidquam.* "To no purpose." Because not contributing to victory. *Vulnera* is equivalent here merely to *ictus.* 435. *Errat crebra.* "Wanders rapidly." In a literal translation, *crebra* agrees with *manus*, "the frequent hand wanders." 437. *Nisu eodem.* "In the same (firm) posture." 438. *Corpore tela modo,* &c. Entellus does not change his position, but avoids the blows aimed at him

Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis,
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assultibus irritus urguet.
Ostendit dextram insurgens Entellus, et alte
Extulit: ille ictum venientem a vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit; et ultro,
Ipse gravis, graviterque, ad terram pondere vasto
Concidit: ut quondam cava concidit aut Erymantho,
Aut Idâ in magnâ, radicibus eruta pinus.
Consurgunt studiis Teucri et Trinacria pubes:
It clamor cœlo; primusque accurrit Acestes,
Æquævumque ab humo miserans attollit amicum.
At, non tardatus casu, neque territus, heros
Acrior ad pugnam redit, ac vim suscitat irâ;
Tum pudor incendit vires, et conscia virtus:
Præcipitemque Daren ardens agit æquore toto,
Nunc dextrâ ingeminans ictus, nunc ille sinistrâ.
Nec mora, nec requies: quam multâ grandine nimbi
Culminibus crepitant, sic densis ictibus heros

partly by parrying, and partly by the inclination of his body.—*Tela.* Figuratively applied to the *blows* that come thick and fast, like so many *missiles.*—*Exit.* A gladiatorial term, equivalent to *evitat.* Compare *Æn.* xi. 750. 439. *Ille.* Dares.—*Molibus.* Equivalent to *machinis.* 440. *Sedet circum.* For *circumsedet.* 442. *Arte.* By employing all the expedients which the art of war suggests. So Dares tries every pugilistic art against his antagonist.

443–449. *Ostendit dextram insurgens.* "Rising on tiptoe, put forth his right hand." 444. *Ille.* Dares—*A vertice.* "Downward." Compare *Georg.* ii. 310. 446. *Ultro.* Equivalent here to *non prostratus ab adversario.* 448. *Quondam.* "At times," as in *Æn.* ii. 367. 416.

450-460. *Consurgunt studiis.* "Arise in a body, with eager feelings," i. e. with their feelings eagerly enlisted for each; the Trojans rejoicing at the success of their champion, the Sicilians sympathizing with the misfortune of the other. 452. *Ab humo attollit.* By the laws of the combat, if one of the parties fell, his antagonist was not to take advantage thereof, but to allow him to rise again and renew the encounter. 455. *Conscia virtus.* "A consciousness of prowess." For *virtutibus conscientia.* 456. *Ardens.* "Burning with indignation." —*Æquore toto.* "Over the whole lists." 457. *Nunc ille sinistrâ.* The usage of the pronoun *ille* here is peculiar to the Greek and Latin idiom, and is regarded as a great elegance. It serves to render the clause more graphic and vivid. In English, it is commonly rendered "in like manner," or "also." 449. *Sic densis,* &c. The prose form would be *tam multis atque densis ictibus.*

Creber utrâque manu pulsat versatque Daretâ.
Tum pater Æneas procedere longius iras,
Et sævire animis Entellum haud passus acerbis,
Sed finem imposuit pugnæ, fessumque Dareta
Eripuit, mulcens dictis: ac talia fatur:
Infelix! quæ tanta animum dementia cepit?
Non vires alias, conversaque numina sentis?
Cede deo. Dixitque, et prœlia voce diremit.
Ast illum fidi æquales, genua ægra trahentem,
Jactantemque utroque caput, crassumque cruorem
Ore ejectantem, mixtosque in sanguine dentes,
Ducunt ad naves; galeamque ensemque, vocati,
Accipiunt: palmam Entello taurumque relinquunt.
Hic victor, superans animis, tauroque superbus:
Nate deâ, vosque hæc, inquit, cognoscite, Teucri,
Et mihi quæ fuerint juvenili in corpore vires,
Et quâ servetis revocatum a morte Dareta.
Dixit, et adversi contra stetit ora juvenci,
Qui donum astabat pugnæ: durosque reductâ
Libravit dextrâ media inter cornua cestus
Arduus, effractoque illisit in ossa cerebro.
Sternitur, exanimisque tremens procumbit humi bos.

461–470. *Iras* Mark the plural; as being intensive. 463. *Fessum.* "Exhausted." *Fessum* imports here much more than *lassum*, and conveys the idea of one worn out and fast sinking beneath the onset of another. 466. *Vires alias.* "Other strength than what you expected." 467. *Cede deo.* "Yield to the god," i. e. to the divinity that favours thy antagonist.—*Diremit.* "Put a stop to." Heyne thinks that the *que* in *dixitque* did not proceed from the poet, but from a later hand; but it is defended by Wagner, who makes the *que* and *et* indicate a simultaneous effect, "he *both* said and (*at the same moment*) put an end to the contest." 468. *Fidi æquales.* "His faithful companions." The idea is well expressed by Trapp: "His mates, officious to their vanquished friend," i. e showing their attachment by kind offices, and faithful to him in his misfortune. 469. *Utroque.* "From one side to another." So exhausted was he, that, as he was led off, his head fell now on this shoulder, now on that. Literally, "on either side," for *utrimque*.

473–484. *Superans animis.* "Elated in soul," or "towering in spirit." 477. *Adversi.* "In front of him." 479. *Libravit arduus.* "He levelled from on high."—*Media inter cornua.* Here the scull is strongest. 481. *Tremens.* Indicating a sudden convulsion or quivering, the immediate precursor of death.—*Bos.* To end an hexameter with a monosyllable is not proper, unless some particular end is sought to be gained by this, as in the present instance, to make the sound an echo to the sense, the heavy fall of the animal being well expressed by

Ille super tales effundit pectore voces:
Hanc tibi, Eryx, meliorem animam pro morte Daretis
Persolvo: hic victor cestus artemque repono.
Protenus Æneas celeri certare sagittâ
Invitat, qui forte velint; et præmia ponit;
Ingentique manu malum de nave Seresti
Erigit; et volucrem trajecto in fune columbam,
Quo tendant ferrum, malo suspendit ab alto.
Convenere viri, dejectamque ærea sortem
Accepit galea; et primus clamore secundo
Hyrtacidæ ante omnes exit locus Hippocoontis;
Quem modo navali Mnestheus certamine victor
Consequitur, viridi Mnestheus evinctus olivâ.

the closing cadence of the line. 482. *Super.* The full expression would be, *stans super cæso tauro.* 483. *Meliorem.* "More suitable." 484. *Persolvo.* This verb here carries with it the idea of paying or fulfilling an obligation or vow. Eryx had been the instructor of Entellus in the pugilistic art, and the latter, therefore, owed it to his preceptor not to let the skill which he had imparted to his pupil be triumphed over by another.—*Artemque repono.* Referring to the art of wielding the cestus. He now lays aside the art for ever, like a gladiator who has obtained his exemption from further service, and has hung up his arms, in consequence, on the door-posts of the temple of Hercules. Compare *Hor. Carm.* iii. 26.

487—489. *Ingentique manu.* "And with his powerful hand." Servius understands by this, "with the aid of a numerous party;" but the other explanation is better, as said of a hero, and of heroic times. *Profecto non video*, observes Wagner, *quum omnia in heroibus ingentia fingantur, cur adeo offendamur hoc loco. Per ingentem manum declaratur magna vis et robur corporis in manuum operibus conspicuum.* 488. *Trajecto in fune.* "On a cord passed through." The dove is bound to the line, and this last is inserted through a hole in the extremity of the mast. 489. *Quo.* "At which," Literally, "whither."

490—499. *Dejectam sortem.* "The lot (of each) cast into it." These lots consisted of small pieces of wood or other material, and each competitor had either his name written upon one, or else some private mark made thereon, by which it might be distinguished from the rest. 491. *Clamore secundo.* "With favouring acclaim," i. e. with exulting shouts on the part of his friends. 492. *Exit.* "Comes forth." The lots were placed in the helmet, and the latter was shaken by some one who kept his face turned away from it, until a lot leaped forth. This was the successful one. Virgil here imitates Homeric usage. See *Il.* xxiii. 861. The lots were not drawn, as was customary in a later age.—*Locus.* The lot of each is called *locus*, because it assigns the *place*, in point of order, in which each of the archers should shoot, that is, whether he should be first, second, third, &c., which is commonly called the first, second, or third place. 493. *Modo victor.* See ver. 258.

Tertius Eurytion, tuus, O clarissime! frater,
Pandare, qui quondam, jussus confundere fœdus,
In medios telum torsisti primus Achivos.
Extremus galeâque imâ subsedit Acestes,
Ausus et ipse manu juvenum tentare laborem.
  Tum validis flexos incurvant viribus arcus,
Pro se quisque, viri, et depromunt tela pharetris.
Primaque per cœlum, nervo stridente, sagitta
Hyrtacidæ juvenis volucres diverberat auras;
Et venit, adversique infigitur arbore mali.
Intremuit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia plausu.
Post, acer Mnestheus adducto constitit arcu,
Alta petens; pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Quîs innexa pedem malo pendebat ab alto:
Illa notos atque atra volans in nubila fugit.

496. *Pandare.* Consult Index of Proper Names.—*Jussus.* "Having been ordered." The goddess Minerva appeared to Pandarus under the guise of *Laodocus*, son of Antenor, and prevailed upon him to break the truce by discharging an arrow at, and wounding Menelaus. Virgil uses *jussus* instead of *suasus*, in order to soften down the treachery of *Pandarus*, and favour as far as possible the countryman of his hero. 497. *Telum torsisti primus.* Consult Homer, *Il.* iv. 86. *seqq.*, where the whole story is given. 498. *Acestes.* That is, the lot of Acestes. 499. *Juvenum laborem.* Archery, an exercise more suited to those in the bloom and vigour of life.

500-512. *Flexos incurvant arcus.* For *curvos inflectunt arcus.* 505. *Timuit pennis.* "Showed its terror by the fluttering of its pinions." Literally, "by its pinions." 506. *Ingenti plausu.* "With immense applause," i. e. from the spectators. Heyne refers *plausu* to the "flapping," of the bird's pinions, not to the plaudits of the spectators; but the epithet *ingenti* plainly disproves this. 507. *Adducto.* The string of the bow, and the hand that held it, were brought in contact with his bosom, the bow at the same time being fully bent. 508. *Alta.* Supply *loca.*—*Pariterque oculos,* &c. He strained his eye, and directed his arrow, at the bird, as simultaneous acts. 509. *Miserandus.* "Unfortunate." Literally, "to be pitied." Compare the Greek σχέτλιος. 510. *Valuit.* For *potuit.* 512. *In notos.* Equivalent merely to *in aëra.* Compare the well-known expression *in ventos recessit.* (ver. 526.) The preposition *in* is not confined in its government to *nubila*, but extends its force to *notos* also. This is in imitation of a common Greek idiom, where two substantives are connected by a copula, and the latter of the two has the preposition before it, which extends its government to the former also. Compare the remarks of Bentley, *ad Horat. Od.* iii. 25. 2.

Tum rapidus, jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit,
Jam vacuo lætam cœlo speculatus; et, alis
Plaudentem, nigrâ figit sub nube columbam.
Decidit exanimis, vitamque reliquit in astris
Ætheriis, fixamque refert delapsa sagittam.
Amissâ solus palmâ superabat Acestes:
Qui tamen aërias telum contendit in auras,
Ostentans artemque pater, arcumque sonantem.
Hic oculis subitum objicitur, magnoque futurum
Augurio, monstrum: docuit post exitus ingens;

513–518. *Rapidus.* "In haste." Equivalent to *rapide*, or *confestim.* See on *Æn.* iii. 70.—*Jamdudum arcu contenta*, &c. "Holding his arrow, long since stretched on the ready bow." i. e. long since fitted to the bow. Compare the remark of Forbiger: "*Nam non solum arcus, verum etiam tela, sagittæ, hastæ, contendi dicuntur.*" 214. *Fratrem.* He invokes his brother Pandarus as a hero, or deified person, on account of his pre-eminent skill with the bow. Servius says that Pandarus was worshipped as a hero by the Lycians. 515. *Jam vacuo lætam*, &c. Wagner misses in these words the accustomed ease and elegance of Virgil's style, whether we join them to what goes before or comes after. He thinks that the poet ought to have written, *fratre Eurytion in vota vocato*, and would have done so had not *parato* immediately preceded. His conclusion, therefore, is, that this is one of the passages left by Virgil for future correction. 518. *Fixam.* "Fixed in her."

519–521. *Amissâ palma.* All further chance of success was now frustrated by the death of the bird. Hence the *palm was lost* to Acestes.—*Superabat.* "Remained." Put for *supererat.* 520. *Contendit.* "Discharged." This is the reading of the best manuscripts and editions. The common text has *contorsit*, a strange term to apply to an arrow, though perfectly proper in the case of a javelin. Acestes, having no longer a mark at which to shoot, may have chosen to display his skill by showing to what height he could make the arrow mount. 521. *Pater.* The reading of the best manuscripts.—Its use here after *qui* is analogous to those cases where *ille*, at the beginning of a clause, is followed, after an interval of several words, by some term indicating once more the subject of the proposition; as in the following, "*Hic etiam patriis agmen ciet Ocnus ab oris.*" The common text has *artem pariter.* Whether we read *pater* or *pariter*, however, the last syllable is lengthened by the cæsura, or arsis.

522–528. *Subitum.* The true reading. The common text has *subito.* 523. *Docuit post exitus ingens*, &c. The arrow taking fire in the air typified and preceded the burning of the ships, which was the *exitus ingens;* and the soothsayers applied the prodigy too late, namely, not until after the event itself had taken place. *Terrifici* is to be taken as a general term, indicating the office and functions of augurs considered as interpreters of the fearful and mysterious omens of the gods. We have given here the most natural explanation of this somewhat

Seraque terrifici cecinerunt omina vates.
Namque, volans liquidis in nubibus, arsit arundo,
Signavitque viam flammis, tenuesque recessit
Consumta in ventos: cœlo ceu sæpe refixa
Transcurrunt crinemque volantia sidera ducunt.
Attonitis hæsere animis, superosque precati
Trinacrii Teucrique viri: nec maximus omen
Abnuit Æneas; sed, lætum amplexus Acesten,
Muneribus cumulat magnis, ac talia fatur:
Sume, pater: nam te voluit rex magnus Olympi
Talibus auspiciis exsortes ducere honores.
Ipsius Anchisæ longævi hoc munus habebis,
Cratera impressum signis, quem Thracius olim
Anchisæ genitori in magno munere Cisseus

obscure passage, referring the omen of the arrow to the burning of the Trojan ships mentioned towards the close of the present book. Heyne, however, thinks that the poet alludes to the wars waged at a later period in Sicily, between the Carthaginians, Sicilians, and Romans. Wagner, on the other hand, is of opinion that the omen was intended to point to the war between Æneas and Turnus. 525. *Liquidis in nubibus.* It would have been a very singular prodigy under any circumstances, as one of the commentators remarks, but much more so when the air was moist and cloudy.—*Arsit.* "Took fire." 527. *Cœlo refixa.* "Loosened from the sky." Alluding to what are called shooting or falling stars. Wakefield reads *cœlum* for *cœlo,* making the accusative depend on *transcurrunt.* 528. *Crinem.* Commonly applied to the long train of a comet; here, however, to the track of a shooting star.

529–538. *Precati.* Supply *sunt.* 530. *Nec omen abnuit,* &c. Æneas was deceived, and regarded the omen as one portending good. 533. *Sume.* Supply *hæc,* as referring to *munera.* 534. *Exsortes.* Equivalent to *extra sortem,* or, in other words, *præcipuas* or *extraordinarias.* The poet alludes, observes Valpy, to a Grecian custom of dividing plunder. Certain captives, or valuable articles of plunder, were at once assigned to individuals distinguished by rank or by valour, and were not included in the general mass divided by lot. Compare *Æn.* ix. ver. 271. The poet, having the idea of lot in mind, employs *ducere,* "to draw," in the sense of *accipere,* "to receive."—*Honores* is the reading of Wagner, which rests on better manuscript authority than *honorem,* although the other is preferred by Heyne. 535. *Ipsius Anchisæ.* "Which once belonged to the aged Anchises himself." 536. *Impressum signis.* "Embossed with figures," i. e. adorned with figures raised from the surface, called by ancients *opus anaglyphum,* and resembling what are termed *cameos.* 537. *In magno munere.* "For a great gift." Observe here the peculiar use of the preposition *in,* derived from a similar usage in Greek (not, however, of frequent occurrence), in the case of *ἐν.* The paraphrase would be, *quod pro magno munere* (or, *in numero maximorum munerum*) *habendum esset.*

Ferre sui dederat monumentum et pignus amoris.
Sic fatus, cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion prælato invidit honori,
Quamvis solus avem cœlo dejecit ab alto.
Proximus ingreditur donis, qui vincula rupit;
Extremus, volucri qui fixit arundine malum.
At pater Æneas, nondum certamine misso,
Custodem, ad sese, comitemque impubis Iuli,
Epytiden vocat, et fidam sic fatur ad aurem:
Vade age, et, Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,

—*Cisseus.* A Thracian monarch, the father of Hecuba. 538. *Sui.* Agreeing with *amoris.*

540–544. *Appellat.* "He proclaims." 541. *Nec bonus Eurytion,* &c. "Nor did the good-natured Eurytion envy the honour ranked before his own," i. e. envy Acestes, who had been preferred to himself; or, the honour which he had hoped to obtain, but which had been bestowed upon another. Heyne, whose explanation this is, seems more inclined, however, to regard *prælato* as equivalent to *prærepto,* as if the meaning were, "the honour which had been borne (or snatched) away by another." Wagner condemns this, and doubts if any passage can be produced where *prælatus* has the force of *præreptus.* 541. *Proximus donis.* "The one next (to Eurytion) in (the value of) his gifts." The allusion is to Mnestheus. Servius makes *donis* equivalent here to *ad dona,* "for a prize;" and La Cerda, on the other hand, takes *ingreditur donis* for *incedit gloriabundus cum donis.* Both of these explanations are inferior. 544. *Extremus.* Referring to Hippocoön.

545–550. *Misso.* For *finito,* as before. 546. *Custodem comitemque.* Virgil here follows the custom of his own age, by which such *protectors* and *attendants* were assigned to the boys of noble or wealthy families. Compare *Hor. Ep. ad Pis.* 161. 547. *Epytiden.* "The son of Epytus." Homer calls him *Periphas* or *Periphantes,* son of Epytus the herald. (*Il.* xvii. 323).—*Fidam ad aurem.* He had been one of Anchises' most trusty attendants. 548. *Vade age, et Ascanio,* &c. The order is, *Vade age,* ait, *et dic* Ascanio, &c. 550. *Avo.* "In honour of his grandsire," &c. i. e. in order to take part in the games celebrated in memory of Anchises. The poet now introduces us to a mock engagement performed by the Trojan boys on horseback. This species of exercise was in general repute among the Romans, and was called *Ludus* or *Lusus Trojanus.* It was frequently exhibited by Augustus, until it was discontinued in consequence of the complaint of Asinius Pollio, whose grandson Æserninus had the misfortune to break his leg while he was performing his part in it. (*Sueton. Vit. Aug.* 43.) Virgil, in order to pay his court to Augustus, represents this military exercise as of Trojan origin.

Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Frenatis lucent in equis: quos omnis euntes
Trinacriæ mirata fremit Trojæque juventus.
Omnibus in morem tonsâ coma pressa coronâ.
Cornea bina ferunt præfixa hastilia ferro;
Pars leves humero pharetras: it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmæ, ternique vagantur
Ductores; pueri bis seni quemque secuti
Agmine partito fulgent, paribusque magistris.

551–556. *Longo circo.* "From the spacious course." Compare ver. 289. 553. *Pariterque lucent,* &c. "And shine brightly alike before the eyes of their parents on coursers obedient to the bit," i. e. and make a brilliant display in their martial equipments and with their well-managed steeds. *Lucent* is equivalent, in fact, to *lucent armis.* 556. *In morem.* "According to custom," i. e. the custom or usage connected with this celebration; or, perhaps, "after a uniform manner," with *eundem* understood.—*Tonsâ coronâ.* "By a garland of leaves." The *corona tonsa,* or *tonsilis,* was made of leaves only, stripped from the bough, and was so called in contradistinction to the *corona nexilis* in which the whole branch was inserted. Compare *Georg.* iii. 21.—*Coma* must not be taken very strictly. The garland, in fact, as would appear from ver. 673, was placed around a helmet worn by each boy, and in this sense only can be said to rest upon the brow.

557–559. *Præfixa.* "Headed." Virgil, in describing the equipments of the Trojan boys on this occasion, merely gives us those which he had himself seen in his own day at such exhibitions. According to Bæbius Macer, as quoted by Servius, Augustus gave the Roman boys who performed the *Ludus Trojanus* a helmet and two spears each. So, again, Suetonius informs us (*Vit. Aug.* 43) that the same emperor bestowed a golden *torques* on the young Asprenas, who had been injured by a fall on one of these occasions. 558. *Leves.* "Polished." Observe the long penult.—*It pectore summo,* &c. "A pliant circular chain of twisted gold goes from the upper part of the breast over the neck," i. e. hangs down from the neck on the breast. The poet here describes the *torques,* an ornament, or kind of chain, of gold, twisted spirally, and bent into a circular form, which was worn around the neck.

560–562. *Tres equitum,* &c. Construe, *turmæ equitum* (sunt) *tres numero.*—*Terni.* Poetic usage for *tres.*—*Vagantur.* "Gallop to and fro." 561. *Pueri bis seni,* &c. The whole number of boys, exclusive of the leaders, was thirty-six; and these were divided into three troops, or *turmæ,* of twelve each, with a separate leader for each troop. 562. *Paribusque magistris.* "And with field-guides equipped alike." Each *turmæ* had a *magister,* or what we should call a *riding-master,* to superintend the evolutions, and see that no harm happened to the boys.

Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos; quem Thracius albis
Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam.
Alter Atys, genus unde Atii duxere Latini;
Parvus Atys, pueroque puer dilectus Iulo.
Extremus, formâque ante omnes pulcher, Iulus
Sidonio est invectus equo, quem candida Dido
Esse sui dederat monumentum et pignus amoris.
Cetera Trinacriis pubes senioris Acestæ
Fertur equis.
    Excipiunt plausu pavidos, gaudentque tuentes

These *magistri* must not be confounded with the *ductores*. We have made *paribus* equivalent to *pariter armatis*, as Wagner explains it.

563–567. *Una acies juvenum.* Supply *est.* 564. *Polite.* Polites has already been mentioned in *Æn.* ii. 526, &c. as having been slain by Pyrrhus, in the presence of his father Priam. 565. *Auctura Italos.* "Destined in after days to increase the Italians," i. e. to augment the population of Italy by his own race of descendants; for, as Servius informs us, quoting from the *Origines* of Cato, he separated subsequently from Æneas, in Italy, and founded the city of *Politorium*, named by him after his father *Polites.*—*Thracius equus.* The Thracian horses were held in high repute. Hence Hesiod speaks of Θρῄκης ἱπποτρόφου (*Op. et D.* 505), and an ancient oracle classes together, as superior of their kind, the horses of Thrace, the women of Sparta, and the men who drink the waters of the fair Arethusa: Ἵπποι Θρηΐκιοι, Λακεδαιμόνιαι δὲ γυναῖκες, Ἄνδρες δ' οἳ πίνουσιν ὕδωρ καλῆς Ἀρεθούσης. 566. *Vestigia primi pedis.* This expression is merely a pleonasm for *primos pedes.*

568–574. *Alter Atys.* "A second (leader is) Atys."—*Atii Latini.* "The Latin Attii," i. e. the Roman family of the Attii. 569. *Pueroque puer dilectus Iulo.* Here the poet, as Valpy observes, designs another compliment to his patron, in allusion to the subsequent union between families thus derived from Trojans. M. Attius Balbus married Julia, sister to M. Julius Cæsar; their daughter Attia married C. Octavius; she was mother of C. Octavius, whom Julius Cæsar adopted, and who was afterwards named Augustus. 570. *Extremus.* "The last (leader)," i. e. the leader of the third troop. 571. *Sidonio.* Equivalent here, in all probability, to *Africo.* 572. *Esse.* A poetic pleonasm founded on a Græcism. The prose form would be *ut esset,* if required to be expressed. The line is repeated from ver. 538. 573. *Acestæ equis.* "On steeds belonging to the aged Acestes."

575–579. *Pavidos.* "Full of eager excitement," i. e. eager for fame. Compare the explanation of Servius: "*Gloriæ cupiditate solicitos.*" *Pavor,* in its primitive and generic sense, indicates a *palpitation,* common either to fear or joy, or, indeed, to any violent emotion. Compare *Georg.* iii. 106. Hence *pavidos,* in the text, denotes not so

Dardanidæ, veterumque agnoscunt ora parentum.
Postquam omnem læti consessum oculosque suorum
Lustravere in equis, signum clamore paratis
Epytides longe dedit, insonuitque flagello.
Olli discurrere pares, atque agmina terni
Diductis solvere choris; rursusque vocati
Convertere vias, infestaque tela tulere.
Inde alios ineunt cursus, aliosque recursus,
Adversi spatiis; alternosque orbibus orbes
Impediunt, pugnæque cient simulacra sub armis.
Et nunc terga fugâ nudant; nunc spicula vertunt
Infensi; fuctâ pariter nunc pace feruntur.
Ut quondam Cretâ fertur Labyrinthus in altâ

much a sensation of *alarm*, as a *throbbing* feeling of eager excitement, arising from the wish of gaining the applause of those present. 576. *Veterumque agnoscunt*, &c. "And recognise (in them) the looks of their elder parents," i. e. and trace a resemblance between them and their sires. *Veterum* appears to be equivalent here merely to *ætate provectiorum*. 577. *Postquam omnem*, &c. The boys came into the field in a long train, and in this order ride around before the whole assembly; then, one after the other, they all form in a line abreast, and wait for the signal to commence.

580–582. *Olli discurrere pares*, &c. "They (thereupon) rode forth in parted order, keeping the same front, and broke up the main troop (as they moved along), by threes in separate bands." *Pares* is equivalent here to *pares loco*, or *eodem ordine*. They rode forth in detached troops of three each (observe here the force of *dis* in the verb *discurrere*), but kept all moving in one line, or abreast.—*Terni*. We have adopted here the explanation of Nöhden, who supposed the whole line of thirty-six boys to be broken up into small bands (*chori*) of three each, but all, as we have just remarked, keeping the same front. Heyne and others, however, make *terni* here refer merely to three bands of twelve each.—*Agmina*. The main troop of thirty-six. Observe the force of the plural. 581. *Rursusque vocati*, &c. "And again, at the word of command, they wheeled about, and bore (against one another) hostile spears," i. e. advanced against one another with spears on a charge. With *vocati* supply *a ducibus*.

583–587. *Inde alios ineunt cursus*, &c. "Then they commence other charges and other retreats, confronting one another (from time to time), after taking long circuits, and they involve alternately circle within circle, and call up the (various) images of a battle with arms," i. e. exhibit the various aspects of a real engagement. In other words they represent a mock fight. 584. *Adversi spatiis*. We have represented *spatiis* here in a different way from most commentators, who make it refer merely to the intervals between every two lines, as they successively confront each other; and, moreover, the common reading is *adversis spatiis*. The term, however, appears to be borrowed rather from the movements of the circus, 586. *Nunc spicula vertunt infensi*. "Now,

Parietibus textum cæcis iter, ancipitemque
Mille viis habuisse dolum, qua signa sequendi
Falleret indeprensus et irremeabilis error:
Haud alio Teucrûm nati vestigia cursu
Impediunt, texuntque fugas et prœlia ludo;
Delphinum similes, qui per maria humida nando
Carpathium Libycumque secant, luduntque per undas.

with hostile bearing, they direct their javelins (against one another)." —*Pariter.* "Side by side," i. e. again formed into one line, as at first.

588–591. *Ut quondam Cretâ,* &c. "As, in former days, the labyrinth in lofty Crete is said to have had a path intricately formed by means of walls interrupting the view, and (to have contained within it) an artifice perplexing by means of a thousand (different) avenues, whereby the once going wrong, incapable of being detected (at the moment), and not to be remedied (afterwards) by retracing one's steps, rendered of no avail (all) the marks of the way." Heyne well observes, that this description of the labyrinth is a kind of labyrinth in itself.—*Altâ.* An epithet applied to Crete, from Ida and its other mountains.—*Labyrinthus.* A name given by the ancients to a species of structure full of intricate passages and windings, so that when once entered, it was next to impossible for an individual to extricate himself without the assistance of a guide. One of the most famous of these was that in Crete. (Consult Index of Proper Names.) 589. *Parietibus.* To be pronounced, in scanning, as a word of four syllables: *Par-yetibus.*—*Cæcis.* Cutting off the view entirely, so that one could form no idea whatever of the length or direction of the path in which he was at the time.—*Ancipitem dolum.* Equivalent to *iter dolosum* or *fallens.* 590. *Signa sequendi.* The marks for guiding one on his way. *Sequendi* is put for *sequendi viam,* or simply *procedendi.* 591. *Falleret.* Observe the force of the subjunctive, "frustrated," or "rendered of no avail," *as is said.*

592–595. *Haud alio Teucrûm nati,* &c. "In just such a course the sons of the Trojans impede one another's career." 593. *Texuntque fugas et prœlia ludo.* "And with intricate movements represent flights and battles in sport." Observe the peculiar force of *texunt* here, as in verse 589. The metaphor is borrowed from the *interlacing threads of a web.* 594. *Delphinum similes.* "Like dolphins," i. e. the movements or habits of dolphins. *Similis* takes the dative of *external* resemblance, but the genitive of resemblance in nature, habit, or *internal* constitution. *Delphinum* is the genitive plural of *delphin.* 595. *Carpathium Libycumque secant.* Supply *pelagus.* The *Carpathian Sea* lay to the north-east of Crete, in the vicinity of the island of Carpathus; the *Libyan Sea,* between Crete and the coast of Africa. Thus the poet describes the dolphins as passing rapidly from the Carpathian into the neighbouring Libyan Sea, and again, with equal rapidity, from the Libyan into the Carpathian. Hence the peculiar propriety of the epithets *Carpathium* and *Libycum;* and hence, too, the conjunction *que* is by no means to be taken as a

Hunc morem cursus, atque hæc certamina primus
Ascanius, Longam muris quum cingeret Albam,
Retulit, et priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troïa pubes:
Albani docuere suos: hinc maxima porro
Accepit Roma, et patrium servavit honorem;
Trojaque nunc pueri Trojanum dicitur agmen.
Hac celebrata tenus sancto certamina patri.
  Hic primum Fortuna fidem mutata novavit.
Dum variis tumulo referunt sollemnia ludis,
Irim de cœlo misit Saturnia Juno
Iliacam ad classem, ventosque aspirat eunti,
Multa movens, necdum antiquum saturata dolorem.
Illa, viam celerans per mille coloribus arcum,

disjunctive, *ve*, as some commentators fancy.—*Luduntque per undas.* These words are rejected as spurious and redundant by Weichert, Wagner, and others. They do not appear in some manuscripts.

596–603. *Hunc morem cursus.* "This species of equestrian movement." More literally, "this custom of the course." Another reading is, *Hunc morem, hos cursus.* 598. *Retulit.* "Renewed." 599. *Ipse.* Supply *celebraverat.* So, again, with *pubes*, supply *celebraverant.* 600. *Albani docuere suos.* Supply *pueros.* 602. *Trojaque nunc pueri,* &c. "And the sport is now called *Troy*, the boys (themselves) are called the *Trojan band.*" Equivalent to *ludicrum illud nunc dicitur Troja, pueri id ludentes dicuntur Trojanum agmen.* The verb with which *pueri* agrees is therefore understood. We have adopted what seems the least objectionable mode of construing this sentence. Thiel, however, following the punctuation of Jahn, who merely places a final stop at the end of the line, with no intermediate commas, translates as follows: "And this Trojan band of the boy (Ascanius) is still called Troy." 603. *Hâc celebrata tenus,* &c. By tmesis, for *hâc tenus celebrata,* &c. Supply *sunt.*

604–608. *Fortuna fidem mutata novavit.* Fortune is here regarded, by personification, as a friend on whom Æneas had relied for favour and protection. She now changes sides, alters her faith, and proves treacherous.—The historical ground for the narrative which follows, respecting the burning of some of the Trojan ships, may be seen in Dionysius of Halicarnassus, (i. 52.) Compare Heyne's sixth excursus to the present book. 607. *Ventosque aspirat eunti.* "And breathes (favouring) winds upon her as she goes," i. e. hastens her course, and sends the winds to waft her on her way. 608. *Multa movens.* Supply *animo.*—*Antiquum saturata dolorem.* Compare *Æn.* i. 25. *seqq.*

609–617. *Illa. . . . . virgo.* "She, the maiden." The pronoun *ille* is often, like the Homeric ὁ and *αὐτός*, so placed in the early part of a sentence as to indicate obscurely the subject, which is itself brought in after an interval of some words. Compare Wagner, *Quæst. Virg.*

Nulli visa, cito decurrit tramite virgo.
Conspicit ingentem concursum, et litora lustrat,
Desertosque videt portus, classemque relictam:
At procul in solâ secretæ Troades actâ
Amissum Anchisen flebant, cunctæque profundum
Pontum aspectabant flentes. Heu tot vada fessis,
Et tantum superesse maris! vox omnibus una.
Urbem orant; tædet pelagi perferre laborem.
Ergo inter medias sese, haud ignara nocendi,
Conjicit, et faciemque deæ vestemque reponit.
Fit Beroë, Ismarii conjux longæva Dorycli,
Cui genus, et quondam nomen, natique fuissent;
Ac sic Dardanidûm mediam se matribus infert:
O miseræ, quas non manus, inquit, Achaïca bello
Traxerit ad letum patriæ sub mœnibus! O gens

xxi. 7.—*Per mille coloribus arcum.* "Along her bow of a thousand hues." The bow is here her pathway from heaven to earth. 611. *Ingentem concursum.* The concourse of spectators witnessing the games. Compare ver. 106. &c. 613. *Secretæ.* According to ancient custom, women were not allowed to be spectators at the games. Hence *secretæ,* literally, "separated (from the men)," *secretæ a viris.*—*Actâ.* A term of Greek origin, ἀκτή (Æolic ἄκτα), derived from ἄγω, "to break," and denoting the place where the billows break. 614. *Amissum Anchisem flebant.* They were performing their part of the funeral ceremonies, in bewailing the loss of Anchises. 615. *Aspectabant.* "Were gazing earnestly upon." Observe the force of the frequentative. —*Heu! tot vada fessis,"* &c. "Ah! (to think) that so many shoals, so much of ocean remains for us wearied, was the one common cry of all." 617. *Urbem.* Equivalent here to *sedem certam.*

618–621. *Haud ignara nocendi.* "Not unskilled in mischief." 619. *Vestem.* Here the flowing robes of a being of the other world, which, in the case of Iris, were of a rainbow hue. Compare what was said of Venus in another part of this poem (i. 404): "*pedes vestis defluxit ad imos.*" 620. *Ismarii conjux,* &c. "The aged wife of the Thracian Doryclus." Heinsius, following the authority of some good manuscripts, reads *Tmarii,* as indicating a native of *Epirus,* Tmarus or Tomarus being a mountain of Epirus, at the foot of which stood Dodona. As, however, *Beroë* is afterwards called "*Rhœteia,*" i. e. *Trojana,* Ouwens and Ruhnken give the preference to *Ismarii,* the reading of Servius and the common text, and which occurs in many manuscripts. 621. *Genus.* "Rank (from family)." Observe the elegant use of the subjunctive mood in *fuissent,* assigning, as it were, the reason why Iris had assumed the form of this female; so that we may, in fact, render the clause more freely, "*because* she once had rank," &c.

623–634. *Quas non manus,* &c. Observe, again, the force of the subjunctive in *traxerit,* assigning a reason for their being truly deserving of pity, *since,* or *in that,* no Grecian hand deprived them of existence in

Infelix! cui te exitio Fortuna reservat?
Septima post Trojæ excidium jam vertitur æstas,
Quum freta, quum terras omnes, tot inhospita saxa,
Sideraque emensæ ferimur, dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hic Erycis fines fraterni, atque hospes Acestes:
Quis prohibet muros jacere, et dare civibus urbem?
O patria, et rapti nequidquam ex hoste Penates!
Nullane jam Trojæ dicentur mœnia? nusquam
Hectoreos amnes, Xanthum et Simoënta, videbo?
Quin agite, et mecum infaustas exurite puppes:
Nam mihi Cassandræ per somnum vatis imago
Ardentes dare visa faces. Hic quærite Trojam;
Hic domus est, inquit, vobis. Jam tempus agit res;
Nec tantis mora prodigiis. En! quatuor aræ
Neptuno. Deus ipse faces animumque ministrat.

their native land. 627. *Saxa.* Heyne makes this refer to rocky shores, but Wagner, with more propriety, to lonely and barren rocks of ocean. 628. *Sidera.* This, in its most natural sense, refers to the different constellations by which their long wanderings over the deep were affected, either for good or for evil. Some commentators make it signify "tempests;" others, "regions" in different latitudes. Both of these appear unsatisfactory.—*Emensæ.* Observe the *zeugma.* 629. *Fugientem.* "Ever fleeing from us," i. e. which we seem destined never to reach. 630. *Hic.* Supply *sunt.* 631. *Quis prohibet,* &c. We have given *quis,* with Wagner, instead of *quid,* with Heyne. The former accords better with what immediately precedes: "*Hic Erycis fines fraterni,*" &c. and is the same as saying, "*nemo* igitur prohibebit."—*Jacere muros.* Here equivalent to *ponere* or *exstruere muros,* the leading idea being borrowed from the well-known phrase, *jacere fundamenta.* 632. *Rapti nequidquam.* Because we never seem to be about to give them a permanent abode. 634. *Hectoreos* is here equivalent, in fact, to *Trojanos,* as indicating rivers to which a Trojan colony shall give names derived from their native land. Compare *Æn.* iii. 349.

635–640. *Quin agite.* "Come, then." 638. *Jam tempus agit res.* "The occasion now impels the deed," i. e. the present opportunity is so favourable a one as of itself to prompt the design. Heyne and others read *agi res,* which they explain by *agendæ rei;* but the common reading appears more forcible and natural. 639. *Tantis prodigiis.* She refers to the things seen by her in the dream. With *mora* supply *sit.*—*En quatuor aræ Neptuno.* A sacrifice appears to have been offered to Neptune before the games commenced, probably to obtain a favourable voyage, and the brands were still burning on the altars. But why four altars? Servius gives two answers to this question, neither of which is very satisfactory; either, namely, the commanders of the four ships erected each one before entering on the race; or else Cloanthus reared all four, in fulfilment of his vow, (ver. 233. *seqq.*)

Hæc memorans, prima infensum vi corripit ignem,
Sublatâque procul dextrâ connixa coruscat,
Et jacit. Arrectæ mentes, stupefactaque corda
Iliadum. Hic una e multis, quæ maxima natu,
Pyrgo, tot Priami natorum regia nutrix:
Non Beroë vobis, non hæc Rhœteïa, matres,
Est Dorycli conjux. Divini signa decoris,
Ardentesque notate oculos; qui spiritus illi,
Qui vultus, vocisque sonus, vel gressus eunti.
Ipsa egomet dudum Beroën digressa reliqui
Ægram, indignantem tali quod sola careret
Munere, nec meritos Anchisæ inferret honores.
Hæc effata.
At matres, primo ancipites, oculisque malignis
Ambiguæ, spectare rates, miserum inter amorem
Præsentis terræ fatisque vocantia regna:
Quum dea se paribus per cœlum sustulit alis,
Ingentemque fugâ secuit sub nubibus arcum.

642–652. *Coruscat.* This verb conveys with it the idea of a gleaming brand, kindled into a bright blaze by being rapidly whirled around before it is thrown. Observe, too, that *corusco*, though usually neuter, is here employed in an active sense; and so again in *Æn.* x. 651. xii. 431. 646. *Rhœteïa.* Equivalent to *Trojana*, from *Rhœteum*, a promontory of Troas, on the shore of the Hellespont. 647. *Divini signa decoris.* "The marks of divine beauty." *Decor*, which we have here rendered beauty, denotes, in fact, however, all that constitutes the *outward grace* and *becomingness* of divinity, and embraces the *ardentes oculi*, the *spiritus*, the *vultus*, &c. 648. *Ardentesque oculos.* Trapp conveys the meaning of this very happily: "the lightning of her eyes." —*Qui spiritus illi.* "What heavenly dignity is hers." Compare the explanation of Heyne: "*Ad dignitatem spectat: hic, spiritus altus, magnus; sensus, adeoque gestus, et oris species, majestatem habens et numen.*" Some, with less propriety, refer *spiritus* to the ambrosial perfume that marked the presence of a divinity. See *Æn.* i. 403. 652. *Nec inferret.* "And could not pay." *Inferre* here properly conveys the idea of burning offerings or tokens of honour at one's tomb.

653–663. *Hæc effata.* Supply *est.* Servius remarks the tendency of the above speech to promote the counsel of Iris. 654. *Malignis.* Heyne: "*Torvis, transversis, quales alias animi maligni signum esse solent.*" 655. *Ambiguæ.* This must be construed with *miserum inter amorem.* 656. *Præsentis terræ.* Sicily.—*Vocantia regna.* Italy. 658. *Ingentemque fugâ secuit*, &c. "And in her flight cleaved a mighty bow beneath the clouds," i. e. formed a mighty bow as she cleaved the air in her flight. The bow was her pathway in descending from the skies, and she now returns on the same. The expression *secuit arcum*, therefore, is the same as *secando aëra fecit arcum*, or, in



Tum vero, attonitæ monstris, actæque furore,
Conclamant, rapiuntque focis penetralibus ignem:
Pars spoliant aras; frondem, ac virgulta, facesque
Conjiciunt. Furit immissis Vulcanus habenis
Transtra per, et remos, et pictas abiete puppes.
Nuntius Anchisæ ad tumulum, cuneosque theatri,
Incensas perfert naves Eumelus; et ipsi
Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut lætus equestres
Ducebat, sic acer equo turbata petivit
Castra; nec exanimes possunt retinere magistri.
Quis furor iste novus? quo nunc, quo tenditis, inquit,
Heu! miseræ cives? non hostem, inimicaque castra
Argivûm; vestras spes uritis. En! ego vester
Ascanius: galeam ante pedes projecit inanem,
Quâ ludo indutus belli simulacra ciebat.
Accelerat simul Æneas, simul agmina Teucrûm.

other words, *incessit per arcum.* 659. *Monstris.* "At the mighty prodigy." Observe the force of the plural. 660. *Focis penetralibus.* Heyne: "*Ex interioribus partibus (domorum proximarum).*" The fire on the altar was not sufficient for their purposes. 661. *Spoliant aras.* "Rifle the altars," i. e. take what brands were thereon, as also the garlands and boughs with which they were adorned.—*Frondem.* Put for *frondes.* 662. *Immissis habenis.* "With loosened reins," i. e. with violence. A metaphor borrowed from the fierce rapidity of coursers, when no longer checked by the rein.—*Vulcanus.* Put for *ignis,* by metonymy. 663. *Pictas abiete puppes.* "The painted sterns of fir." *Abiete* to be pronounced, in scanning, as a word of three syllables, *ab-yete.*

664–674. *Ad tumulum, cuneosque theatri.* "To the tomb of Anchises, and the seats of the theatre," i. e. the seats of the verdant enclosure where the games were witnessed, (ver. 288.) The poet applies a term here (*cuneos*) which properly suited, rather, a building erected for exhibitions. The seats were so divided, by passages diverging upward from a common centre, as to form compartments resembling wedges, or cones with the top cut off. 665. *Incensas naves.* Supply *esse.*—*Ipsi.* Referring to the assemblage at the games. 666. *Respiciunt.* Equivalent to *a tergo conspiciunt.* 669. *Castra.* Referring to the naval encampment, or the place where the ships were drawn up. Compare *Æn.* iii. 519. 670. *Iste.* "Is this of yours?" Observe the force of *iste,* as the pronoun of the second person.—*Quo tenditis.* "At what are you aiming?" 672. *Vestras spes uritis.* "With your ships you consume all your hopes, for without them you cannot reach Italy."—*Ego vester Ascanius.* Supply *sum.* 673. *Inanem.* As now for the moment ceasing to be a covering for his head. 674. *Belli simulacra.* "The mimic representations of warfare."

Ast illæ diversa metu per litora passim
Diffugiunt; silvasque, et sicubi concava furtim
Saxa, petunt. Piget incepti, lucisque; suosque
Mutatæ agnoscunt, excussaque pectore Juno est.
Sed non idcirco flammæ atque incendia vires
Indomitas posuere: udo sub robore vivit
Stuppa, vomens tardum fumum; lentusque carina
Est vapor, et toto descendit corpore pestis;
Nec vires heroum, infusaque flumina prosunt.
Tum pius Æneas humeris abscindere vestem,
Auxilioque vocare deos, et tendere palmas;
Jupiter omnipotens, si nondum exosus ud unum
Trojanos, si quid pietas antiqua labores
Respicit humanos, da flammam evadere classi
Nunc, Pater, et tenues Teucrûm res eripe leto:
Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte, tuâque hic obrue dextrâ.
Vix hæc ediderat, quum effusis imbribus atra
Tempestas sine more furit, tonitruque tremiscunt
Ardua terrarum, et campi; ruit æthere toto
Turbidus imber aquâ, densisque nigerrimus austris;

676-684. *Diversa litora.* For *diversas litoris partes.* 677. *Sicubi.* "Wherever there are any." More literally, "if there be such anywhere." Supply *sint.* 678. *Piget incepti,* &c. That is, ashamed of what they have just done, they hide themselves from the light of day; their phrensy departs, they recognise their countrymen and friends, and the baleful influence of Juno ceases to mislead. 679. *Excussaque pectore,* &c. Juno, the cause of their fury, was dislodged from their breasts; in allusion, remarks Valpy, to the prophesying priestesses, who recovered themselves when they had dislodged the spirit by which they had been possessed. Compare *Æn.* vi. 78. 681. *Udo.* Wetted by the hands of those who strive to conquer the fire.—*Vivit.* A beautiful expression, for *ignem alit.* 683. *Est.* From *ĕdo,* "to consume," &c. —*Corpore.* Supply *navium.*—*Pestis.* For *ignis.*

685-699. *Humeris abscindere vestem.* A sign of extreme distress common to the Greeks, Romans, and most of the Oriental nations. 686. *Tendere palmas.* Consult note on *Æn.* i. 93. 687. *Si nondum exosus,* &c. "If thou dost not yet hate the Trojans to a man." Supply *es* with *exosus,* which last, though passive in form, is here active in meaning. Compare *solitus sum,* from *soleo.* 688. *Pietas antiqua.* "Thy former compassion." 691. *Quod superest.* "What now alone remains," i. e. to fill up the measure of misfortune. Compare *Æn.* xii. 643. "*Id rebus defuit unum.*" 694. *Sine more.* "Violently." More literally, "in an unusual manner." 695. *Ardua terrarum.* "The mountains." Supply *loca.* Literally, "the high places of the

Implenturque super puppes; semiusta madescunt
Robora; restinctus donec vapor omnis, et omnes,
Quatuor amissis, servatæ a peste carinæ.
At pater Æneas, casu concussus acerbo,
Nunc huc ingentes, nunc illuc, pectore curas
Mutabat versans; Siculisne resideret arvis,
Oblitus fatorum, Italasne capesseret oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit, multâque insignem reddidit arte;
Hæc responsa dabat, vel quæ portenderet ira
Magna deûm, vel quæ fatorum posceret ordo.
Isque his Ænean solatus vocibus infit:
Nate deâ, quo fata trahunt retrahuntque, sequamur.
Quidquid erit, superanda omnis fortuna ferendo est.
Est tibi Dardanius divinæ stirpis Acestes:
Hunc cape consiliis socium, et conjunge volentem:

earth." 697. *Super.* "From above." Put for *desuper.*—*Sēmiusta*, in scanning, is to be pronounced *sēm'usta*, dropping the *i*, or else *sēm-yusta.* 698. *Vapor.* Put again for *ignis.* 699. *A peste.* "From destruction."

703–708. *Oblitus fatorum.* "Forgetful of the fates," i. e. of the realms promised to him by the fates in Italy. Meierotto, observes Valpy, doubts whether, on this occasion, Æneas does not also forget himself. Such lamentations and despair would better suit a female. The excuse is, that he may have perceived that the women's fury was divinely inspired, and may have suspected that their husbands partook of the same sentiments. 704. *Nautes.* We learn from Dionysius of Halicarnassus, (vi. 69.) and also from Servius, who cites the work of Varro, *De Familiis Trojanis*, that there was a *Nautian* family among the Romans which derived its origin from *Nautes*, or *Nautias*, a priest of Minerva. This Nautes, the same, probably, with the one mentioned in the text, had saved, it was said, the Palladium from the sack of Troy, and was therefore entrusted with the care of it by Æneas. The Nautian family still enjoyed this privilege in the reign of Augustus.—*Unum.* "In an especial degree." Equivalent here to *præcipue.* Compare note on *Æn.* ii. 426. 705. *Arte.* "Prophetic skill." 706. *Hæc responsa dabat*, &c. "Gave forth these responses, (declaring) as well what the mighty wrath of the gods portended, as what the settled order of the fates required." The wrath of the gods was seen in the burning of the ships; the settled order of the fates required, in common with this wrath, that all the Trojans should not reach Italy, but that some should be left behind in the island of Sicily. 708. *Isque.* This serves to continue the sentence, which had been partially interrupted at *vel quæ portenderet*, &c.

710–718. *Quidquid erit*, &c. Compare *Hor. Od.* xxiv. 1. 19: "*Levius fit patientiâ, quidquid corrigere est nefas.*" 711. *Divinæ stirpis.* Acestes was "of divine origin," since he was the son of the river-god *Crimisus;* and he was also one of the descendants of Darda-

Huic trade, amissis superant qui navibus, et quos
Pertæsum magni incepti rerumque tuarum est;
Longævosque senes, ac fessas æquore matres,
Et quidquid tecum invalidum, metuensque pericli est,
Delige; et, his habeant terris, sine, mœnia fessi:
Urbem appellabunt permisso nomine Acestam.
  Talibus incensus dictis senioris amici,
Tum vero in curas animus diducitur omnes:
Et Nox atra polum, bigis subvecta, tenebat.
V sa dehinc cœlo facies delapsa parentis
Anchisæ subito tales effundere voces:
Nate, mihi vitâ quondam, dum vita manebat,
Care magis; nate, Iliacis exercite fatis;
Imperio Jovis huc venio, qui classibus ignem
Depulit, et cœlo tandem miseratus ab alto est.
Consiliis pare, quæ nunc pulcherrima Nautes
Dat senior: lectos juvenes, fortissima corda,
Defer in Italiam. Gens dura, atque aspera cultu,
Debellanda tibi Latio est. Ditis tamen ante
Infernas accede domos, et Averna per alta
Congressus pete, nate, meos; non me impia namque
Tartara habent, tristesve umbræ; sed amœna piorum
Concilia Elysiumque colo. Huc casta Sibylla

nus, who derived his origin from Jupiter. 713. *Amissis superant qui navibus.* "Those who are now superfluous from the loss of the ships," i. e. the crews of the four ships that were burned, as well as all others who were conveyed therein. 714. *Pertæsum.* Supply *est.* 718. *Permisso nomine.* "By a permitted name," i. e. giving it that name with the permission of Acestes. This is the city known in after days under the name of Ægesta or Segesta.

719–739. *Incensus.* "Animated." Literally "fired." 720. *In curas animus,* &c. "His mind is divided among all kinds of cares." We have placed a comma at the end of line 719, in accordance with the directions of Gliemann and Wagner. *Tum vero* will then refer back to *incensus,* just as it refers to the preceding participle in *Liv.* ii. 29. "*Quo repulso, tum vero,*" &c. Another reading, and perhaps the true one, is *animum;* according to which the construction is a Græcism, of which many examples have been already noticed. 722. *Facies.* The mere apparition, or εἴδωλον, of Anchises, is here meant; for the soul of the deceased hero was in the Elysian fields. 725. *Iliacis exercite fatis.* "Tried by the fates of Troy," i. e. who, in the destruction of Troy, and thy subsequent wanderings, hast been severely tried by the will of heaven. 728. *Pulcherrima.* "Most excellent." 730. *Gens dura, atque aspera cultu.* "A race hardy of spirit and rugged of culture," i. e. brave, but uncivilized. 736. *Colo.* "I dwell amid." Last

Nigrarum multo pecudum te sanguine ducet.
Tum genus omne tuum, et, quæ dentur mœnia, disces.
Jamque vale: torquet medios Nox humida cursus,
Et me sævus equis Oriens afflavit anhelis.
Dixerat; et tenues fugit, ceu fumus, in auras.
Æneas, Quo deinde ruis? quo proripis? inquit,
Quem fugis? aut quis te nostris complexibus arcet?
Hæc memorans, cinerem et sopitos suscitat ignes;
Pergameumque Larem, et canæ penetralia Vestæ,
Farre pio, et plenâ supplex veneratur acerrâ.
Extemplo socios, primumque arcessit Acesten;
Et Jovis imperium, et cari præcepta parentis
Edocet, et quæ nunc animo sententia constet.
Haud mora consiliis, nec jussa recusat Acestes.
Transcribunt urbi matres, populumque volentem
Deponunt, animos nil magnæ laudis egentes.
Ipsi transtra novant, flammisque ambesa reponunt
Robora navigiis; aptant remosque rudentesque;

vowel preserved from elision by the cæsural pause.—This descent of Æneas to the lower world has been already predicted by Helenus. *Æn.* iii. 441. 736. *Nigrarum pecudum.* Victims of a black colour were accustomed to be offered to the gods of the lower world. 737. *Genus omne tuum.* "Thy whole progeny," i. e. line of descendants. 738. *Medios cursus.* Night, having ascended to the meridian in her chariot, is now beginning to move along her downward course. Compare note on *Æn.* ii. 9. 739. *Sævus.* Because he compels the shades to return to the gloom of the lower world. Hence Shakspeare in Hamlet (1. 5.) *But* soft! *methinks I scent the morning air: Brief let me be.*

741–745. *Quo proripis?* "Whither dost thou hurry away? Supply *te.* 743. *Cinerem et sopitos,* &c. "He arouses the ashes and dormant fires," i. e. he removes the ashes, and kindles up again the fire of the previous day. 744. *Penetralia Vestæ.* The Penates in the shrine of Vesta. 745. *Farre.* Consult note on *Æn.* ii. 133.—*Acerrâ.* In making Æneas burn incense, Virgil follows the custom of his own time rather than historic verity. Incense, according to Pliny, was unknown in heroic times.

746–754. *Arcessit.* "Sends for." The common text has *accersit,* but *accerso* is a corrupt form which came into use during the decline of Latinity. 749. *Jussa.* Referring to the orders or directions of Æneas. 750. *Transcribunt.* "They enroll." This was the term properly applicable to such an occasion. Hence, Servius remarks, "*transcripti in colonias deducebantur.*" 751. *Deponunt.* "They set aside." Heyne says, *ut inutile onus.* Take *animos* in apposition with *populum,* in the sense of *quibus sint animi non laudis egentes.* There is a similar mode of expression in ver. 754. 752. *Reponunt.* They replace by new timbers those that are burned. 753. *Rudentes-*

Exigui numero, sed bello vivida virtus.
  Interea Æneas urbem designat aratro,
Sortiturque domos; hoc Ilium, et hæc loca Trojam
Esse jubet. Gaudet regno Trojanus Acestes,
Indicitque forum, et patribus dat jura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliæ; tumuloque sacerdos,
Ac lucus late sacer, additur Anchiseo.
  Jamque dies epulata novem gens omnis, et aris
Factus honos: placidi straverunt æquora venti,
Creber et aspirans rursus vocat Auster in altum.

que. Hypermeter.—*Exigui numero*, &c. "Few in number, yet theirs is a valour ardent for war."

755–761. *Urbam designat aratro.* We have here a reference to another custom on the part of the Romans, who, when they were about to build a city, first marked out the limits of it, by drawing a furrow with a plough, which they held obliquely, so as to make all the clods fall inward, and lifted up the plough over those spaces where they intended to have the gates, which thence were called *portæ*, as is said, from *porto*, "to lift," or "carry." The furrow marked out the circuit of the walls. 756. *Sortitur.* "Assigns by lot."—*Hoc Ilium, et hæc loca*, &c. "He orders this spot to be an Ilium, and these places to be a Troy." *Ilium* here refers to the new city, which is to be regarded by its inhabitants as a second Ilium; while *Troja* designates the adjacent territory, which is to be for them a new *Trojanus ager.* 757. *Gaudet regno.* "Rejoices in his kingdom," i. e. in this accession to his realms. 758. *Forum.* This word does not here denote a place, but rather *regulations* for holding public assemblies, courts of law, &c. which were accustomed to be convened in the *forum* or *agora.*—*Patribus.* The senators of the new city, who were so called from their age. 759. *Vicina astris.* A poetic hyperbole, to denote a *lofty* structure. The mountain in Sicily next in height to Ætna was *Eryx*, whence Venus obtained the appellation of *Erycina* from her temple on its summit. The lofty site of this temple is indicated, therefore, by the expression *vicina astris.* 760. *Idaliæ.* Venus was called the Idalian goddess, from *Idalium*, in Cyprus. Consult note on *Æn.* i. 681. 781. *Late sacer.* "Sacred far and wide," i. e. held sacred by all the surrounding communities.

762–769. *Dies novem.* The *Anchisēum*, or chapel sacred to the manes of Anchises, and which was erected near his tomb (as may be inferred from the word "*sacerdos additur*," &c.), was consecrated by a solemn *nine days' feast.* The *Inferiæ* of Anchises, and a nine days' feast connected with them, were afterward introduced as an annual solemnity into the cities of Latium, as appears from Ovid (*Fast.* ii. 513. *seq*). 763. *Straverunt.* "Made calm," i. e. levelled every angry billow, and made the surface of the waters resemble one vast plain. 764. *Creber aspirans.* "Breathing more and more freshly," i. e. freshening more and more. Compare the explanation of Heyne: "Creber, *primitivâ vi, increscens*," and also *Æn.* iii. 530. *Crebrescunt optatæ*

Exoritur procurva ingens per litora fletus:
Complexi inter se noctemque diemque morantur.
Ipsæ jam matres, ipsi, quibus aspera quondam
Visa maris facies, et non tolerabile nomen,
Ire volunt, omnemque fugæ perferre laborem:
Quos bonus Æneas dictis solatur amicis,
Et consanguineo lacrimans commendat Acestæ.
Tres Eryci vitulos, et Tempestatibus agnam,
Cædere deinde jubet, solvique ex ordine funem.
Ipse, caput tonsæ foliis evinctus olivæ,
Stans procul in prorâ, pateram tenet, extaque salsos
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens a puppi ventus euntes:
Certatim socii feriunt mare, et æquora verrunt.
  At Venus interea Neptunum, exercita curis,
Alloquitur, talesque effundit pectore questus:
Junonis gravis ira nec exsaturabile pectus
Cogunt me, Neptune, preces descendere in omnes:
Quam nec longa dies, pietas nec mitigat ulla;

auræ. See also on *Æn.* iii. 70. 767. *Ipsæ jam matres,* &c. The pronouns *ipsæ* and *ipsi* are here equivalent to *eædem* and *iidem.* (Compare Wagner, *Quæst. Virg.* xviii. 2. *o.*) 768. *Et non tolerabile nomen.* "And its very name not to be endured," i. e. and who could not even hear its name with patience. This seems a far more natural reading than *numen,* which Wagner and others adopt, and which they make equivalent here to *violentiam.* 769. *Fugæ.* "Of the voyage."

771–777. *Consanguineo Acestæ.* "To his countryman Acestes." No relationship can be traced between Æneas and Acestes, and, therefore *consanguineus* here is merely the same as "countryman," "of the same nation." 772. *Eryci.* He sacrifices to Eryx as to a deified hero.—*Tempestatibus.* Compare *Æn.* iii. 120. 773. *Ex ordine.* "Next in order." Equivalent to the Greek καθεξῆς. *Funis* is here the cable or stern-fast, by which the vessels were respectively secured after having been drawn up on the shore. 774. *Tonsæ foliis olivæ.* "With leaves of the plucked olive," i. e. with leaves plucked from the olive, and formed into a chaplet. Consult note on ver. 556. 775. *Stans procul in prorâ.* Ceremonies of this kind were usually performed at the *stern* of the vessel, where the images of the tutelary deities were placed. On the present occasion, however, the *prow* is selected, since they were leaving the harbour.—*Extaque salsos porricit,* &c. Consult note on ver. 238. 777. *Surgens a puppi.* "Springing up astern." Two verses are here repeated from *Æn.* iii. 130. 290.

779–787. *Exercita.* "Harassed." 780. *Effundit pectore questus.* Borrowed from Ennius. 783. *Quam nec longa dies,* &c. The posi-

Nec Jovis imperio fatisve infracta quiescit.
Non mediâ de gente Phrygum exedisse nefandis
Urbem odiis satis est, nec pœnam traxe per omnem
Reliquias: Trojæ cineres atque ossa peremtæ
Insequitur. Causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis,
Quam molem subito excierit. Maria omnia cœlo
Miscuit, Æoliis nequidquam freta procellis;
In regnis hoc ausa tuis.
Per scelus ecce! etiam Trojanis matribus actis
Exussit fœde puppes; et classe subegit
Amissâ socios ignotæ linquere terræ.
Quod superest, oro, liceat dare tuta per undas
Vela tibi; liceat Laurentem attingere Thybrim;
Si concessa peto, si dant ea mœnia Parcæ.

tion of *quam*, at so great a distance from its antecedent *Junonis*, would hardly be tolerated in prose Latinity, though here it would seem to impart a kind of epic dignity to the style. Thus beginning the clause, it is equivalent to *nam illam.—Pietas.* The devout bearing of Æneas towards Juno herself. 784. *Jovis imperio, fatisve.* She still persisted in her opposition to Æneas, even in spite of the power of Jove, and the decrees of heaven, that had fixed his settlement in Italy. 785. *Mediâ de gente Phrygum.* The same as *mediâ ex Troade.—Exedisse.* "To have effaced." Literally, "to have eaten out," "to have consumed." From *exĕdo.* 786. *Traxe.* For *traxisse*, by a species of *syncope.* 787. *Reliquias.* The surviving followers of Æneas.—*Trojæ cineres*, &c. She continues to pursue the last sad remnant of Troy, though this is now so feeble and comparatively lifeless as to be deserving almost of being called the mere ashes and bones of that devoted city. Wagner places a colon after *omnem*, and in the next line punctuates as follows: *Reliquias Trojæ, cineres atque ossa peremptæ insequitur.*

788–798. *Sciat illa.* "She may know," i. e. she must needs have some powerful motive for acting in this way; what that motive is, however, she best knows; I do not. Venus here artfully dissembles her knowledge of the true cause, in order to excite the commiseration of Neptune. 789. *Ipse mihi nuper*, &c. Construe as follows: *Tu ipse* (es) *testis mihi, quam molem nuper subito excierit in Libycis undis.* 790. *Molem.* Equivalent to *tempestatem.* 791. *Nequidquam.* "In vain." Because she did not accomplish her purpose; the storm having been allayed by Neptune. 792. *In regnis tuis.* Compare *Æn.* i. 138. 794. *Subegit.* Supply *illum.* 795. *Terræ.* For *in terrâ.* 796. *Quod superest, oro*, &c. "As the only thing that remains, I beg that it may be allowed them to sail over thy waves in safety." We have given *quod superest* what appears to be the truest meaning here. The only thing that now remains for Venus is to entreat the aid of Neptune. —*Tibi per undas.* A Græcism, for *tuas per undas*: σοι κατὰ κύματα.

Tum Saturnius hæc domitor maris edidit alti:
Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis. Merui quoque: sæpe furores
Compressi, et rabiem tantam, cœlique marisque.
Nec minor in terris, Xanthum Simoëntaque testor,
Æneæ mihi cura tui. Quum Troïa Achilles
Exanimata sequens impingeret agmina muris,
Millia multa daret leto, gemerentque repleti
Amnes, nec reperire viam, atque evolvere posset
In mare se Xanthus; Pelidæ tunc ego forti
Congressum Ænean, nec dîs nec viribus æquis,
Nube cavâ rapui: cuperem quum vertere ab imo,
Structa meis manibus, perjuræ mœnia Trojæ.
Nunc quoque mens eadem perstat mihi: pelle timorem;
Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quæret;
Unum pro multis dabitur caput.
His ubi læta deæ permulsit pectora dictis,
Jungit equos auro genitor, spumantiaque addit

799–803. *Tum Saturnius*, &c. The peculiar cadence of this line makes it sound like one borrowed from Ennius. 800. *Omne.* A Græcism, for *omnino*. 801. *Unde genus ducis.* Venus was fabled to have sprung from the foam of the sea.—*Sæpe furores*, &c. Compare Æn. i. 125. *seqq.*; iii. 192. *seqq.*; v. 10. *seqq.* 803. *Xanthum Simoëntaque.* These were two rivers that ran near Troy, and were witnesses, of course, to the truth of the statement. Virgil has here in view the narrative of Homer, in the twentieth and twenty-first books of the Iliad. It is there stated, that Æneas, having engaged in conflict with Achilles, was only saved from destruction by the interposition of Neptune. The Grecian hero thereupon turned his wrath against the main body of the Trojans, made a dreadful slaughter of them, and choked up the stream of the Xanthus with their dead bodies. This led to the well-known contest between himself and the river-god.

805-815. *Impingeret muris.* "Dashed them against the walls," i. e. drove them back in confusion against their own city walls. 806. *Gementque repleti amnes.* A metaphor borrowed from the idea of a building so full as to groan beneath the pressure. The Xanthus and Simoïs are both meant, but more especially the former. The Simoïs was a tributary of the Xanthus, and Homer makes the latter call upon it for the aid of its waters against Achilles. 810. *Cuperem quum vertere.* "Although I was desirous of overthrowing." 811. *Perjuræ.* Neptune was offended at the Trojans on account of the perjury of Laomedon, for whom he had, in conjunction with Apollo, built the walls of Troy. 812. *Mens eadem.* "The same disposition," i. e. the same friendly feeling towards Æneas. 813. *Portus Averni.* Cumæ is here meant. 814. *Unus.* Palinurus. Compare ver. 833. *seqq.*

817–826. *Auro.* "To his golden car." *Auro* here, for *curru*

Frena feris, manibusque omnes effundit habenas.
Cæruleo per summa levis volat æquora curru.
Subsidunt undæ, tumidumque sub axe tonanti
Sternitur æquor aquis: fugiunt vasto æthere nimbi.
Tum variæ comitum facies; immania cete,
Et senior Glauci chorus, Inousque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.
Læva tenent Thetis, et Melite, Panopeaque virgo,
Nesæe, Spioque, Thaliaque, Cymodoceque.
  Hic patris Æneæ suspensam blanda vicissim
Gaudia pertentant mentem: jubet ocius omnes
Attolli malos, intendi brachia velis.
Una omnes fecere pedem; pariterque sinistros,

aureo, is very doubtful Latinity. Wagner suggests as a reading, *Jungit equos, aurâ genitos.* Perhaps *curru*, for *currui*, may be the word. 818. *Feris.* For *equis.* 819. *Cæruleo curru.* The car is of the same colour with the sea. 821. *Fugiunt vasto æthere nimbi.* Wagner reads *fugiuntque ex æthere nimbi*, on the authority of a single manuscript (and even in this, too, occurring merely as an "*altera lectio*"). All the other manuscripts give the common reading. 822. *Tum variæ comitum facies.* Then (appear) the various shapes of his retinue,' i. e. his retinue under various shapes. The text is here purposely abrupt, and a verb must be supplied by the mind of the reader. Bothe, offended at this abruptness, suggests *comitant* for *comitum;* but *comito*, though occurring in Ovid and other poets, is not employed elsewhere by Virgil, who always uses *comitor.* 823. *Senior Glauci chorus.* "The elder train of Glaucus." The term *senior* here means merely "existing from old," and does not denote any actual age. The train of Glaucus, and "the whole band of Phorcus," consisted of inferior deities of the sea, as well as of marine inhabitants of various kinds, such as *phocæ*, &c.—*Palæmon.* The same with *Portunus* or *Melicerta.* 825. *Thetis et Melite*, &c. Thetis and several of the Nereids are here mentioned. 826. *Nesæe, Spioque*, &c. A line either borrowed from *Georg.* iv. 338, or introduced there from this place. The names are all of Greek formation: Νησαίη, Σπειώ τε, Θάλειά τε, Κυμοδόκη τε. (*Il.* xviii. 41. *seq.*)

827–834. *Suspensam mentem.* His mind had been a prey to anxiety on account of the burning of the ships. 829. *Attolli malos.* The masts were usually taken down when the vessel arrived in port, and raised again when about to depart.—*Intendi brachia velis.* "The yard-arms to be stretched with sails," i. e. the sails to be hoisted by means of the yards, along which they were stretched. The expression *intendi brachia velis* is regarded as an hypallage for *vela intendi brachiis.* Such an explanation, however, is quite unnecessary. 830. *Una omnes fecere pedem.* "They all tacked together." The *pedes* were the ropes attached to the two lower corners of a square sail. They ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings, attached to the outer side of the

Nunc dextros solvere sinus; una ardua torquent
Cornua, detorquentque: ferunt sua flamina classem.
Princeps ante omnes densum Palinurus agebat
Agmen: ad hunc alii cursum contendere jussi.
Jamque fere mediam cœli Nox humida metam
Contigerat; placidâ laxârant membra quiete,
Sub remis fusi per dura sedilia, nautæ:
Quum levis ætheriis delapsus Somnus ab astris
Aëra dimovit tenebrosum, et dispulit umbras,
Te, Palinure, petens, tibi somnia tristia portans
Insonti; puppique deus consedit in altâ,
Phorbanti similis; funditque has ore loquelas:
Iaside Palinure, ferunt ipsa æquora classem;
Æquatæ spirant auræ: datur hora quieti;
Pone caput, fessosque oculos furare labori.
Ipse ego paullisper pro te tua munera inibo.
Cui vix attollens Palinurus lumina fatur:
Mene salis placidi vultum fluctusque quietos
Ignorare jubes? mene huic confidere monstro?

bulwarks. When the wind was directly astern, the vessel was said "*currere utroque pede;*" but when she had to keep tacking, she was said "*currere uno pede;*" or "*facere pedem,*" the term *pes,* in the singular, being then applied to that one of the two ropes which is drawn in when the vessel tacks.—*Pariterque sinistros,* &c. "And at one and the same time they let go the sheets on the left, now (again) on the right." More literally, "they loosened the left sails, now the right." As the vessel tacked, the sail, of course, must fill, sometimes on one side, sometimes on the other, and while one sheet would be kept taught, the other would be loosened so as to allow the sail to swing around. 831. *Una ardua torquent,* &c. "Together they turn and turn back the lofty end of the sail-yards." The ends of the square-sail yards were called *cornua,* probably because horns were anciently attached to them. These turn as the sail fills on different sides. 832. *Sua flamina.* "Favouring gales." 834. *Agmen.* "The fleet." Palinurus, the pilot of Æneas, led the way, and the others were ordered to shape their course by him.

835–853. *Mediam cœli metam.* "The zenith of the sky." Equivalent to *medium cœlum.* A metaphor borrowed from the race-course. 838. *Somnus.* "The god of sleep." 839. *Aëra dimovit.* This is nothing more than *aëra secabat.* 842. *Phorbanti.* A Trojan, named *Phorbas,* appears in *Hom. Il.* xiv. 490. 843. *Iaside.* "Son of Iasus." —*Ipsa.* "Of themselves." 844. *Æquatæ auræ.* "A steady breeze," i. e. filling the sails equally on each side. 844. *Furare.* "Steal away." Equivalent, in fact, to, but more elegant than, *subtrahe.* 847. *Vix atollens lumina.* Showing already the influence of the god of sleep. 848. *Mene salis placidi vultum,* &c. That is, dost thou bid me place reliance on the deceitful aspect of the now tranquil

Ænean credam quid enim fallacibus austris,
Et cœli toties deceptus fraude sereni?
Talia dicta dabat, clavumque, affixus et hærens,
Nusquam amittebat, oculosque sub astra tenebat.
Ecce: deus ramum Lethæo rore madentem,
Vique soporatum Stygiâ, super utraque quassat
Tempora; cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus,
Et, super incumbens, cum puppis parte revulsâ,
Cumque gubernaclo, liquidas projecit in undas
Præcipitem, ac socios nequidquam sæpe vocantem.
Ipse volans tenues se sustulit ales ad auras.
Currit iter tutum non secius æquore classis,
Promissisque patris Neptuni interrita fertur.
Jamque adeo scopulos Sirenum advecta subibat,
Difficiles quondam, multorumque ossibus albos;
Tum rauca assiduo longe sale saxa sonabant:
Quum pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,

sea? No, no! I am too well aware of its real character. 851. *Cœli fraude sereni.* "By the treachery of a serene sky," i. e. by the delusive appearance of serenity in the sky. 852. *Clavumque affixus,* &c. "And fixed and clinging to it, he nowhere let go of the tiller," i. e. the pole by which the rudder was fastened to the ship's side. 853. *Sub astra.* "Directed towards the stars."

854–860. *Lethæo rore madentem.* "Dripping with Lethean dew," i. e. with the waters of the river of forgetfulness, in the lower world." 855. *Vique soporatum Stygiâ.* "And rendered soporific with Stygian strength," i. e. producing a deep sleep like the sleep of death, of which, in the present case, it was the precursor. 856. *Cunctanti.* "Struggling against it."—*Natantia.* Having those confused images *swimming* before them that usher in slumber. 857. *Vix primos.* To be rendered as *vix primum.* 858. *Super incumbens.* "Leaning upon him," i. e. throwing his full weight upon him.—*Puppis parte.* This enabled him to float three days. Compare *Æn.* vi. 350.

861–871. *Ipse.* "The god himself." 862. *Currit iter tutum.* "Proceeds safely on its course." 864. *Scopulos Sirenum.* The rocks of the Sirens, sometimes called the islands of the Siren (*Insulæ Sirenum, νῆσοι Σειρηνοῦσαι*), were three in number, and lay off the coast of Campania, on the south side of the promontory of Surrentum. For an account of the Sirens themselves, consult Index of Proper Names. 865. *Difficiles quondam.* Referring to *Hom. Odyss.* xii. 39. *seqq.*—*Ossibus.* Bones of mariners, deceived by the songs of the Sirens, with which the rocks re-echoed formerly; now, however, with the dashing of the waves. 867. *Pater.* Referring to Æneas.—*Fluitantem.* Supply *navem,* or, more correctly, perhaps, *eam,* as referring to *ratem* immediately after. 868. *Ipse rexit.* "There is a difficulty in this place,"

Multa gemens, casuque animum concussus amici:
O nimium cœlo et pelago confise sereno,
Nudus in ignotâ, Palinure, jacebis arenâ!

observes Symmons, "which, as far as I can recollect, has not been noticed by any of the commentators. The *gubernaculum* of the ship had fallen with Palinurus into the sea. By what means, then, could her course, immediately on the discovery of the accident, be governed by Æneas? This, surely, is an oversight of the poet's, which betrays the want of his final revision." 871. *Nudus.* "Unburied." The fate of Palinurus is related in the 6th book, line 337. *seqq.* In the separation of this book from the next, Tucca and Varius, to whom the management is generally ascribed, appear to have acted injudiciously: for *sic fatur lacrimans* is parted too violently from the lamenting reflection of Æneas; and *et tandem Euboïcis Cumarum allabitur oris* seems to be the just conclusion of the book, when the fleet has finished its voyage from Sicily, and is now, at length, safe in the port of Cumæ.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER SEXTUS.

ARGUMENT.

The Sibyl foretells Æneas the adventures he should meet with in Italy, She attends him to hell; describing to him the various scenes of that place, and conducting him to his father Anchises, who instructs him in those sublime mysteries of the soul of the world, and the transmigration; and shows him that glorious race of heroes, which was to descend from him and his posterity.

Sic fatur lacrimans, classique immittit habenas,
Et tandem Euboïcis Cumarum allabitur oris.
Obvertunt pelago proras: tum dente tenaci
Ancora fundabat naves, et litora curvæ

1–8. *Sic fatur lacrymans.* This refers to the lament for the loss of Palinurus, at the close of the preceding book. Consult the note there. —*Classique immittit habenas.* "And throws up the reins to the fleet," i. e. and makes all the haste he can with the fleet. This metaphor, taken from chariot-driving, is frequently used by Virgil. See *Georg.* ii. 664. *Æn.* v. 662. 2. *Et tandem Euboïcis,* &c. The fleet at length reaches Italy, and comes to anchor in the harbour of *Cumæ,* on the Campanian coast. Cumæ was said to have been settled by a colony from *Chalcis* in the island of *Eubœa,* and hence "the *Eubœan* shores of Cumæ," for "the shores of Cumæ, Eubœan in its origin." *Liv.* viii. 22. *Cumani ab Chalcide Euboica originem trahunt.* 3. *Obvertunt pelago proras.* "They turn their prows sea-ward." Alluding to the ancient mode of disposing of vessels when they had reached their destined harbours. The stern was drawn up and fixed on the shore, the prow turned towards the sea. The prow, consequently, remained in the deep water, and therefore the anchor is thrown out to attach it to the ground. 4. *Fundabat.* For *fundo firmabat.*—*Et litora curvæ,*

Prætexunt puppes; juvenum manus emicat ardens
Litus in Hesperium; quærit pars semina flammæ,
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit silvas; inventaque flumina monstrat.
At pius Æneas arces, quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane, petit: magnam cui mentem animumque
Delius inspirat vates, aperitque futura.
Jam subeunt Triviæ lucos, atque aurea tecta.
Dædalus, ut fama est, fugiens Minoïa regna,
Præpetibus pennis ausus se credere cœlo,
Insuetum per iter gelidas enavit ad Arctos,

&c. "And the bending sterns line the shores." The collected ships, with their *aplustria*, or stern ornaments, adorn the shores, as it were, with a fringe or border (*prætextâ*). 5. *Emicat.* Compare note on *Æn.* v. 319. 6. *Semina flammæ.* "The seeds of the flame," i. e. the sparks of fire. Compare the Homeric σπέρμα πυρός. (*Od.* v. 490.) 8. *Rapit.* Equivalent here to *cursu rapit*, or, in other words, to *rapido cursu perlustrat.* Thus the steed is said *campum rapere*; the ship *æquora rapere.* Take *silvas* in apposition with *tecta.*

9–13. *Arces quibus altus Apollo,* &c. "The towers over which Apollo presides on high." Alluding to the temple of Apollo, on the summit of a rocky hill, on which hill stood also the citadel and town of Cumæ. Apollo, therefore, presided, as πολιοῦχος, over temple, citadel, and town. 10. *Secreta.* Supply *loca* or *tecta* in apposition with *antrum.* This cave was a large chamber, hewn in the solid rock, on which the temple and citadel stood.—*Sibyllæ.* Consult Index of Proper names. 11. *Mentem animumque.* A mind, the boundaries of whose knowledge of the future are enlarged, and an impassioned spirit by which she may give utterance to the vast conceptions of that mind. *Mens* denotes the *understanding,* the *intelligent* part of the mind; *animus,* the *sentient* part, as affected by external impressions, and agitated by passions. 12. *Delius vates.* Apollo, the god of prophecy, is meant; and he is called "Delian," from his natal isle of Delos. 13. *Subeunt.* Æneas and his attendants. The first part of the line indicates their approach to the sanctuary of Apollo, through a grove sacred to Diana, by which it was surrounded; the latter part to their entrance beneath the temple-roof itself.—*Lucos.* Observe the force of the plural, as denoting a hallowed grove.

14–19. *Dædalus.* Consult Index of Proper Names. 15. *Præpetibus pennis,* &c. Alluding to the fable of his having fled from Crete (*Minoïa regna*), on pinions of his own invention. 16. *Insuetum per iter.* The air.—*Enavit.* This verb beautifully and gracefully assimilates the movements of his pinions in the one element, to those of a swimmer in the other.—*Arctos.* The two constellations of the Greater and Smaller Bear, near the north pole. The route of Dædalus was not directly towards Sicily. He first winged his way to the remote north, and visited, in his route, the amber islands, or Electrides, at the

Chalcidicâque levis tandem superastitit arce.
Redditus his primum terris, tibi, Phœbe, sacravit
Remigium alarum, posuitque immania templa.
In foribus letum Androgeo: tum pendere pœnas
Cecropidæ jussi, miserum! septena quot annis
Corpora natorum; stat ductis sortibus urna.
Contra, elata mari, respondet Gnosia tellus:
Hic crudelis amor tauri, suppôstaque furto

mouth of the Eridanus. 17. *Chalcidicâ arce.* The Chalcidian citadel (of Cumæ), which stood on a higher part of the rocky hill. 18. *Redditus his primum terris.* "Given back first to these lands," i. e. given back from air to earth. He was *restored* to these regions, only so far as they were the first part of earth to which he was *finally given back* after his long wanderings in the air; he was not restored to them as to his starting-place, which had been the island of Crete. He visited many places in his flight, but here his flight itself ceased.—*Tibi, Phœbe, sacravit,* &c. Dædalus consecrated his wings to Apollo, just as a mariner, preserved from the dangers of ocean, makes an offering to some god in fulfilment of a vow. 19. *Remigium alarum.* Compare note on *Æn.* i. 301.—*Posuitque immania templa.* Tradition ascribed to Dædalus the erection of the temple of Apollo, on the heights of Cumæ.

20–22. *In foribus, letum Androgeo.* "On the gates (was sculptured) the death of Androgeos." The poet now proceeds to describe the carved or sculptured work on the temple gates, where was delineated the whole story of Minos, his son Androgeos, the Minotaur, and Dædalus. In like manner, the folding-doors of the temple of Apollo, built by Augustus on the Palatine hill, were sculptured in relief. See *Propert. El.* ii. 29. Consult, in relation to all these, the Index of Proper Names.—*Androgeo.* The Attic genitive of *Androgeos,* i. e. 'Ανδρόγεω, genitive of 'Ανδρόγεως. The common text has *Androgei,* but *Androgeo* is approved of by the old grammarians, Carisius, Probus, Servius, and Priscian.—*Tum pendere pœnas,* &c. "Next in order (were seen) the Athenians, ordered (wretched lot!) to pay every year, as an atonement, the bodies of their offspring by sevens." As an atonement for the death of Androgeos, his father Minos compelled the Athenians to send seven of their young men and as many maidens, every year, to be devoured by the Minotaur. 21. *Cecropidæ.* A name given to the Athenians, from *Cecrops,* the earliest king of Attica after Ogyges. —*Septena.* Observe the force of the distributive: not "seven," but "by sevens," that is, the youths by sevens, and the maidens by sevens, or fourteen in all every year. 22. *Stat ductis sortibus urna.* "There stands the urn, the lots having been (just) drawn from it." The scene is still at Athens. The names of the fourteen victims were drawn by lot from an urn.

23–26. *Contra, elata mari,* &c. "On the opposite side, raised above the sea, the Gnosian land faces the view." By the "Gnosian land" is meant the island of Crete. Consult note on *Æn.* iii. 115. The island of Crete was represented on the sculpture as facing the land of Attica, with the sea flowing between. 24. *Hic crudelis amor tauri.* "Herein (is represented) the cruel passion for the bull," i. e. a cruel infliction

Pasiphaë, mixtumque genus, prolesque biformis
Minotaurus inest, Veneris monumenta nefandæ:
Hic labor ille domus, et inextricabilis error.
Magnum reginæ sed enim miseratus amorem
Dædalus, ipse dolos tecti ambagesque resolvit,
Cæca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro:
Bis patriæ cecidere manus. Quin protenus omnia
Perlegerent oculis: ni jam præmissus Achates
Afforet, atque una Phœbi Triviæque sacerdos,
Deïphobe Glauci; fatur quæ talia regi:
Non hoc ista sibi tempus spectacula poscit.

on the part of Venus. Consult Index of Proper Names, *s. v. Pasiphaë.* The scene of that part of the sculpture now referred to is laid in Crete; so that *hic* means, in fact, "here in the island of Crete."—*Suppôstaque furto.* By the contrivance of Dædalus a deception was practised on the animal. 26. *Monumenta.* Observe the force of the plural. Equivalent to *triste monumentum.*

27–31. *Hic labor ille domus,* &c. "Here, (too, is seen) that laboriously-constructed abode, and inextricable maze," i. e. of the *Labyrinth,* in which the Minotaur was enclosed. Consult Index of Proper Names, *s. v. Labyrinthus.* 28. *Magnum reginæ sed enim,* &c. "But (it was not to remain for ever inextricable), for Dædalus," &c. Observe again, the elliptical force of *sed enim,* as equivalent to the Greek ἀλλὰ γάρ.—*Reginæ.* Ariadne. The term *regina* is sometimes, as here, applied by the Latin poets to the daughter of a monarch. Consult Index of Proper Names, *s. v.* Ariadne and Theseus.—*Amorem.* The love of Ariadne for Theseus.—*Ipse.* He himself had constructed the Labyrinth, and knew, therefore, the secret of its windings. Others of the ancient poets make Ariadne to have aided Theseus, without the intervention of Dædalus. 30. *Cæca vestigia.* "The uncertain footsteps (of Theseus)."—*Magnam partem haberes.* "Wouldst have occupied a prominent part." Equivalent, in fact, to *magna pars esses.* 31. *Sineret dolor.* "Had grief allowed it." Observe the omission of *si.* A closer translation of the Latin will show a resemblance between this and a colloquial English idiom: "Thou wouldst have a large share, &c. *would* grief permit." *Dolor* is the grief of Dædalus for the loss of his son Icarus. Consult Index of Proper Names, *s. v.* Icarus.

33–39. *Quin protenus,* &c. "They would have gone on, indeed, and examined all things in unbroken succession." More literally, "they would indeed have examined all things uninterruptedly." *Quin* is equivalent here to *vero* or *sane.* Compare the Greek καὶ μὴν καί.—*Omnia.* To be pronounced, in scanning, as of two syllables, *omn-ya.* 34. *Perlegerent.* Imperfect for pluperfect. 36. *Deïphobe.* The name of the Cumæan sibyl. Virgil gives her the character of a priestess of Apollo and Hecate. (Compare ver. 118. 564.) She was the daughter of *Glaucus,* a sea-deity, who also possessed prophetic powers.—*Glauci.* Supply *filia.*—*Regi.* Æneas. 37. *Ista spectacula.* "Such sights as

Nunc grege de intacto septem mactare juvencos
Præstiterit, totidem lectas de more bidentes.
  Talibus affata Ænean (nec sacra morantur
Jussa viri) Teucros vocat alta in templa sacerdos.
Excisum Euboïcæ latus ingens rupis in antrum:
Quo lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, quum virgo, Poscere fata
Tempus, ait: Deus, ecce! Deus. Cui, talia fanti
Ante fores, subito non vultus, non color unus,
Non comtæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans; afflata est numine quando
Jam propiore dei. Cessas in vota precesque,
Tros, ait, Ænea? cessas? neque enim ante dehiscent
Attonitæ magna ora domus. Et, talia fata,
Conticuit. Gelidus Teucris per dura cucurrit
Ossa tremor, funditque preces rex pectore ab imo:

these on which thou art now gazing." Observe the force of *ista*, as referring to the person addressed. 38. *Intacto.* "As yet untouched (by the yoke)." See *Georg.* iv. 551.

40–43. *Affata sacerdos.* The sibyl is still meant. 41. *Alta in templa.* "Into a spacious fane." The temple and cave of the sibyl are here meant, not the temple of Apollo already mentioned. The temple was, in fact, the same with the cave, as appears very plainly from the context. 42. *Euboïcæ rupis.* A poetical allusion to the settlement of Cumæ by a Eubœan colony.—*Excisum.* "Had been hollowed out." Supply *est.* 43. *Ostia.* Of these apertures into the sibyl's cave, Æneas enters by the one nearest to Cumæ, and then issues near the Lake Avernus.

45–53. *Virgo.* Still meaning the sibyl.—*Poscere fata tempus.* Supply *precibus.*—*Poscere.* A Græcism, for *poscendi.* 46. *Deus, ecce! Deus.* Supply *mihi adest.* She utters these words as she feels the influence of Apollo coming over her. 47. *Fores.* The gates of the temple-cave; not of the temple of Apollo mentioned in ver. 20.—*Subito non vultus,* &c. That is, her look became changed, her colour went and came, her hair streamed forth in wild disorder. 48. *Sed pectus anhelum.* Supply *est.* 50. *Afflata est.* Felt the divine afflatus; was breathed upon by the god. 51. *Jam propiore.* Observe the force of the comparative, as denoting constant and gradual approach. 51. *Cessas in vota precesque?* "Dost thou delay with thy vows and prayers?" Observe the elegant use of the preposition *in.* The prose expression would be *cessas ad vota facienda,* &c. 52. *Neque enim ante dehiscent,* &c. "(Delay no longer), for not before," &c. i. e. not until thy vows and prayers are heard. 53. *Attonitæ.* Attributing to this inanimate object the sensation of those who hear its sound. 53. *Magna ora domus.* The Trojans would appear to be still before the

Phœbe, graves Trojæ semper miserate labores,
Dardana qui Paridis direxti tela manusque
Corpus in Æacidæ; magnas obeuntia terras
Tot maria intravi, duce te, penitusque repôstas
Massylûm gentes, prætentaque Syrtibus arva;
Jam tandem Italiæ fugientis prendimus oras.
Hac Trojana tenus fuerit Fortuna secuta.
Vos quoque Pergameæ jam fas est parcere genti,
Dîque deæque omnes, quibus obstitit Ilium, et ingens
Gloria Dardaniæ. Tuque, O sanctissima vates!
Præscia venturi, da (non indebita posco
Regna meis fatis), Latio considere Teucros,
Errantesque deos, agitataque numina Trojæ.
Tum Phœbo et Triviæ solido de marmore templum
Instituam, festosque dies de nomine Phœbi.

entrance to the cave, unless we suppose *domus* to denote the inmost shrine.

56–61. *Phœbe graves Trojæ*, &c. Homer represents Apollo as constantly adhering to the side of the Trojans. 57. *Direxti.* By syncope, for *direxisti.* 58. *Æacidæ.* Achilles, whom Paris wounded in the heel, the only vulnerable part of that hero. See *Hom. Il.* x. 359. 59. *Duce te.* Referring to oracles received at different times from the god. See *Æn.* iii. 90.—*Intravi.* Observe the *zeugma* in this verb. 60. *Massylûm gentes.* Poetic exaggeration. The *Massylians* take the place of the *Carthaginians*, the latter alone having in reality been reached, the former lying farther to the west. So, again, the Syrtes are mentioned in place of the immediate coast of Carthage, although the former had been unvisited, and lay far to the south-east.—*Prætenta Syrtibus arva.* "The fields stretched in front by the Syrtes," i. e. "before which the Syrtes lie spread." Compare *Æn.* iii. 629. *Sicanio prætenta sinu insula.* Consult Index of Proper Names, *s. v.* Syrtis. 61. *Fugientis.* Compare *Æn.* v. 629.

62–70. *Hâc Trojana tenus*, &c. "Thus far the (adverse) fortunes of Troy have followed us." By tmesis, for *hactenus.* 63. *Jam fas est*, &c. Because they have now attained the object of their hostility by the downfall of Troy. 64. *Obstitit.* That is, *invisa fuit.* 65. *O sanctissima vates.* Addressing the sibyl. 66. *Da (non) indebita*, &c. The prayer to become acquainted with the secrets of the future here changes into a petition for a certain event to be accomplished. The notions of foretelling an event, observes Valpy, and of granting it, by the divinity addressed, seem not to have been accurately distinguished; the address of the person consulting was often in the nature of a petition. 69. *Tum Phœbo et Triviæ*, &c. An allusion, according to Servius, to the temple of Apollo erected by Augustus on the Palatine Hill; so that Æneas fulfils this part of the vow through the agency of his illustrious descendant. 70. *Festosque dies*, &c. Supply *instituam* from the previous clause, and observe the zeugma that takes place in this

Te quoque magna manent regnis penetralia nostris:
Hic ego namque tuas sortes, arcanaque fata
Dicta meæ genti, ponam, lectosque sacrabo,
Alma, viros. Foliis tantum ne carmina manda,
Ne turbata volent rapidis ludibria ventis:
Ipsa canas oro. Finem dedit ore loquendi.
  At, Phœbi nondum patiens, immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.

verb, the idea of *building* a temple being connected with that of *establishing* festal days.—*De nomine Phœbi.* The allusion is to the *Ludi Apollinares,* or games in honour of Apollo, instituted at Rome during the second Punic war, after the battle of Cannæ. For this festival, Horace wrote the *Carmen Sæculare.*

71–76. *Te manent.* "Await you," i. e. shall be erected for you. —*Magna penetralia.* The Sibylline books were first kept in a stone chest under ground, in the temple of Jupiter Capitolinus. When the temple was burned B.C. 82, these books perished in the fire. A new collection was then made, and on the rebuilding of the temple, were deposited in the same place that the former had occupied. In the reign of Augustus, however, they were placed in two gilt cases at the base of Apollo's statue, in the temple of that god on the Palatine Hill. It is to this latter temple that Virgil here properly alludes. 72. *Sortes.* It is thought, from a remark of Servius (*ad Æn.* iii. 444.) that the Sibylline predictions possessed by the Romans were written on palm leaves. Their nature being such, Niebuhr supposes that they were referred to in the same way as eastern nations refer to the Koran and to Hafiz; they did not search for a passage and apply it, but probably only shuffled the palm leaves, and then drew one. This will serve to explain the use of *sortes* by the poet, in the sense of "predictions." 73. *Lectos viros.* Originally but *two* persons were entrusted with the charge of the Sibylline books; then *ten*; and at last *fifteen.* These individuals are the *lecti viri* of the text. 74. *Foliis tantum,* &c. It has been supposed that the leaves of the Cumæan sibyl, described by Virgil, were designed as an allusion to the form of the Sibylline books mentioned in the note on ver. 72. 76. *Ipsa canas oro.* With this request made in accordance with the suggestion of Helenus (*Æn.* iii. 443.) the sibyl complies, ver. 83.

77–80. *Phœbi nondum patiens.* "Not yet enduring Apollo," i. e. not yet mastered or subdued by the god; still struggling against the power that was coming over her. This power was the divine afflatus, a spirit of prophecy.—*Immanis in antro bacchatur.* "Raves in wild excitement in her cave," *immanis* being equivalent here, in fact, to *fera* or *furens.* 79. *Excussisse.* Used as an aorist, in imitation of the Greek idiom, the attention being confined to the simple act itself, without any reference to a particular time.—*Tanto magis ille fatigat.* The god, subduing the prophetess to his will, is compared to a rider

Ostia jamque domus patuere ingentia centum
Sponte suâ, vatisque ferunt responsa per auras:
O tandem magnis pelagi defuncte periclis!
Sed terrâ graviora manent. In regna Lavinî
Dardanidæ venient; mitte hanc de pectore curam;
Sed non et venisse volent. Bella, horrida bella,
Et Thybrim multo spumantem sanguine cerno.
Non Simoïs tibi, nec Xanthus, nec Dorica castra
Defuerint. Alius Latio jam partus Achilles,
Natus et ipse deâ. Nec, Teucris addita, Juno
Usquam aberit. Quum tu supplex, in rebus egenis,
Quas gentes Italûm, aut quas non oraveris urbes!
Causa mali tanti conjux iterum hospita Teucris,
Externique iterum thalami.
Tu ne cede malis; sed contra audentior ito,

mastering a spirited steed. As the horseman distresses and wearies with the bit, so Apollo "*fatigat os rabidum.*" The same metaphor is continued in the words *fingitque premendo*, "moulds to his will by curbing."

81–90. *Domus.* The temple-cave, or sanctuary of the sibyl. 84. *Sed terra*, &c. Observe the abrupt but forcible change of construction. In this response, observes Valpy, confirming the prediction of Helenus, *Æn.* iii. 459. the oracular tone, and, in particular, the solemnity of the pauses, are most poetically combined. 85. *Hanc curam.* "This source of care," i. e. the fear lest they may never reach the Lavinian or Latin realms. Compare ver. 67. 86. *Sed non et venisse volent.* The order is, *sed et non venisse volent.* 88. *Non Simoïs tibi*, &c. That is, thou shalt find in Latium a renewal of all the toil and carnage of the Trojan war. The Simoïs and Xanthus are the rivers Numicus and Tiber; Turnus is Achilles; and Lavinia, like Helen, kindles up the war. 89. *Alius Achilles.* Turnus, like Achilles, had a goddess-mother, the nymph *Venilia.* 90. *Nec Teucris addita Juno*, &c. "Nor shall Juno, added to the Trojans (as their constant scourge), be anywhere absent (from them)." According to Macrobius, (*Sat.* 64.) the term *addita*, in this passage, is equivalent to "*affixa, et, per hoc, infesta.*" We have preferred, however, giving the word in question its natural meaning, in which pretty much the same idea is involved. Wagner makes *nec addita aberit* the same as "*non desinet addita esse*," and Lobeck compares the phrase with the ξύνεστιν ἐφεδρος of Sophocles (*Ajax*, 611.)

91–97. *Quum tu supplex*, &c. "What nations of the Italians, or what cities shalt thou not then, a suppliant, entreat (for aid), in the midst of thy distress!" *Quum*, standing, as it does, at the commencement of the sentence, is elegantly employed for *tum.* 93. *Causa mali tanti*, &c. In the one instance, Helen, who hospitably received Paris on his arrival at Sparta, was the cause of the Trojan war; in the other, Lavinia, whose father, King Latinus, will give a friendly reception to

Qua tua te Fortuna sinet. Via prima salutis,
Quod minime reris, Graiâ pandetur ab urbe.
Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens: ea frena furenti
Concutit, et stimulos sub pectore vertit Apollo.
Ut primum cessit furor, et rabida ora quiêrunt,
Incipit Æneas heros: Non ulla laborum,
O virgo, nova mî facies inopinave surgit.
Omnia præcepi, atque animo mecum ante peregi
Unum oro; quando hic inferni janua regis
Dicitur, et tenebrosa palus Acheronte refuso;
Ire ad conspectum cari genitoris, et ora,
Contingat: doceas iter, et sacra ostia pandas.
Illum ego, per flammas, et mille sequentia tela,
Eripui his humeris, medioque ex hoste recepi:
Ille, meum comitatus iter, maria omnia mecum,
Atque omnes pelagique minas cœlique ferebat,
Invalidus, vires ultra sortemque senectæ.
Quin, ut te supplex peterem, et tua limina adirem,

Æneas and his followers, is to be the cause of war in Latium. 96. *Qua.* "In whatever way." Supply *viâ* or *ratione.* Heyne, on the authority of the first Aldine edition, gives *qua* in place of the common *quam.* Wagner prefers *quam,* "than thy fortune will permit thee;" and explains it as follows: *Quo magis reluctabitur tibi Fortuna, eo audentior ei obsiste.*" This, however, seems harsh. 97. *Graiâ pandetur ab urbe.* The city of Euander, who was of Arcadian origin. Compare *Æn.* viii. 51.

99–101. *Horrendas ambages.* "Her fearful mysteries," i. e. her fearful and mysterious predictions. 100. *Ea frena furenti,* &c. Heyne maks *ea* here the same as *tam valida,* This, however, is opposed by Wagner, who refers *ea* to *obscuris vera involvens,* and takes *ea frena* to mean that Apollo so controls the sibyl's breast as not to allow her to disclose the plain truth at once, but to envelop it in more or less obscurity. Compare *Lucan. Phars.* v. 176. 105. *Præcepi.* I have formed unto myself beforehand an idea of these things, from what Helenus (*Æn.* iii. 441.) and my father Anchises (*Æn.* v. 730.) revealed to me.—*Peregi,* &c. I have already performed them in thought.

106–118. *Quando.* "Since." 107. *Dicitur.* Supply *esse.*—*Et tenebrosa palus,* &c. "And the gloomy lake (formed) from the overflowing Acheron." This lake, between Cumæ and Misenum, must be distinguished from the Avernian lake. Real and fabulous geography are here intermingled. The lake in question was believed to be one of the avenues of approach to the lower world. 109. *Contingat.* "May it fall to my lot." *Contingit* generally implies good fortune, as in the present instance. 115. *Quin.* "Moreover." Equivalent to

Idem orans mandata dabat. Gnatique patrisque,
Alma, precor, miserere: potes namque omnia; nec te
Nequidquam lucis Hecate præfecit Avernis.
Si potuit Manes arcessere conjugis Orpheus,
Threïciâ fretus citharâ, fidibusque canoris;
Si fratrem Pollux alternâ morte redemit,
Itque reditque viam toties (Quid Thesea magnum,
Quid memorem Alciden?) et mî genus ab Jove summo.
  Talibus orabat dictis, arasque tenebat;
Quum sic orsa loqui vates: Sate sanguine divûm,
Tros Anchisiada, facilis descensus Averno est;
Noctes atque dies patet atri janua Ditis:

quinetiam. 116. *Mandata dabat.* See *Æn.* ii. 731.—*Gnatique patrisque.* Æneas and Anchises. 117. *Nec te nequidquam,* &c. "Nor has Hecate set thee over the Avernian groves in vain," i. e. thou canst easily accomplish this for me, as priestess of this hallowed spot.

119–123. *Si potuit manes,* &c. "If Orpheus was able to summon unto him the manes of his spouse," &c. i. e. to evoke or lead her forth. There is a considerable doubt about the connexion of this whole sentence with what precedes. Heyne suggests two solutions of the difficulty: first, by supposing that some such clause as this precedes, "*Quidni et mihi adire inferos liceat?*" or, secondly, by connecting *si potui,* &c. with *miserere* that precedes. We would adopt, however, a much more natural order. It is this: to understand nothing before *si potuit,* &c. but to make the whole sentence turn on the words *et mî genus ab Jove summo.* 121. *Si fratrem Pollux,* &c. Castor and Pollux had the same mother, Leda; but Jupiter being the father of Pollux, he was immortal; whereas Castor, being the son of Tyndareus, was subject to mortality. Upon the death of Castor, Pollux, from his great affection for him, shared with him his immortality, so that they lived by turns, one day in the world above, another in the world below. 122. *Viam.* "The way to the lower world." An accusative follows the neuter verbs *itque reditque,* by a common Græcism. See *Matt. Gr. Gr.* § 418. 3. *b.*—*Quid Thesea,* &c. We have employed a parenthesis, so as not to break the continuity of the sentence.—*Magnum.* This epithet suits better with *Thesea* than with *Alciden,* as is shown by Wagner.—As regards the descent of Theseus and Hercules to the lower world, consult Index of Proper Names. 123. *Et mî genus,* &c. "My origin is also from Jove supreme, (and why may I not, therefore, do the same)?" i. e. why may I not, as they did, visit the regions below?

124–132. *Arasque tenebat.* "And kept clinging to the horns of the altar." Observe the force of the plural, and consult note on *Æn.* iv. ver. 219. The altar referred to must be supposed to have stood in the vestibule or entrance of the sanctuary, corresponding to that usually placed in the *pronaos* of a temple. 126. *Averno.* Poetic idiom for *in Avernum.* Compare *Senec. Apoll. Claud.* *Omnia proclivia sunt: facile descenditur; itaque quamvis podagricus esset, momento temporis*

Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dîs geniti, potuere. Tenent media omnia silvæ,
Cocytusque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupido,
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano juvat indulgere labori;
Accipe, quæ peragenda prius. Latet arbore opacâ
Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus sacer: hunc tegit omnis
Lucus, et obscuris claudunt convallibus umbræ.
Sed non ante datur telluris operta subire,
Auricomos quam quis decerpserit arbore fœtus.
Hoc sibi pulchra suum ferri Proserpina munus

pervenit ad januam Ditis. 128. *Sed revocare gradum,* &c. Any one can descend at pleasure to the regions below, for the portals of gloomy Pluto lie constantly open to receive all of mortal birth; the real difficulty consists in returning to the light of day. 129. *Æquus.* "Propitious." 131. *Potuere.* "Have been able to effect it."—*Tenent media omnia silvæ.* One of the causes of difficulty in returning is the thick forest that intervenes. The poet borrows the idea of this forest from the thick woods surrounding at one time the Lake Avernus. 132. *Cocytusque sinu labens,* &c. Cocytus was one of the fabled rivers of the lower world. This opposes another barrier to egress from the realms of Pluto. It is rather singular that the poet, when mentioning these obstacles, did not reflect that they formed as serious an impediment to one entering as to one endeavouring to depart from the world of the dead. And, again, if one could make his way through them in entering, what was there to prevent his returning by the same route?

134-142. *Bis Stygios innare locus.* "Of twice floating upon the Stygian lake," i. e. now, as well as after death. *Innare,* by a Græcism, for *innandi.* So *videre,* in the next clause, for *videndi.* 135. *Insano labori.* "In so wild an undertaking." Heyne makes *insanus labor* equivalent here merely to *magnum ausum,* or *ardua res.* This, however, wants strength. 136. *Accipe quæ peragenda prius.* Supply *sint.* 138. *Junoni infernæ.* "To the Juno of the lower world." Proserpina. So Pluto is called the Stygian Jove, &c.—*Dictus sacer.* "Consecrated." Literally, "called sacred," i. e. regarded as sacred.—*Omnis lucus.* Referring to the forest around the Avernian lake. 139. *Et obscuris claudunt,* &c. "And thick shades shut in amid gloomy valleys," i. e. thick shades enclose, &c. 140. *Operta.* "The dark recesses." Supply *loca.* 141. *Auricomos fœtus.* "The shoot," or, "branch with its golden foliage." The term *coma* (occurring here in *auricomos*) is often applied poetically to the foliage of trees.—*Quis.* For *aliquis.* But as *cui* (for *alicui*) is to be supplied with *datur,* the pronoun *quis* here obtains the force of *ille.* Wagner reads *qui,* in this sense: "*Non datur, nisi ei, qui ante decerpserit.*" 142. *Hoc sibi pulchra*

Instituit. Primo avulso, non deficit alter
ureus; et simili frondescit virga metallo.
rgo alte vestiga oculis, et rite repertum
arpe manu. Namque ipse volens facilisque sequetur,
i te fata vocant: aliter, non viribus ullis
incere, nec duro poteris convellere ferro.
Præterea, jacet exanimum tibi corpus amici
(Heu! nescis), totamque incestat funere classem
Dum consulta petis, nostroque in limine pendes.
Sedibus hunc refer ante suis, et conde sepulcro.
Duc nigras pecudes: ea prima piacula sunto.
Sic demum lucos Stygios, regna invia vivis,
Aspicies. Dixit; pressoque obmutuit ore.
  Æneas mœsto defixus lumina vultu
Ingreditur, linquens antrum; cæcosque volutat
Eventus animo secum. Cui fidus Achates
It comes, et paribus curis vestigia figit.
Multa inter sese vario sermone serebant;
Quem socium exanimem vates, quod corpus humandum
Diceret. Atque illi Misenum in litore sicco,
Ut venere, vident indignâ morte peremtum;

suum, &c. "The fair Proserpina hath ordained that this gift be brought unto her as one peculiarly dear." More literally, "as one peculiarly her own."

143–155. *Primo avulso.* Supply *ramo.*—*Non deficit alter aureus.* "Another golden one fails not," i. e. immediately occupies the place of the former. 145. *Alte.* High up in the tree, buried amid the thick foliage.—*Rite.* To be joined, in construction, with *carpe.* 147. *Te vocant.* "Call thee to this enterprise," i. e. if it is fated for thee to visit the lower world. Supply *ad inferos.* 149. *Jacet exanimum,* &c. Alluding to the death of Misenus, mentioned at ver. 162. *seqq.* 150. *Incestat.* The presence of a corpse was always thought to have a polluting effect. 151. *Pendes.* "You listen anxiously." *Pendēre,* according to Servius, is, properly, "*desiderare aliquid audire.*" Compare *Æn.* iv. 79. "*Pendetque iterum narrantis ab ore.*" 152. *Sedibus hunc,* &c. "Restore him first to his proper abode," i. e. to the earth, which is the proper habitation of the dead, and to which we are said to be restored in death, since from it the human race first came into life. Observe the force of the plural in *sedibus.* 153. *Nigras.* Because intended for the deities of the world of darkness.—*Ea prima piacula sunto.* "Let these expiatory offerings be first in order," i. e. be the first that shall be made by thee. 155. *Presso.* For *compresso.*

157–165. *Ingreditur.* "Enters (on his way)," i. e. begins to pursue the route to his fleet.—*Cæcos eventus.* "Events (thus) darkly unfolded.' 160. *Serebant.* "They discussed." For *disserebant.* So

Misenum Æoliden: quo non præstantior alter
Ære ciere viros, Martemque accendere cantu.
Hectoris hic magni fuerat comes; Hectora circum
Et lituo pugnas insignis obibat et hastâ:
Postquam illum vitâ victor spoliavit Achilles,
Dardanio Æneæ sese fortissimus heros
Addiderat socium, non inferiora secutus.
Sed tum, forte cavâ dum personat æquora conchâ,
Demens, et cantu vocat in certamina divos,
Æmulus exceptum Triton (si credere dignum est)

Liv. xxiv. 31. *Colloquia serere cum hoste.* 164. *Æoliden.* "Son of Æolus." Many commentators suppose that as Misenus played upon a wind instrument, the poet, by a figurative genealogy makes him the son of the wind-god. Not so, however. Virgil calls him *Æolides*, as indicating merely his descent from a mortal father, named Æolus, probably the same with the one who is said to have fallen in battle with the Latins. (*Æn.* xii. 542. *seqq.* See *Heyne*, *Excurs.* vii. *ad Æn.* vi.) 165. *Ære ciere viros*, &c. "In arousing warriors with the brazen trumpet, and kindling up the battle with its blast," i. e. in giving the signal to engage. *Ciere* and *accendere*, by a Græcism, for *in ciendo, in accendendo.* According to Servius, when Virgil recited this passage to Augustus, the verse was imperfect, consisting only of the hemistich, *ære ciere viros.* In the presence of Augustus, however, and at the instant, the poet added, *Martemque accendere cantu.* There appears to have been no essential difference in form between Greek and Roman or Tyrrhenian trumpets. Both were long, straight, bronze tubes, gradually increasing in diameter, and terminating in a bell-shaped aperture. They present precisely the same appearance on monuments of very different dates.

166–174. *Hectora circum*, &c. "Around, i. e. in attendance upon, Hector was he accustomed to engage in conflicts." Observe the use of the imperfect (*obibat*), to denote continued action, between *fuerat* and *addiderat*, where the mere fact of an action's having taken place is implied. 167. *Lituo.* This instrument was long, and curved at the end. From the similarity of form, the original staff received the same appellation. Virgil indulges in an anachronism here, in making Misenus acquainted with the *lituus*, since both the *lituus* and *tuba* were unknown in Homeric times. He has merely, however, followed in this the custom of the tragic writers. 170. *Non inferiora.* "No inferior things," i. e. a leader not inferior to Hector himself. An imitation of the Greek idiom, by which the thing is put for the person; as, for example, *τὰ ἥττω* for *τὸν ἥττονα.* 171. *Conchâ.* Used here for *lituus;* as if, in the flow of composition, the word had escaped unwillingly from the poet, who was thinking at the time of Triton, and the *shell* on which he is always represented blowing. 173. *Æmulus exceptum Triton*, &c. "Triton, jealous of his skill, had plunged, amid a foaming wave, the hero taken with surprise," &c.—*Triton*, a sea-deity, the son of Neptune

Inter saxa virum spumosâ immerserat undâ.
Ergo omnes magno circum clamore fremebant;
Præcipue pius Æneas. Tum jussa Sibyllæ,
Haud mora, festinant fluentes, aramque sepulcri
Congerere arboribus, cœloque educere certant.
Itur in antiquam silvam, stabula alta ferarum:
Procumbunt piceæ: sonat icta securibus ilex;
Fraxineæque trabes, cuneis et fissile robur
Scinditur; advolvunt ingentes montibus ornos.
Necnon Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis;
Atque hæc ipse suo tristi cum corde volutat,
Aspectans silvam immensam, et sic voce precatur;
Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto! quando omnia vere
Heu! nimium de te vates, Misene, locuta est.
Vix ea fatus erat, geminæ quum forte columbæ

and Amphitrite, is made by the poets his father's trumpeter. He was represented blowing on a shell.

175–184. *Circum.* Supply *corpus Miseni.* 177. *Aram sepulchri.* "An altar-shaped funeral pile." This means nothing more, in fact, than an ordinary funeral pile. The pile was built in the form of an altar, with four equal sides, whence the language of the text. Ovid, in like manner, calls it *funeris ara.* (*Trist.* iii. 13. 21.) 179. *Itur.* "They go," i. e. *itur ab illis.* 180. *Piceæ.* These, on account of their resinous nature, would be especially needed for the funeral pile. 182. *Scinditur.* Observe the singular number, and the verb agreeing with the nearer and more important noun; the *robur* being employed in greater abundance than the *fraxineæ trabes.*—*Montibus.* "From the mountains." Equivalent to *de montibus.* 183. *Primus.* "Foremost." Taking the lead. 184. *Paribusque accingitur armis.* "And is equipped with like implements," i. e. with tools like those wielded by the rest. This piety towards the dead well becomes the character of Æneas, and the poet dexterously avails himself of it to pave the way for the discovery of the tree containing, amid its foliage, the twig of gold.

185–195. *Ipse.* The pronoun has here the force of *solus.*—*Tristi.* Referring to his sadness for the loss of Misenus. 186. *Aspectans.* "Gazing wishfully at." Observe the force of the frequentative.—*Et.* "And at length." His silent musings are at length succeeded by audible prayer. 187. *Si nunc se nobis,* &c. Observe the use of the present subjunctive with *si,* implying that the branch may or may not be now displaying itself to the view; in other words, not excluding the possibility of such a thing's taking place; on the other hand, *si ostenderet* would exclude the probability of its now happening. Compare with the use of *si* in this passage, as indicating *a wish,* the Greek idiom in the case of *εἰ* and *εἰ γάρ.* 188. *Quando.* "Since." Equivalent to

Ipsa sub ora viri cœlo venere volantes,
Et viridi sedere solo. Tum maximus heros
Maternas agnoscit aves, lætusque precatur:
Este duces, O! si qua via est, cursumque per auras
Dirigite in lucos, ubi pinguem dives opacat
Ramus humum: tuque O! dubiis ne defice rebus,
Diva parens. Sic effatus, vestigia pressit,
Observans quæ signa ferant, quo tendere pergant.
Pascentes illæ tantum prodire volando,
Quantum acie possent oculi servare sequentum.
Inde, ubi venere ad fauces graveolentis Averni,
Tollunt se celeres; liquidumque per aëra lapsæ,
Sedibus optatis geminæ super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum
Fronde virere novâ, quod non sua seminat arbos,

quandoquidem. Compare *Æn.* iv. 315. 191. *Cœlo.* Equivalent here to *de cœlo.* 193. *Maternas aves.* The dove was sacred to Venus. So, also, the eagle was sacred to Jupiter; the peacock to Juno; the owl to Minerva; the cock to Mars, &c. 194. *O, si qua via est.* "If any way there be." Mark the use of the indicative with *si*, as indicating his secret belief that there really was some path, that was now to be pointed out to him. 195. *Opacat humum.* This expression is a mere poetic phrase, and its meaning must not be pressed too closely. The idea to be conveyed is simply this: "where the golden bough is."

197-204. *Vestigia pressit.* "He checked his footsteps," i. e. stood still. In taking auguries, after the prayer, the observer, says Servius, quoted by Valpy, either stood or sat down. 199. *Pascentes illæ tantum.* They kept taking short flights, and lighting, at intervals, to feed.—*Prodire.* Historical infinitive, for *prodibant.* 201. *Graveolentis.* "Noisome." To be pronounced, in scanning, *grav'olentis*, the final vowel of *grave* being dropped. 203. *Sedibus optatis.* "In the wished-for seats," i. e. the place which they had long desired to reach. Wagner thinks that *optatis* refers rather to the circumstance of this being the spot where the desired branch was to be found by Æneas. 204. *Discolor.* Differing in hue from that of the tree itself. The branch was golden, and consequently, yellow of hue; the tree itself was green. Hence the force of *discolor.*—*Aura.* Equivalent here to *fulgor*, "brightness." Compare *Georg.* ii. 47. *Hor. Carm.* ii. 8. 24.

205-212. *Viscum.* The *mistletoe.* A parasitical plant, twining itself around various trees, and growing at their expense; for the roots insinuate their fibres into the woody substance of these trees, and the plant lives entirely on their sap, since its own stem and leaves are incapable of absorbing moisture. It blooms in the winter season. 206. *Quod non sua seminat arbos.* The seeds from which the mistletoe springs are deposited on trees by birds, especially by the large or missel thrush, with whom its berries are a favourite food.—*Sua arbos.*

Et croceo fœtu teretes circumdare truncos:
Talis erat species auri frondentis opacâ
Ilice; sic leni crepitabat bractea vento.
Corripit Æneas extemplo, avidusque refringit
Cunctantem, et vatis portat sub tecta Sibyllæ.
Nec minus interea Misenum in litore Teucri
Flebant, et cineri ingrato supremà ferebant.
Principio pinguem tædis et robore secto
Ingentem struxere pyram: cui frondibus atris
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices, et aëna undantia flammis
Expediunt, corpusque lavant frigentis, et unguunt.

The tree around which it twines. 207. *Et croceo fœtu*, &c. The leaves of the mistletoe are green in winter, but its stalk and shoots are of a *yellow* or *saffron* hue. Hence the golden twig amid the green leaves of the tree is compared to the winter garb assumed by the mistletoe. 209. *Bractea.* Properly any *thin leaf* or *plate of metal*; here, however, of *gold*. 211. *Cunctantem.* "Seeming (to him) to delay." It appeared merely to delay to the impatient and eager Æneas. Any actual delay on the part of the twig would have falsified the words of the sibyl, at ver. 146.

213–217. *Cineri ingrato.* "Senseless ashes." Literally, "ungrateful ashes," because not aware of the kind and pious offices that were rendered, and therefore making no return.—*Suprema.* Supply *officia.* 214. *Pinguem tædis*, &c. "Resinous with pines and cleft oak," i. e. of resinous pine and cleft oak. 215. *Ingentem pyram.* The longer and higher the funeral pile, the greater the mark of respect to the memory of the deceased. The student will note the description of the funeral solemnities here given, as it forms a summary of the principal rites of the Romans on such occasions.—*Frondibus atris.* That is, with boughs of yew, pine, and such other trees as are suited, by their sombre foliage, for funeral solemnities. The sides of the funeral pile, among the Romans, were, by a law of the twelve tables, to be left rough and unpolished. They were frequently, however, as in the present instance, covered with dark leaves. 216. *Et ferales ante cupressos*, &c. Many commentators imagine that trees are here meant, and that they were planted before the pile. It is more probable, however, that, by *cupressos* in the text, we must understand merely logs of cypress placed on the front part of the pile. These, while burning, would counteract by their odour the unpleasant effluvia from the dead body. The cypress, too, on another account, is a fit tree for funeral solemnities, since, when once cut, it never grows again.

218–224. *Undantia.* "Bubbling up," i. e. with boiling water. For *æstuantia.* 219. *Frigentis.* "Of him lying cold in death." The washing of the corpse with warm water, the subsequent anointing of it, the keeping of it eight days in the house before burning, and the bidding farewell in a loud tone of voice at the funeral pile, were all, in reality,

Fit gemitus. Tum membra toro defleta reponunt,
Purpureasque super vestes, velamina nota,
Conjiciunt: pars ingenti subiere feretro,
Triste ministerium! et subjectam more parentum
Aversi tenuere facem. Congesta cremantur
Turea dona, dapes, fuso crateres olivo.
Postquam collapsi cineres, et flamma quievit;
Reliquias vino, et bibulam lavere favillam,
Ossaque lecta cado texit Corynæus aëno.

so many precautions, says Pliny, against premature interment, where a party was not actually dead, but only in a state of suspended animation. 221. *Purpureasque super*, &c. His best attire is now thrown over the deceased. 222. *Ingenti subiere feretro.* "Went under the huge bier," i. e. carried the bier to the funeral pile, and placed it thereon. 223. *Subjectam.* "Placed beneath," i. e. applied to the base of the pile. 224. *Aversi.* This turning away of the face was done "*ominis causa*," and the act of firing the pile was performed by the nearest relation.—*Facem.* On ancient monuments, the torch appears to be formed of wooden staves or twigs, either bound by a rope drawn round them in a spiral form, or surrounded by circular bands at equal distances. The inside of the torch may be supposed to have been filled with flax, tow, or other vegetable fibres, the whole being abundantly impregnated with pitch, rosin, wax, oil, and other inflammable substances.

225-231. *Turea dona*, &c. These and various other articles, such as ornaments, vestments, &c. were accustomed to be thrown into the fire as the flames began to rise.—*Dapes.* Some commentators, following Homer (*Il.* xxiii. 168), make this term signify "the fat of animals." Others understand by it "dishes of food." We have preferred, however, following the opinion of Heyne, according to whom it means pieces of the flesh of different animals (oxen, swine, sheep, &c.) thrown into the flames as portions of so many victims.—*Fuso crateres olivo.* "Bowls of out-poured oil," i. e. out-poured by bowlsful. 227. *Reliquias vino*, &c. "They soaked the remains and the imbibing ember with wine." 228. *Cado aëno.* "In a brazen urn." *Brazen*, or, rather, *bronze funeral urns* were not so frequently employed as those of *marble*, *alabaster*, or *baked clay*. Still, however, they are sometimes found even in modern times. The funeral urns were most commonly square or round. Those preserved at the present day have usually an inscription or epitaph upon them, beginning with the letters D.M.S. or only D.M. that, *Dis Manibus Sacrum*, followed by the name of the deceased, with the length of his life, &c. 229. *Socios circumtulit undâ.* Put for *tulit undam circa socios.* Compare the analagous usage in the case of *circumdare*, where we can either say, for example, *circumdare oppidum castris*, or *circumdare castra oppido.* Corynæus, on this occasion, carries the lustral water round in a vessel, and sprinkles the company with it by means of a branch of olive, for the reason stated at ver. 150. The domestic olive is meant, as opposed to the *oleaster* or wild olive, which is unproductive, and therefore termed

Idem ter socios purâ circumtulit undâ,
Spargens rore levi, et ramo felicis olivæ,
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulchrum
Imponit, suaque arma viro, remumque, tubamque,
Monte sub aërio: qui nunc Misenus ab illo
Dicitur, æternumque tenet per sæcula nomen.
His actis, propere exsequitur præcepta Sibyllæ.
Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro, nemorumque tenebris:

infelix. Compare *Georg.* ii. 314. 231. *Dixitque novissima verba.* This consisted in pronouncing *vale,* "farewell," three times.

233–236. *Suaque arma viro,* &c. He was both oarsman and trumpeter. In Homeric times the warriors themselves handled the oar. The *implements of a person's calling* were in early times placed upon his tomb, as in the present case. As, however, they were liable to injury from exposure, the custom afterward arose of representing them in stone or marble. 234. *Misenus.* This is the *Misenum promontorium,* now Cape *Miseno,* still retaining the name of the warrior, supposing the origin of that name to be true (which, however, is not the case), and forming the upper extremity of the Bay of Naples. It may not be amiss, before leaving this part of the poem, to enumerate briefly the different steps taken in the interment of the dead, as they are alluded to in the text: 1. The corpse is washed with warm water, and then anointed. 2. A dirge is sung. 3. The body is laid upon the bier. 4. The most valuable raiment of the deceased is placed upon the corpse. 5. The bier is then placed upon the top of the funeral pile. 6. This funeral pile, which has meanwhile been erecting, is of an altar-shape, and is constructed of resinous woods, oak, cypress logs, &c. 7. The pile is set fire to by the nearest relative, whose face is turned away at the time. 8. When the flames begin to rise, various perfumes are thrown into the fire, pieces of the flesh of victims, bowls of oil, ornaments, vestments, and other things supposed to be agreeable to the deceased. 9. The pile being burned down, the embers are slaked with wine, and the bones and ashes of the deceased are gathered by the nearest relatives and placed in an urn. 10. All present are then thrice sprinkled by a priest with lustral water from a branch of olive (for which bay was often substituted.) 11. All then bade farewell to the deceased, by repeating the word *vale* thrice.

236–243. *Propere exsequitur.* He has obtained the golden bough, and is now prepared to act. 237. *Spelunca alta vastoque immanis hiatu.* "And vast (to the view) with its wide-yawning mouth." This cave lay between the Lake Avernus, on the one side, and a gloomy wood on the other, and was the opening to the world below. As the lake was surrounded by hills, it is very probable that there was some vast cave in one of these, which Virgil, guided by popular superstition, had in view. The adjacent country, indeed, is said to abound in such openings. 238. *Tuta.* "Fenced," i. e. rendered difficult of access.

Quam super haud ullæ poterant impune volantes
Tendere iter pennis; talis sese halitus atris
Faucibus effundens supera ad convexa ferebat:
Unde locum Graii dixerunt nomine Aornon.
Quatuor hic primum nigrantes terga juvencos
Constituit, frontique invergit vina sacerdos;
Et, summas carpens media inter cornua setas,
Ignibus imponit sacris, libamina prima,
Voce vocans Hecaten, Cœloque Ereboque potentem.
Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris. Ipse atri velleris agnam
Æneas matri Eumenidum, magnæque sorori,
Ense ferit, sterilemque tibi, Proserpina, vaccam.
Tum Stygio regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,

The participle of *tueor* or *tuor*. 239. *Impune.* The exhalation from the cave, and also from the lake, killed them while attempting to fly over.—*Volantes.* Equivalent to *volucres.* 241. *Convexa.* Consult note on *Æn.* iv. 451. 242. *Unde locum Graii,* &c. This line is generally considered spurious. In some manuscripts it does not occur at all, while in others it appears written by a more recent hand.—*Aornon.* From *ἀ not,* and *ὄρνις,* "a bird," because no bird could fly over. Hence, according to some, the Latin *Avernus.* The derivation, however, is of no value.

244–254. *Invergit.* "Pours." *Invergo* properly means "to bend," and here describes the *bending* or *inverting* of the cup as the contents were poured out. This inverting of the cup was customary, according to Servius, in sacrifices to the gods below. 245. *Summas setas.* These were plucked out, or cut off, and thrown into the fire as *primitiæ.* Compare *Hom. Il.* ii. 237. *Od.* v. 446. and see on *Æn.* iv. 696. 247. *Cœlo Ereboque potentem.* The same goddess was *Luna* in the sky, *Diana* on earth, and *Hecate* or *Proserpina* in the world below. 248. *Supponunt cultros.* "Put knives under," i. e. under the throats of the victims. Poetic phraseology for *mactant.* 249. *Pateris.* The object was to let none of the sacred blood fall upon the ground. As regards the form of the patera, consult note on *Æn.* i. 728.—*Atri velleris.* Black victims were always selected for the deities below. Compare *nigrantes terga juvencos,* in ver. 243. 250. *Matri Eumenidum.* Night, who was fabled to have brought forth the Furies unto Acheron as their sire.—*Magnæque sorori.* "And to her mighty sister." Tellus, or the goddess of the earth. According to Servius, *Night* and *Earth* were daughters of *Chaos.* 251. *Sterilem vaccam.* This was the customary offering to Proserpina. Homer calls it *βοῦς στεῖρα* (*Od.* xi. 30). 252. *Nocturnas inchoat aras.* "He erects nocturnal altars," i. e. he erects altars, and offers a sacrifice thereon during the night season. This time was purposely selected, inasmuch as the offering was to a god of the lower world. *Inchoare,* according to Servius, is a religious term, equivalent to *facere,* or *erigere.* 253. *Solida viscera.* "Entire car-

Pingue super oleum infundens ardentibus extis.
Ecce autem, primi sub lumina solis et ortus,
Sub pedibus mugire solum, et juga cœpta moveri
Silvarum, visæque canes ululare per umbram,
Adventante deâ. Procul, O! procul este, profani,
Conclamat vates, totoque absistite luco:
Tuque invade viam, vaginâque eripe ferrum:
Nunc animis opus, Ænea, nunc pectore firmo.
Tantum effata, furens antro se immisit aperto:
Ille ducem haud timidis vadentem passibus æquat.
Dî, quibus imperium est animarum, Umbræque silentes,
Et Chaos, et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui; sit, numine vestro,
Pandere res altâ terrâ et caligine mersas.
Ibant obscuri solâ sub nocte per umbram,
Perque domos Ditis vacuas, et inania regna:

casses," i. e. holocausts or whole burnt-offerings. Consult, as regards the peculiar force of *viscera* here, the note on *Æn.* i. 211. 254. *Ardentibus extis.* "Upon the burning victims." *Exta* is here taken, like *viscera* above, for the carcasses of the victims, or, in other words, for the victims themselves.

258–263. *Deâ.* Hecate, accompanied by her infernal hounds, in imitation of Diana, accompanied by her pack of the upper world.—*Procul, O! procul,* &c. This was the solemn preamble with which the celebration of the sacred mysteries used to be ushered in, the form of expression in Greek being, ἑκάς, ἑκὰς ἐστὲ βέβηλοι. By *profani,* on the present occasion, are meant, as Wagner thinks, the Trojans who had accompanied Æneas thus far. The possession of the golden bough rendered Æneas himself pure, and fit to enter on his fearful journey. 260. *Ferrum.* Servius says he had consecrated his sword to do service against the shapes of the lower world, by having struck the victims with it in the recent sacrifice! 263. *Vadentem.* "As she moves along."

264–267. *Dî, quibus imperium,* &c. A general invocation unto the gods of the lower world. Warburton thought that Virgil, in the description which he here gives of the lower regions, meant to portray the sacred mysteries of Eleusis, celebrated every fifth year in the city of Eleusis, in Attica. He is ably refuted, however, by the historian Gibbon. 266. *Et Chaos, et Phlegethon.* Consult Index of Proper Names.—*Nocte tacentia late.* "Lying silent far and wide in night," i. e. wrapped in silent night. 266. *Audita.* Supply *a me.*—*Numine vestro.* "By your divine permission."

268–272. *Ibant obscuri,* &c. "They moved along amid the gloom, shrouded in obscurity, under the lonely night," i. e. they moved on alone amid the gloom of night, shrouded in obscurity. The expression *obscuri solâ sub nocte* is equivalent, in fact, to *sub obscurâ nocte soli.* 269. *Inania regna.* All general privations, observes Burke, are great,

Quale per incertam Lunam sub luce malignâ
Est iter in silvis, ubi cœlum condidit umbrâ
Jupiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus et ultrices posuere cubilia Curæ;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas;
Terribiles visu formæ; Letumque, Labosque;
Tum consanguineus Leti Sopor; et mala mentis
Gaudia; mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis.
In medio ramos annosaque brachia pandit
Ulmus, opaca, ingens; quam sedem Somnia vulgo

because they are terrible—vacuity, darkness, solitude, and silence. With what fire of imagination has Virgil amassed all these circumstances at the mouth of hell! (*Subl. and Beaut.* ii. 6.) 270. *Incertam lunam.* Clouds floating through the sky, and shrouding at intervals the brightness of the moon.—*Malignâ.* "Glimmering." Heyne:—Lux maligna, *parca, infirma, ac tenuis.*

273–281. *Vestibulum ante ipsum*, &c. The *vestibulum* did not properly form part of the house, but was a vacant space before the door, forming a court, which was surrounded on three sides by the house, and was open on the fourth to the street. The two sides of the house joined the street, but the middle part of it, where the door was placed, was at some distance from the street. We see from this the general meaning of *vestibulum* in the present passage, as applied to the open space in front of the entrance to the lower world. 274. *Luctus.* Before the entrance to Orcus are grouped, according to the poet, all the ills and calamities that infest human life, and make us wish for the grave as a place of final repose.—*Ultrices Curæ.* The stings of conscience. Remorse. 275. *Tristisque Senectus.* Old age is here described as sorrowing over the recollections of the past, and sighing for days gone by. 276. *Metus.* "Despondency." The continual apprehension of evil.—*Malesuada.* "That persuades to crime." 278. *Consanguineus Leti.* "Own brother of death." Compare *Hom. Il.* xiv. 231: Ὕπνος κασίγνητος Θανάτου. Hesiod makes Death and Sleep the sons of Night. (*Theog.* 756.)—*Et mala mentis Gaudia.* "And the sinful joys of the mind," i. e. the criminal lusts of the heart. 279. *Adverso in limine.* "On the very threshold itself, as it confronts the view," i. e. in the very entrance itself. 280. *Ferreique Eumenidum thalami.* The Furies guard the entrance, and have there their cells of iron (as rigid and unbending as their own hearts), just as in ancient mansions the gatekeeper or θυρωρός (*janitor*) had his station at the door of the dwelling, and near it his room or cell.

282–294. *In medio.* Supply *vestibulo.* 283. *Vulgo.* Here, as Servius well remarks, equivalent to *catervatim*, and not to be joined in construction with *ferunt.* The language of the text, it will be observed,

Vana tenere ferunt, foliisque sub omnibus hærent.
Multaque præterea variarum monstra ferarum,
Centauri in foribus stabulant, Scyllæque biformes,
Et centumgeminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisque armata Chimæra.
Gorgones, Harpyiæque, et forma tricorporis umbræ.
Corripit hic subitâ trepidus formidine ferrum
Æneas, strictamque aciem venientibus offert;
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cavâ sub imagine formæ,
Irruat, et frustra ferro diverberet umbras.
 Hinc via, Tartarei quæ fert Acherontis ad undas.
Turbidus hic cœno, vastaque voragine, gurges
Æstuat atque omnem Cocyto eructat arenam.

refers merely to *vain* or *false dreams*, such as are sent from the world below. True dreams, on the other hand, says Servius, come down from the skies. "Vana *autem ideo, quia ab inferis: nam* vera *mittunt superi.*" 285. *Monstra.* Supply *in foribus stabulant.* The words thus supplied are to be translated, while those already expressed with *Centauri* are to be dropped in rendering. 286. *Stabulant.* Equivalent, here, to *habitant*, but having a special reference, in its literal sense, to the idea implied in *ferarum* and *Centauri.* 287. *Centumgeminus.* "The hundred-handed." From *centum* and *manus;* the syllable *ge* being inserted for euphony. Compare *Æn.* x. 566. It is the Homeric ἑκατόγχειρος. (*Il.* i. 402.)—*Bellua Lernæ.* The Hydra, that was slain by Hercules. 289. *Forma tricorporis umbræ.* "The form of the triple shade," i. e. the shade of the three-bodied Geryon. See *Æn.* vi. 202. For an account of the different mythological names here mentioned by the poet, consult Index of Proper Names. 290. *Corripit ferrum.* Compare the remark of Servius, alluded to in the note to ver. 251. 292. *Docta comes.* Alluding to the sibyl. 294. *Irruat.* In our idiom we translate *irruat* and *diverberet* as if they had been respectively *irruisset* and *diverberasset.* The Latin idiom, however, is far more graphic, and paints the action at once to the eyes. Literally, "if his wise companion do not warn him, &c. he will rush upon them, and will cleave," &c.

295–304. *Hinc via.* "From this point begins the way," i. e. after passing the vestibule and first entrance.—*Acherontis ad undas.* The poet calls this river the Acheron; its more usual name in the language of fable, was the Styx. So, again, it is now a river, and presently it is described as a lake or fen. Compare the remark of Heyne: "*Noli subtiliter, et ad historici diligentiam, nomina fluviorum inferorum a Virgilio posita exspectare; sed poetæ more variatis nominibus,* Acherontem *appellat, qui fere* Styx *esse solet; etiam* flumen, *mox* lacum *et* paludem." 296. *Voragine.* The explanation given by Forcellini of the term *vorago,* is *Locus immensæ profunditatis, a* vorando, *quia in eam cadentia non emergunt, sed absorbentur* 297. *Cocyto.* For *in*

Portitor has horrendus aquas et flumina servat
Terribili squalore Charon: cui plurima mento
Canities inculta jacet; stant lumina flammâ;
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit, velisque ministrat,
Et ferrugineâ subvectat corpora cymbâ,
Jam senior; sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat;
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum; pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum:
Quam multa in silvis autumni frigore primo
Lapsa cadunt folia; aut ad terram gurgite ab alto
Quam multæ glomerantur aves, ubi frigidus annus
Trans pontum fugat, et terris immittit apricis.
Stabant orantes primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore:
Navita sed tristis nunc hos nunc accipit illos;
Ast alios longe submotos arcet arenâ.
   Æneas, miratus enim, motusque tumultu,
Dic, ait, O virgo! quid vult concursus ad amnem?
Quidve petunt animæ? vel quo discrimine ripas

Cocytum.—*Arenam.* Taking the place of *cœno,* and equivalent to it, in fact. 300. *Stant lumina flammâ.* "His eyes stand glaring (as with) flame." 302. *Velisque ministrat.* "And tends the sails." This he does by drawing in and letting out the opposite braces. *Velis* is here the dative, and *ministrat* is equivalent to *ministeria facit.* 303. *Ferrugineâ cymbâ.* "In his dusky bark," i. e. his bark resembling the dark hue of iron, which it had contracted from long exposure to the murky atmosphere of the lower world, and the turbid and discolouring water. Compare ver. 410, where the epithet *cærulea* is applied to Charon's boat. 304. *Cruda senectus.* "A fresh and green old age." Compare the expression with the Greek ὠμὸν γῆρας.

305–316. *Huc omnis turba,* &c. "Hither the whole crowd (of the dead), poured forth in the direction of the banks, kept rushing." *Huc* marks the spot where Charon stood. 306. *Matres, atque viri,* &c. Three lines are here repeated from *Georg.* iv. 475. *seqq.* 309. *Quam multa in silvis,* &c. The full form of expression would be, *tam multi, quam multa in silvis,* &c. 311. *Frigidus annus,* "The cold season of the year." 313. *Transmittere cursum.* For *transire.* 315. *Tristis.* "Stern," i. e. harsh and unbending in his purpose. 316. *Ast alios longe submotos.* These are they whose bodies remained without burial, and who could not cross until they had received the rites of interment, or until they had wandered a hundred years on the banks of the stream.

318–336. *Quid vult concursus,* &c. "What means this flocking to the

Hæ linquunt, illæ remis vada livida verrunt?
Olli sic breviter fata est longæva sacerdos:
Anchisâ generate, deûm certissima proles,
Cocyti stagna alta vides, Stygiamque paludem,
Dî cujus jurare timent et fallere numen.
Hæc omnis, quam cernis, inops inhumataque turba est;
Portitor ille, Charon; hi, quos vehit unda, sepulti:
Nec ripas datur horrendas et rauca fluenta
Transportare prius, quam sedibus ossa quiêrunt.
Centum errant annos, volitantque hæc litora circum;
Tum demum admissi stagna exoptata revisunt.
Constitit Anchisâ satus, et vestigia pressit;
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi mœstos, et mortis honore carentes,
Leucaspim, et Lyciæ ductorem classis, Oronten:
Quos simul, a Trojâ ventosa per æquora vectos,
Obruit auster, aquâ involvens navemque virosque.
  Ecce! gubernator sese Palinurus agebat:
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi, mediis effusus in undis.

stream?" Supply *sibi* with *vult*. 320. *Remis vada livida verrunt*. As Charon himself propelled the boat, we must regard *remis verrunt* as merely a general expression for *navigant* or *transeunt*. 321. *Longæva sacerdos*. According to the fables of poetry, the Cumæan sibyl had already lived about seven hundred years when Æneas came to Italy. Consult Index of Proper Names. 323. *Cocyti stagna*, &c. The *Cocytus* and the *Styx* are here put in apposition, though in reality different streams. Consult note on ver. 297. 324. *Di cujus jurare*, &c. This alludes to the *Styx* not the *Cocytus*. If a god swore by the Styx, and broke his oath, he was deprived of nectar and ambrosia, and of all heavenly privileges, for ten whole years. *Jurare et fallere numen* is for *juratum numen fallere*. 325. *Inops inhumataque*. "Needy and unburied," i. e. consists of those who were too poor to leave behind them the means of interment, and who have therefore been deprived of the same, as well as of those who have, from the nature of their death (shipwreck for example, or any other accident), been without the rites of burial. 328. *Sedibus*. "In a final abode," i. e. in a tomb or grave. Observe the force of the plural, and see on ver. 152. 334. *Leucaspim*. One of the crew of the ships of Orontes; probably the pilot. 335. *Simul*. To be construed with *vectos*, not with *obruit*. 336. *Aquâ involvens*, &c. Alluding to the storm described in *Æn.* i. 113. *seqq*.

337–346. *Sese agebat*. "Was making towards them." Literally, "was bringing himself (towards them)." 338. *Libyco cursu*. "In the voyage from Carthage." Literally, "in the Libyan voyage." This expression is to be taken in a very general sense, since Palinurus was lost after the fleet had left Sicily. 339. *Mediis effusus in undis*. Wagner: *In medio, per mare Libycum, cursu effusus*. Arusianus, an

Hunc ubi vix multâ mœstum cognovit in umbrâ,
Sic prior alloquitur: Quis te, Palinure, deorum
Eripuit nobis, medioque sub æquore mersit?
Dic age: namque mihi, fallax haud ante repertus,
Hoc uno responso animum delusit Apollo;
Qui fore te ponto incolumem, finesque canebat
Venturum Ausonios. En! hæc promissa fides est?
Ille autem: Neque te Phœbi cortina fefellit,
Dux Anchisiada, nec me deus æquore mersit.
Namque gubernaclum, multâ vi forte revulsum,
Cui datus hærebam custos, cursusque regebam,
Præcipitans traxi mecum. Maria aspera juro,
Non ullum pro me tantum cepisse timorem,
Quam tua ne, spoliata armis, excussa magistro,
Deficeret tantis navis surgentibus undis.
Tres Notus hibernas immensa per æquora noctes
Vexit me violentus aquâ: vix lumine quarto
Prospexi Italiam, summâ sublimis ab undâ.
Paullatim adnabam terræ: jam tuta tenebam;
Ni gens crudelis madidâ cum veste gravatum,

early grammarian, notices another explanation of this passage: "Diligenitores quidam Grammatici hoc ita dividi volunt: *Cum in mediis undis esset, puppi effusus exciderat.*" 345. *Canebat.* "Prophesied," i. e. declared by his oracles. The allusion appears to be, not to any special prediction in the case of Palinurus, as Nöhden supposes, but to the general language of the response given by Apollo in *Æn.* iii. 92. *seqq.: Eadem tellus (Ausonia) vos ubere læto Accipiet reduces.* The declaration of Neptune to Venus in *Æn.* v. 814. is far more definite: *Unus erit tantum, amissum quem gurgite quæret,* &c.

347–357. *Cortina.* "The oracle." Consult note on *Æn.* iii. 92. 348. *Nec me deus æquore mersit.* "Nor did any god overwhelm me in the sea," i. e. bury me amid the waves. He was hurled into the sea, it is true, by Somnus, but then, as is subsequently stated, he swam to the shore, and was there murdered. Observe the employment of *mersit* for *submersit.* 351. *Præcipitans.* "While in the act of falling."—*Maria juro.* For *per maria.* A Græcism. 335. *Armis.* For *gubernaculo.*—*Excussa magistro.* Equivalent to *excusso magistro,* or *ex quâ magister erat excussus.* 356. *Vexit me aquâ.* "Bore me on the surge." The helm aided him in floating along. 357. *Summâ sublimis ab undâ.* "Raised high on the top of the surge." An imitation of the Homeric μεγάλου ἀπὸ κύματος ἀρθείς. Many connect *summâ ab undâ* with *prospexi,* but this is less graphic, and less in accordance with the rhythm of the line.

358–362. *Jam tuta tenebam.* "I was now on the point of reaching a safe (landing) place." 359. *Ni.* "Had not." We should expect to have here *cum gens crudelis invaderet,* or else in place of *tenebam* to

Prensantemque uncis manibus capita aspera montis,
Ferro invasisset, prædamque ignara putâsset.
Nunc me fluctus habet, versantque in litore venti.
Quod te per cœli jucundum lumen et auras,
Per genitorem oro, per spes surgentis Iuli,
Eripe me his, invicte, malis: aut tu mihi terram
Injice, namque potes, portusque require Velinos;
Aut tu, si qua via est, si quam tibi diva creatrix
Ostendit (neque enim, credo, sine numine divûm
Flumina tanta paras Stygiamque innare paludem),
Da dextram misero, et tecum me tolle per undas,
Sedibus ut saltem placidis in morte quiescam.
Talia fatus erat, cœpit quum talia vates:
Unde hæc, O Palinure! tibi tam dira cupido?

have had *tenuissem*. The change, however, to *ni invasisset* comes in the more forcibly from its suddenness.—*Madidâ cum veste gravatum.* "Burdened with my wet garments." The proposition *cum*, according to the best commentators, is pleonastic here. Wagner compares *Soph. Œd. T.* 17. Οἱ δὲ σὺν γήρᾳ βαρεῖς ἱερῆς. 360. *Capita montis.* "The mountain promontory." This was that promontory of Lucania which was afterward called by his name. Compare ver. 381. 261. *Prædamquæ ignara putâsset.* "And deemed me, in their ignorance, a (rich) prize."

363-371. *Quod.* "Therefore." Supply *ob* or *propter.*—*Auras.* "The vital air." 365. *Eripe me.* "Rescue me." He is referring specially to his uninterred remains; and it is to this calamity of his being without the rites of burial that he alludes in the words *his malis.* So, again, in *mihi.*—*Terram injice.* "Cast earth upon me," i. e. bury me. In ordinary cases, casting three handfuls of earth upon a corpse was equivalent to the rites of interment, and this pious duty was enjoined upon every passing traveller who might meet with a dead body lying exposed. Compare *Hor. Carm.* i. 28. Here, however, Palinurus requests more formal and solemn rites. 366. *Portusque require Velinos.* "And seek (for that purpose) the Velian harbour," i. e. the harbour of Velia, a city of Lucania near the promontory of Palinurum. Here his corpse was to be found. Virgil has been charged with an anachronism in this passage, because the city of Velia was founded at a period long subsequent to the Trojan war. See *A. Gell.* x. 16. But, as has been remarked by several commentators, the port in all probability existed before the town was built. 367. *Quam.* Referring to *viam* understood.—*Diva creatrix.* "Thy goddess-mother." Compare *Æn.* viii. 534. 371. *Sedibus ut saltem placidis,* &c. Servius makes this refer to his past vocation as a mariner, and the toilsome and roving life connected with it. But Wagner thinks that the shade of Palinurus begs to be released from the long wanderings on the banks of the Styx, to which the unburied were always subjected. This appears to be the preferable view.

373-376. *Tam dira cupido.* "So impious a desire" 373. *Tu,*

Tu Stygias inhumatus aquas, amnemque severum
Eumenidum aspicies, ripamve injussus adibis?
Desine fata deûm flecti sperare precando.
Sed cape dicta memor, duri solatia casus:
Nam tua finitimi, longe lateque per urbes
Prodigiis acti cœlestibus, ossa piabunt,
Et statuent tumulum, et tumulo sollemnia mittent;
Æternumque locus Palinuri nomen habebit.
His dictis curæ emotæ, pulsusque parumper
Corde dolor tristi: gaudet cognomine terrâ.
  Ergo iter inceptum peragunt, fluvioque propinquant:
Navita quos jam inde ut Stygiâ prospexit ab undâ
Per tacitum nemus ire, pedemque advertere ripæ;

The pronoun is emphatic; indicating that the wish of Palinurus, to reverse the decrees of fate in his own particular case, was absurd and presumptuous.—*Amnem Eumenidum.* The Furies are here named for the deities of the lower world generally, just as if the poet had called it the river of Proserpina, of Hecate, &c. Servius is clearly in error when he explains the words of the text by "*circa quem habitant Eumenides,*" since, according to ver. 280, the Furies have their chambers in the entrance of Hell. 375. *Ripam.* The shades of the unburied were not allowed to draw near to the bank on their own side of the stream. If they did, Charon drove them back. Compare ver. 316. *seqq.* 377. *Cape memor.* Equivalent to *tene memoriâ.* 378. *Finitimi.* "The neighbouring people," i. e. the communities dwelling in the vicinity of the spot where Palinurus was murdered. 379. *Prodigiis cœlestibus.* One of these was a pestilence, and the Lucanians were told by an oracle that, in order to be relieved from it, they must appease the manes of Palinurus. A tomb was accordingly erected to his memory, and the promontory where he swam to shore was called, after his name, *Promontorium Palinurum,* now *Capo di Palinuro.*—*Tua ossa piabunt.* For *mortem tuam ossa sepeliendo expiabunt.* 380. *Sollemnia mittent.* Supply *sacra,* or some equivalent term. The expression *mittere sacra* is analagous to the Greek *πέμπειν ἱερά.* 382. *Parumper.* "For a little while," i. e. soon to return. Compare the explanation of Doederlein, "*paulo post rediturus.*" (*Lat. Synon.* vol. i. p. 147.) 383. *Gaudet cognomine terrâ.* "He delights in the land named after him," i. e. he rejoices in the idea that a spot is to be called after him. *Cognomine* is the ablative of the adjective *cognominis.* Many manuscripts read *terræ,* making *cognomine* a noun; an easier and more useful form of expression, but on that very account less likely to be the true one. Compare the Greek mode of speaking: *χαίρει ὁμωνύμῳ χώρᾳ.*

384–391. *Ergo iter inceptum peragunt.* "Thereupon;" in the sense of *deinde,* or the Greek *εἶτα.* The adverb is frequently so used by Cicero in translating. 385. *Jam inde.* Observe the peculiar force of this combination; literally, "already from that quarter," i. e. he already espied them from that quarter where they were, when passing

Sic prior aggreditur dictis, atque increpat ultro:
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias; jam istinc et comprime gressum.
Umbrarum hic locus est, Somni, Noctisque soporæ:
Corpora viva nefas Stygiâ vectare carinâ.
Nec vero Alciden me sum lætatus euntem
Accepisse lacu, nec Thesea Pirithoumque;
Dîs quamquam geniti, atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit,
Ipsius a solio regis traxitque trementem:
Hi dominam Ditis thalamo deducere adorti.

through the grove in the direction of the bank, and some time before they had reached the bank itself. Compare the remark of La Cerda: "*In voce* jam inde, *id est, a longe, nota Charontis vigilantiam.*" Charon when he espied them, was in the act of crossing the stream; hence the expression, *Stygiâ ab undâ*. 387. *Ultro.* That is, without being addressed. 389. *Quid venias.* With *quid* supply *propter*. 390. *Jam istinc et comprime gressum.* "And stay thy step now from that spot where thou art." Observe the peculiar force of the pronoun *iste* as appearing in the adverb *istinc*, its derivative. *Iste*, it will be remembered, always refers to the person addressed. See on *Æn.* i. 391. *Corpora viva.* His boat was only intended for disembodied spirits.

392–397. *Nec me sum lætatus.* "I neither, indeed, had cause to rejoice." Compare *Hom. Il.* i. 330. According to Servius, who quotes from the Pseudo-Orpheus, Charon was alarmed at the appearance of Hercules, and ferried him over without hesitation. He was punished for this with a year's imprisonment. We may suppose that he also received punishment in the case of *Theseus* and *Pirithoüs*. 394. *Dîs quamquam geniti.* Hercules was the son of Jove, as also Pirithoüs (*Il.* xiv. 37). Theseus, according to some, was the son of Neptune (*Hygin. Fab.* 37). 395. *Ille.* Referring to Hercules, the first-mentioned of the three, who was ordered by Eurystheus, for his twelfth and last labour, to bring upon earth the three-headed dog Cerberus. (*Tartareum custodem*). On asking Pluto to give him this animal, the god consented, provided he would take him without using any weapons. This explains the force of *manu* in the text, i. e. by the hand alone, without the aid of any weapon. Hercules brought Cerberus chained to Eurystheus, and then took him back to the lower world. 396. *Ipsius a solio*, &c. The post of Cerberus was at the entrance of Hell. We may suppose, therefore, that he had fled in alarm to the presence of Pluto, and crouched at his feet. 397. *Dominam.* "Our queen." Heyne makes *dominam* here a peculiar appellation of Proserpina, analogous to *δέσποιναν*. Others construe it with *Ditis*, in the sense of *uxorem*. We have given it the simplest sense. Charon speaks of Proserpina as his queen and mistress. It is not known whence Virgil borrowed the idea of this daring attempt on the part of Theseus and Pirithoüs. Most probably, however, he merely enlarges, after poetic

Quæ contra breviter fata est Amphrysia vates:
Nullæ hic insidiæ tales; absiste moveri;
Nec vim tela ferunt: licet ingens janitor, antro
Æternum latrans, exsangues terreat umbras:
Casta licet patrui servet Proserpina limen.
Troïus Æneas, pietate insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantæ pietatis imago,
At ramum hunc (aperit ramum qui veste latebat)
Agnoscas. Tumida ex irâ tum corda residunt;
Nec plura his. Ille, admirans venerabile donum
Fatalis virgæ, longo post tempore visum,

fashion, on the ordinary legend, which made these two warriors descend to Hades for the purpose of carrying off Proserpina. Consult Index of Proper Names.

398–403. *Amphrysia vates.* "The Amphrysian prophetess." The sibyl takes here the appellation of *Amphrysia*, from Apollo, the deity to whom she owed her inspiration, and who was called *Amphrysius* from the river Amphrysus, on the banks of which he had once tended the flocks of Admetus, when banished for a season from the skies. 402. *Vim ferunt.* "Bring violence," i. e. intend any act of violence.—*Licet ingens janitor,* &c. With *licet* supply *per nos,* and before *teneat* and *servet* the conjunction *ut.* Æneas comes not, like another Hercules, to bear away Cerberus in chains. The three-headed, gigantic monster may, as far as we are concerned, go on and exercise his vocation undisturbed. 402. *Casta licet,* &c. The expression *servare limen* is somewhat analogous to our English phrase, "to keep within doors," and the meaning of the whole passage is this: We are not come, like Theseus and his friend, to bear away Proserpina from the palace of her lord.—*Patrui.* Pluto was both the husband and uncle of Proserpina, for she was the daughter of his brother Jupiter by Ceres.

405–410. *Imago.* "Thought," i. e. regard for. Compare the explanation of Heyne: "*imago apud animum,*" i. e. *cogitatio.* 406. *At ramum hunc agnoscas.* "At least acknowledge this branch," i. e. the potency of this branch, for thou hast yielded to that potency before. Observe the employment here of the subjunctive mood as a softened imperative: literally, "acknowledge, I beg." 408. *Nec plura his.* Supply as follows: *Nec dixit plura verba his.*—*Venerabile donum.* So called because intended as an offering to Proserpina (ver. 142); and *fatalis virga,* because no one could pluck it against the decree of fate (ver. 146). 409. *Longo post tempore visum.* Heyne thinks the meaning is, that Charon had not seen it since it was brought to the world below by Hercules, and after him by Theseus and Pirithoüs. This, however, clashes with the remark of Servius, cited by Heyne himself, and to which we have referred in the note on ver. 392. It is more than probable that the meaning intended to be conveyed is a general one,

Cæruleam advertit puppim, ripæque propinquat.
Inde alias animas, quæ per juga longa sedebant,
Deturbat, laxatque foros; simul accipit alveo
Ingentem Ænean: gemuit sub pondere cymba
Sutilis, et multam accepit rimosa paludem.
Tandem, trans fluvium, incolumes vatemque virumque
Informi limo, glaucâque exponit in ulvâ.
  Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro:
Cui vates, horrere videns jam colla colubris,
Melle soporatam, et medicatis frugibus, offam
Objicit. Ille, fame rabidâ, tria guttura pandens,
Corripit objectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Æneas aditum, custode sepulto,

without reference to Hercules or any one else. 410. *Cæruleam puppim.* "His dark-hued boat." Compare ver. 303.

411–414. *Per juga longa.* "On the long benches." *Juga,* properly speaking, are the rowers' benches, corresponding to the *ζυγά* of the Greeks: here, however, they were merely the seats for passengers, placed transversely or across the boat. 412. *Laxatque foros.* "And clears the boat." *Fori* has various meanings as applied to a vessel, namely, the deck, or decks, the hatches, gangways, &c. and sometimes even the seats of the rowers. The leading idea, as shown by the root (*fero*), is a passage of communication from one part of the vessel to another. In the present instance it stands for the boat itself, every *avenue* of which was crowded with disembodied spirits.—*Alveo.* Properly the *hold* of a vessel; here taken for the interior of the bark. 413. *Ingentem Ænean.* "The great Æneas," i. e. great of size, both as regarded the heroic standard, and as contrasted with the dimensions of the boat into which he was about to enter.—*Cymba sutilis.* The boat was either made of hides sewed together, or of a frame of wicker-work, with hides stretched over it and sewed. Perhaps the latter meaning is preferable; and the construction would thus be similar to that of the boats called *coracles,* still used in Wales. 414. *Rimosa.* "Leaky." Compare *Lucian* (*Dial. Mort.* 10): *τὸ σκαφίδιον καὶ ὑποσαθρόν ἐστι και διαῤῥεῖ τὰ πολλά.*

419–425. *Horrere colubris.* Cerberus had three heads, and on his three necks snakes instead of hair. Compare *Ovid. Met.* x. 22. *Hor. Carm.* iii. 11. 17. 420. *Offam.* By this term appears to be here meant a ball or lump. It was composed of seeds and grain of various kinds, moistened with the juice of magic and soporiferous herbs. Compare Heyne: "*Sunt tamen omnino grana et semina, succis herbarum, qui vim aliquam, v. c. in magicis rebus, habent, perfusa.*" 422. *Objectam.* Supply *offam,* or *eam.* 424. *Occupat aditum.* "Seizes upon the entrance." *Occupo* carries with it, in general, the idea of anticipating. Hence the meaning here is, that Æneas seizes upon the entrance before Cerberus can recover from his lethargy. *Sepulto.* Supply *in somno.*

Evaditque celer ripam irremeabilis undæ.
  Continuo auditæ voces, vagitus et ingens,
Infantumque animæ flentes, in limine primo:
Quos dulcis vitæ exsortes, et ab ubere raptos,
Abstulit atra dies, et funere mersit acerbo.
Hos juxta falso damnati crimine mortis.
Nec vero hæ sine sorte datæ, sine judice, sedes.
Quæsitor Minos urnam movet; ille silentum
Conciliumque vocat, vitasque et crimina discit.
Proxima deinde tenent mœsti loca, qui sibi letum
Insontes peperere manu, lucemque perosi

425. *Evaditque celer*, &c. "And quickly passes beyond the bank of that stream from which there is no return," i. e. from which the dead who once cross it can never return to the upper world.

426–433. *Vagitus ingens.* "Loud wailing." *Vagitus* properly denotes the cry of a young child. Æneas first enters on that part of the world below where the disembodied spirits of infants have their abiding place. 429. *Funere acerbo.* "Immature death." A metaphor taken from *unripe fruit.* 430. *Hos juxta*, &c. Leaving the place where the souls of infants abide, he comes to the quarter where dwell the spirits of those who have been unjustly condemned to death. No funeral honours were bestowed on persons condemned to death; but, if the sentence were unjust, they might be deemed exceptions to the rule, and equally favoured with the most innocent. 431. *Sine sorte.* There is here an allusion to Roman customs. The prætor, or any other judge appointed to preside at a trial, especially one of a criminal nature, selected *by lot* a certain number of *judices selecti*, or *assessores*, who sat with him, heard the cause, and aided him with their advice. Hence *sine sorte* means, in fact, "without a regular trial." 432. *Quæsitor Minos.* The term *Quæsitor* properly means one appointed to preside at some *special inquiry*, and who becomes, therefore, as far as this matter is concerned, a *supreme judge.* Minos receives his special appointment from the Fates, and the urn which he shakes contains the lots from which the names of the associate judges are to be drawn.—*Silentum concilium.* Asconius, in his commentary on Cicero, (*Argum. in Verr. de Præt. urb.*) makes this refer to the *judices selecti*, or *assessores*, and reads, in consequence, *consilium.* He is refuted, however by Heyne, with whom Wagner coincides in opinion. The "*turba forensis*," or crowd of auditors, is meant, more especially that portion of them who are to be tried before the tribunal. Nöhden thinks that lines 431, 432, and 433, are misplaced, and his opinion is certainly a correct one. They come in as a kind of parenthesis, and contain merely a general statement, which is no more applicable to this than to any other part of the context.

434–439. *Proxima deinde*, &c. Æneas comes next to the quarter where are the souls of those who have committed suicide. 435. *Insontes.* "Free from other offences," i. e. who, stained by no crime, have, through mere weariness under the burden of existence, made

Projecere animas. Quam vellent æthere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristique palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi: sic illos nomine dicunt.
Hic, quos durus amor crudeli tabe peredit,
Secreti celant calles, et myrtea circum
Silva tegit: curæ non ipsâ in morte relinquunt.
His Phædram Procrinque locis, mœstamque Eriphylen,
Crudelis nati monstrantem vulnera, cernit;
Euadnenque, et Pasiphaën: his Laodamia
It comes, et, juvenis quondam, nunc femina, Cænis,
Rursus, et in veterem fato revoluta figuram.
Inter quas Phœnissa, recens a vulnere, Dido

away with themselves. Compare the explanation of Heyne: "*Nullo crimine polluti, sed vitæ tædio; propter ærumnarum molem quâ se oppressos videbant.*" 436. *Projecere.* "Have flung away (as worthless)." Compare *Lucan. Phars.* vi. 626.—*Quam vellent*, &c. Imitated from the remarkable declaration of Achilles in the Odyssey (ii. 488. *seqq.*), that he would rather be a rustic, labouring for hire under a needy master, than rule over the world of the dead. 438. *Fas obstat.* "The law of heaven prevents." Some read *fata obstant*, which is less forcible.—*Palus inamabilis*, &c. Repeated from *Georg.* iv. 479. 439. *Novies interfusa.* Heyne makes *novies* here equivalent merely to *sæpius*. It is much more forcible, however, being a mystic number, and the square of the sacred three. The Styx intervened nine times by reason of its numerous windings.

440–449. *Partem fusi in omnem.* "Stretched out in every direction." Thus far Æneas has visited the abiding-places of those unhappy spirits whose term of existence on earth has been prematurely abridged. He now comes to "the fields of mourning," the abode in particular of those who have been the victims of unhappy love. These fields are represented as most spacious, in order that the shades which wander about therein may find room for privacy, and for solitary communing with their own bosoms. 443. *Myrtea.* The myrtle was sacred to Venus, the goddess of love. 444. *Relinquunt.* Supply *illos.* 445. *His Phædram Procrinque*, &c. Virgil is not by any means accurate in this grouping. The good and the bad are indiscriminately blended together, and the blameless Cænis, the virtuous Procris, and the exemplary Laodamia, are found associated with the perfidious Eriphyle, and with Phædra and Pasiphaë. For an account of the different personages mentioned in the text, consult Index of Proper Names. 448. *Cænis.* The name is here feminine, ἡ Καινίς, and is the reading of Heyne. Wagner, however, has a long critical note in favour of *Cæneus*, but Brunck well remarks, that *Cæneus revoluta* is a gross solecism.

450–455. *Recens a vulnere.* "Fresh from her wound." In this

Errabat silvâ in magnâ: quam Troïus heros
Ut primum juxta stetit, agnovitque, per umbram
Obscuram, qualem primo qui surgere mense
Aut videt, aut vidisse putat per nubila Lunam,
Demisit lacrimas, dulcique affatus amore est:
Infelix Dido! verus mihi nuntius ergo
Venerat exstinctam, ferroque extrema secutam?
Funeris heu! tibi causa fui? Per sidera juro,
Per superos, et, si qua fides tellure sub imâ est,
Invitus, regina, tuo de litore cessi.
Sed me jussa deûm, quæ nunc has ire per umbras,
Per loca senta situ, cogunt, noctemque profundam,
Imperiis egere suis; nec credere quivi
Hunc tantum tibi me discessu ferre dolorem.
Siste gradum, teque aspectu ne subtrahe nostro.

episode relative to Dido, the poet appears to have had in view the account given in the Odyssey (ii. 542.) of the meeting of Ulysses and Ajax in the lower world. 451. *Quam Troïus heros,* &c. "Whom as soon as the Trojan hero stood near." *Quam* is here governed by *juxta.* Heyne, Wagner, and other editors, however, place a comma after *heros,* which, of course, disconnects *quam* and *juxta,* and makes *quam* a species of anacoluthon, that is, having nothing on which to depend for its government. Virgil, according to Wagner, was going to write *quam Troïus heros adfatus est,* but, after several intervening clauses, forgot, apparently (or rather purposely), the commencing construction of the passage, and changed to *demisit lacrymas.* 453. *Qui* for *aliqui,* an earlier form of *aliquis.* This comparison of the shade of Dido with the new moon when first visible, is imitated from Apollonius Rhodius, (iv. 1479).—*Surgere.* The literal meaning, of course, is merely poetical here, as we do not see the new moon on its *rising.*

456–466. *Verus nuntius.* Alluding to the flames of the funeral pile, which told him too plainly in the distance her unhappy fate as he was departing from Carthage. Compare the commencement of book v. Supply *te* with *exstinctam* (*esse*). 457. *Extrema.* Literally, "the extreme things (of life)," i. e. the closing scene of existence. Thus, we say of one who is just passing out of existence, that he is in "the last extremity." 458. *Per sidera juro,* &c. Æneas, says Wagner, invokes the stars and the gods above, because he himself still belongs to the upper world; and he also calls upon the gods below, from a wish to persuade Dido, who is now an inmate of the world of the dead. 462. *Senta situ.* "Thick covered with the mould (of ages)," i. e. all hideous and loathsome to the view from long neglect. A metaphor borrowed from things that acquire, through neglect, a thick covering of mould and loathsomeness. 463. *Nec credere quivi,* &c. "Nor could I, (under existing circumstances,) have believed," &c. *Queo* is weaker than *possum,* and denotes mere possibility under existing circumstances. 464. *Ferre.* Observe the force of the imperfect of the infinitive. 465. *Aspectu.* Old form of the dative, for *aspectui.* 466. *Quem fugis?*

Quem fugis? extremum fato, quod te alloquor, hoc est.
Talibus Æneas ardentem torva tuentis
Lenibat dictis animum, lacrimasque ciebat:
Illa solo fixos oculos aversa tenebat;
Nec magis incepto vultum sermone movetur,
Quam si dura silex, aut stet Marpesia cautes.
Tandem corripuit sese, atque inimica refugit
In nemus umbriferum; conjux ubi pristinus illi
Respondet curis, æquatque Sychæus amorem.
Nec minus Æneas, casu percussus iniquo,
Prosequitur lacrimans longe, et miseratur euntem.
  Inde datum molitur iter: jamque arva tenebant
Ultima, quæ bello clari secreta frequentant.
Hic illi occurrit Tydeus, hic inclytus armis

Equivalent, in effect, to *quid me fugis?*—*Extremum fato*, &c. "This is the last thing (granted me) by fate (in thy case), that I address thee now," i. e. I address thee now for the last time, never destined to behold thee hereafter.

467–475. *Torva tuentis*. Not "of her *eyeing him* sternly," for this would clash with ver. 469, but preserving *a stern and fixed expression of countenance*, while her eyes remained cast on the ground. We have adopted the excellent emendation of Wagner, *torva tuentis*, instead of the common reading, *et torva tuentem*. The expression *torva tuentem*, as applied to *animum*, becomes excessively awkward, notwithstanding the various attempts of Heyne to explain away the difficulty. If we retain the reading of the common text, the only plausible mode of translating will be to make *animum* an imitation of the Homeric *κατὰ θυμόν*, namely, *secundum*, or *quod ad animum*. 468. *Lenibat*. Old form for *leniebat*. Compare *polibant*. (*Æn.* viii. 436.) 470. *Incepto sermone*. "By his discourse (thus) begun." Servius is wrong in making this equivalent to "*a principio orationis*." The true explanation is given by Burmann. Æneas was preparing to say more, but Dido remained perfectly unmoved by the exordium which he had hoped would have lulled to rest all her angry feelings towards him.—*Vultum movetur*. A Græcism. 471. *Marpesia cautes*. Marpesa, or Marpessa, was a mountain in the island of Paros, containing the quarries whence the famous Parian marble was obtained. Compare note on *Æn.* i. 593. 475. *Percussus*. "Struck to the heart." A much better reading than *concussus*, "shocked." He would have been "shocked" at her death, had he now learned it for the first time. As the case stood, however, he was deeply wounded in feeling at her hard lot.

477–493. *Datum molitur iter*. "He toils along the path before him." Compare Heyne: "Datum *simpliciter accipe*, qua via patet, ducit." 478. *Secreta*. "Apart from the rest," i. e. lying or situate by themselves. 479. *Tydeus*. The father of Diomede, and who, along with *Parthenopæus* and *Adrastus*, belonged to the number of the

Parthenopæus, et Adrasti pallentis imago.
Hic multum fleti ad superos, belloque caduci,
Dardanidæ: quos ille omnes longo ordine cernens
Ingemuit, Glaucumque, Medontaque, Thersilochumque,
Tres Antenoridas, Cererique sacrum Polyphœten,
Idæumque, etiam currus, etiam arma tenentem.
Circumstant animæ dextrâ lævâque frequentes.
Nec vidisse semel satis est; juvat usque morari,
Et conferre gradum, et veniendi discere causas.
At Danaûm proceres, Agamemnoniæque phalanges,
Ut videre virum, fulgentiaque arma per umbras,
Ingenti trepidare metu: pars vertere terga,
Ceu quondam petiere rates: pars tollere vocem
Exiguam; inceptus clamor frustratur hiantes.
Atque hic Priamiden, laniatum corpore toto,
Deïphobum vidit, lacerum crudeliter ora,
Ora, manusque ambas, populataque tempora raptis
Auribus, et truncas inhonesto vulnere nares.
Vix adeo agnovit pavitantem, et dira tegentem

"Seven against Thebes." 481. *Ad superos.* "Among those in the world above," i. e. among the living. *Ad* for *apud.*—*Belloque caduci.* "And who had fallen in war." *Caduci* is equivalent here to the Greek πεσόντες, a usage which Virgil appears to have first introduced, and which many subsequent writers adopted. 483. *Longo ordine.* Equivalent, in fact, to *ingenti multitudine.* 484. *Tres Antenoridas.* These were *Polybus, Agenor,* and *Acamas.* (*Hom. Il.* xi. 59.)—*Cereri sacrum.* "Consecrated to the service of Ceres," i. e. priest of Ceres. 485. *Etiam.* "Yet." Equivalent here to *etiamnum.* 487. *Usque morari.* "To detain him a long time." Compare the explanation of Servius: "Usque, *diu; et est adverbium.*" 488. *Et conferre gradum.* "And to keep pace with him." 491. *Trepidare.* For *trepidabant.* 493. *Frustratur.* "Disappoints." "The cry begun (to be raised), disappoints them as they stand with gaping lips." More literally, "disappoints them opening their mouths." In the world of shadows all is unreal. The very cry, which the shades here attempt to utter dies away, as something unreal, on their very lips. Compare *Od.* x. 5. and Shakspeare's *Hamlet,* i. 1.

494–499. *Laniatum.* "Mangled." Virgil's representation of the mangled phantom of Deïphobus is in accordance with the ideas of Plato, who taught that the dead retain the same marks and blemishes on their persons which they had while alive. 496. *Ora, manusque.* The repetition of *ora* in this passage heightens the effect intended to be produced by the narrative. Such repetitions are called *anadiploses.* 497. *Truncas inhonesto vulnere.* "Maimed by a shocking wound," i. e. the nose cut off shockingly disfigured the visage of the sufferer. 498. *Tegentem.* "Striving to hide." A very graphic term here. He

Supplicia; et notis compellat vocibus ultro:
Deïphobe armipotens, genus alto a sanguine Teucri,
Quis tam crudeles optavit sumere pœnas?
Cui tantum de te licuit? Mihi fama supremâ
Nocte tulit fessum vastâ te cæde Pelasgûm
Procubuisse super confusæ stragis acervum.
Tunc egomet tumulum Rhœteo in litore inanem
Constitui, et magnâ Manes ter voce vocavi.
Nomen et arma locum servant. Te, amice, nequivi
Conspicere, et patriâ decedens ponere terrâ.
Ad quæ Priamides: Nihil O tibi, amice! relictum:
Omnia Deïphobo solvisti, et funeris umbris.
Sed me fata mea et scelus exitiale Lacænæ
His mersere malis: illa hæc monumenta reliquit.
Namque, ut supremam falsa inter gaudia noctem
Egerimus, nôsti; et nimium meminisse necesse est.
Quum fatalis equus saltu super ardua venit

holds up before his face the stumps from which the hands had been lopped away, and endeavours to hide with these the wounds inflicted on his visage.—*Ultro.* "First," i. e. of his own accord, and unasked, as before, in ver. 387.

500–508. *Armipotens.* Deïphobus was one of the most valiant of the Trojans after Hector. 501. *Cui tantum de te licuit.* "Unto whom has so much power over thee been allowed?" More literally, "unto whom has so much been allowed concerning thee?" 505. *Tumulum inanem.* "A cenotaph."—*Rhœteo in litore.* Consult note on *Æn.* iii. 108. 506. *Ter voce vocavi.* Consult note on *Æn.* iii. 68. 507. *Nomen et arma locum servant.* "Thy name and arms preserve (for thee) the spot," i. e. thy name engraven on the tomb, and thy arms fixed up thereon, ever recall thee to remembrance.—*Te.* Equivalent to *tuum corpus.* Æneas could not find the dead body of Deïphobus, in order to give it proper interment. The cenotaph, however, sufficed to exempt the soul of the Trojan warrior from the penance of wandering a hundred years on the banks of the Styx.

509–512. *Tibi relictum est.* "Has been left (undone) by thee." 510. *Funeris* is here equivalent to *cadaveris.* Compare *Æn.* ix. 491. *Quæ nunc funus lacerum tellus habet?* 511. *Sed me,* &c. Observe the elliptical usage of *sed* in this passage, which is equivalent to *sed (quoniam ista quæris).* 511. *Lacænæ.* "Of the Spartan woman," i. e. Helen. Deïphobus had married Helen after the death of Paris. According to some authorities, he received her from Priam as the prize of valour. (*Lycophr.* 168. *seqq.*—*Schol. ad Il.* xxiv. 251.) 512. *Hæc monumenta.* "These memorials of herself," i. e. these ghastly wounds, received by me through her perfidy.

513–519. *Ut supremam,* &c. "How we passed the last night (of our national existence) amid unreal joys." Compare *Æn.* ii. 25. 248. 515. *Saltu venit.* Poetic exaggeration. The horse came over the

Pergama, et armatum peditem gravis attulit alvo:
Illa, chorum simulans, euantes orgia circum
Ducebat Phrygias; flammam media ipsa tenebat
Ingentem et summâ Danaos ex arce vocabat.
Tum me, confectum curis, somnoque gravatum,
Infelix habuit thalamus, pressitque jacentem
Dulcis et alta quies, placidæque simillima morti.
Egregia interea conjux arma omnia tectis
Amovet, et fidum capiti subduxerat ensem;
Intra tecta vocat Menelaum, et limina pandit:
Scilicet id magnum sperans fore munus amanti,
Et famam exstingui veterum sic posse malorum.
Quid moror? irrumpunt thalamo; comes additur una
Hortator scelerum, Æolides. Dî, talia Graiis
Instaurate, pio si pœnas ore reposco.
Sed te qui vivum casus, age, fare vicissim,
Attulerint. Pelagine venis erroribus actus,
An monitu divûm? an quæ te Fortuna fatigat,

ramparts, so far as they were levelled to admit it into the city. See *Æn.* ii. 237. and compare the explanation of Heyne: "*Supergressus est, parte murorum dejectâ.*" 516. *Gravis.* Eqivalent to *gravidus*, or *fœtus.* 517. *Chorum.* A dance in honour of Bacchus.—*Euantes orgia.* Equivalent to *euando orgia celebrantes*, i. e. "celebrating the orgies with wild gesticulations and cries." The term *euans*, of which we have here the nominative plural, is the present participle of the deponent *euari*, answering to the Greek *εὐάζειν.* The root of both verbs is *εὖα*, a cry of the Bacchantes, of kindred origin with the ejaculation *εἶα.* 519. *Danaos ex arce vocabat.* Helen, while leading around pretended orgies in honour of Bacchus, made torch-signals to the Greeks from the citadel of Troy.

520–526. *Confectum curis.* Deïphobus here refers to the events and movements of the day which had just drawn to a close, when the Trojans were not as yet fully certain whether their foes had finally departed, and which day, therefore, he had spent amid anxious cares and the customary employments of warfare. 523. *Egregia conjux.* Said, ironically, of Helen. 524. *Amovet.* We have adopted this, with Wagner, on the authority of some of the best manuscripts, instead of the common reading *emovet.*—*Et fidum capiti*, &c. The ancient warriors were wont to lay their swords under their pillows when they retired to rest. 526. *Magnum munus.* "A very acceptable favour."—*Amanti.* Said, ironically, of Menelaus, her first husband, and containing a sneer at both his expense and Helen's.

528–534. *Thalamo.* The dative, used poetically for *in thalamum.* 529. *Æolides.* "The grandson of Æolus." Alluding, sarcastically, to Ulysses, who was said to have been, not the son of Laërtes, but of Sisyphus, the famous robber, the son of Æolus. Compare *Ovid. Met.* xiii. 31. 530. *Instaurate.* Equivalent to *rependite*, or *retribuite.* 533

Ut tristes sine Sole domos, loca turbida, adires?
Hâc vice sermonum roseis Aurora quadrigis
Jam medium ætherio cursu trajecerat axem;
Et fors omne datum traherent per talia tempus;
Sed comes admonuit, breviterque affata Sibylla est:
Nox ruit, Ænea; nos flendo ducimus horas.
Hic locus est, partes ubi se via findit in ambas:
Dextera, quæ Ditis magni sub mœnia tendit;
Hâc iter Elysium nobis: at læva malorum
Exercet pœnas, et ad impia Tartara mittit.
Deïphobus contra: Ne sævi, magna sacerdos;
Discedam, explebo numerum, reddarque tenebris.

An quæ te fortuna fatigat? "Or what (other) fortune harasses thee?" Wagner regards this as a double interrogation moulded into one: thus, "*an alia te fatigat fortuna? et quæ est ea?*" We have adopted the idea.

535–539. *Hac vice sermonum.* This expression is compared by one of the commentators with the Homeric νῶϊ μὲν ὣς ἐπέεσσιν ἀμειβόμεθα. Heyne makes a great difficulty with this passage as regards the time that Æneas spent in the world below. According to him, the grammatical view of the case requires that the Trojan hero should have remained there merely during the interval between early dawn (the time when he descended) and the rising of the sun. This period, however, is too short to contain the whole action of the present book. The best explanation is that given by Voss, and in which Wagner coincides. According to this writer, Æneas, as before stated, descends along with the Sibyl at early dawn (ver. 255), and remains in the lower regions one entire day. The first half of this day is taken up with what occurs until the interview with Deïphobus. While Æneas is conversing with the latter, Aurora has reached the mid-heavens, that is, one half of the day has been consumed (for Aurora travels over the same path with the sun, and merely precedes that luminary), and the Sibyl now warns Æneas that the day is declining, or, in other words, that night is rushing on, and that he must hasten, therefore, to accomplish what remains to be done, since he would have to return to the upper world at eve, no mortal being allowed to spend more than one day in Pluto's realms. Æneas thereupon proceeds on his destined journey, and emerges from the world below at nightfall. 536. *Axem.* For *cœlum.*

540–547. *Ambas.* Equivalent here to *duas.* 541. *Ditis magni mœnia.* Compare ver. 630. *seqq.* 542. *Hac iter Elysium nobis.* With *hac* supply *parte.*—*Malorum exercet pœnas,* &c. Heyne finds a difficulty here, and contends that we cannot correctly join *via exercet pœnas et mittit ad Tartara.* Wagner, however, remarks, that this is merely an instance, of by no means uncommon occurrence, where two propositions connected by a copula are blended into one. Thus, the left path, *by sending* the wicked to Tartarus, carries on their punishments, i. e. the left path conducts to Tartarus, where the wicked are punished. 545. *Explebo numerum.* "I will complete the number (of

I, decus, i, nostrum; melioribus utere fatis.
Tantum effatus, et in verbo vestigia torsit.
Respicit Æneas subito, et sub rupe sinistrâ
Mœnia lata videt, triplici circumdata muro:
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa, ingens, solidoque adamante columnæ;
Vis ut nulla virûm, non ipsi exscindere ferro
Cœlicolæ valeant. Stat ferrea turris ad auras;
Tisiphoneque sedens, pallâ succincta cruentâ,
Vestibulum exsomnis servat noctesque diesque.
Hinc exaudiri gemitus, et sæva sonare
Verbera; tum stridor ferri, tractæque catenæ.
Constitit Æneas, strepitumque exterritus hausit.
Quæ scelerum facies? O virgo! effare; quibusve
Urguentur pœnis? quis tantus plangor ad auras?
Tum vates sic orsa loqui: Dux inclyte Teucrûm,
Nulli fas casto sceleratum insistere limen;

the departed)," i. e. *I will go back again unto the shades whom I have just left, and will complete their number, which was lessened by my departure from among them in order to commune with Æneas.* 546. *Melioribus.* Scilicet, *quam meis.* 547. *In verbo.* "At the word," i. e. while speaking.

548–561. *Sub rupe.* Compare *Hom. Od.* x. 515. 549. *Triplici muro.* See also *Hesiod. Theog.* 726. *Milton's P. L.* ii. 642. *seqq.* 550. *Flammis torrentibus.* "With torrents of flame." More literally, "torrent-flames." Compare Milton's "torrent-fire," and Voss's "*Mit dem sturz aufstrudelnder Flammen.*" 551. *Phlegethon.* The river of fire in the lower world. Consult Index. 552. *Adversa.* Fronts in the direction by which Æneas came. Supply *est*, and *sunt* after *columnæ.*—*Solido adamante.* By "adamant" is here meant, in poetic parlance, the hardest kind of iron. Compare the Homeric description of the entrance to Tartarus: ἔνθα σιδήρειαί τε πύλαι, καὶ χάλκεος οὐδός. 554. *Ad auras.* "Rising to the air," i. e. rearing its head on high; a mere poetic embellishment, borrowed from the upper world. 555. *Pallâ succincta cruentâ.* "With her bloodstained robe tucked up around her." More literally, "tucked up with bloodstained robe." *Succinctus* properly refers to a tucking or holding up by means of a cincture, or by a gathering of the robe around the waist. This tucking up was always required when persons were about entering on any active employment. In the present instance, Tisiphone is all prepared for action. 556. *Vestibulum.* Equivalent here merely to *aditum.* 557. *Hinc.* "From this quarter." Referring to the whole prison-house generally. With this passage compare Milton's *P. L.* viii. 240. *seqq.* 559. *Hausit.* Supply *auribus.* 561. *Quis tantus plangor,* &c. Supply *ascendit.*

563–569. *Sceleratum.* "Contaminated with crime," from the wicked

Sed me quum lucis Hecate præfecit Avernis,
Ipsa deûm pœnas docuit, perque omnia duxit.
Gnosius hæc Rhadamanthus habet durissima regna,
Castigatque auditque dolos, subigitque fateri,
Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem.
Continuo sontes ultrix accincta flagello
Tisiphone quatit insultans, torvosque sinistrâ
Intentans angues, vocat agmina sæva sororum.
Tum demum, horrisono stridentes cardine, sacræ

within, and therefore unfit for the pure in heart to tread. 564. *Lucis Avernis.* The Sibyl, as priestess of Hecate, presided over the Avernian groves. 565. *Deûm pœnas.* "The punishments inflicted by the gods on the wicked." 566. *Gnosius.* "The Cretan." Consult note on *Æn.* iii. 115. 567. *Castigatque auditque dolos.* "And punishes, and (for that purpose) hears the story of their crimes." We have here a construction precisely similar to that in *Æn.* ii. 351. "*Moriamur et in media arma ruamus.*" In both these cases grammarians talk of a *ὕστερον πρότερον*, but in neither is so clumsy an expedient at all necessary. In the present instance, the verb *castigat* comes first, because the attention of the reader is to be particularly called to the subject of punishment, and then the character of that punishment is dwelt upon. It is not of an arbitrary and tyrannical nature, but inflicted after a careful examination of each case, and after a full revealing of all, even the most secret, deeds that may have been perpetrated in the upper world. Hence the passage when paraphrased, will stand as follows: "Radamanthus inflicts punishment on the guilty; aye, and before inflicting, gives a patient hearing to their case, and compels each one to make a full disclosure of all his offences. How dreadful, then, and yet how just must that punishment be!"—*Dolos.* Equivalent here to *crimina per dolum commissa.* 568. *Apud superos.* That is, *in vitâ.*—*Furto inani.* "In deception not finally availing." All secret acts of vice or deception go under the name of *furtum.* The individual during life neither confesses, nor is accused, and therefore escapes punishment in the world above. But this concealment avails him nothing in the world below, where all crimes stand fully revealed. 569. *Piacula.* Here equivalent to *crimina expianda.*

570–579. *Sontes quatit insultans.* "With insulting air makes the guilty quake beneath its blows." Compare the remark of La Cerda on the nature of this punishment: "*Omnis verberatio fiebat aut fuste, aut virgis, aut flagello, Extrema hæc turpissima, inhonestissima, crudelissima ac præterea servilis.*" 571. *Torvos angues.* "Her grim serpents" But is not *tortos* a better reading? 572. *Agmina sæva sororum.* This is commonly supposed to apply merely to two furies, namely, *Allecto* and *Magæra*, the ordinary number of the furies being only three. The poet, however, would seem to have had troops of these avenging deities in view; subordinate perhaps to the three principals. Compare *Æn.* iv. 469. 573. *Horrisono stridentes cardine.*

Panduntur portæ. Cernis, custodia qualis
Vestibulo sedeat? facies quæ limina servet?
Quinquaginta atris immanis hiatibus, Hydra
Sævior intus habet sedem: tum Tartarus ipse
Bis patet in præceps tantum, tenditque sub umbras,
Quantus ad ætherium cœli suspectus Olympum.
Hic genus antiquum Terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.
Hic et Aloidas geminos, immania, vidi,
Corpora: qui manibus magnum rescindere cœlum
Aggressi, superisque Jovem detrudere regnis.
Vidi et crudeles dantem Salmonea pœnas,
Dum flammas Jovis, et sonitus imitatur Olympi.

&c. Compare Milton's well-known description: "The infernal doors . . . on their hinges grate harsh thunder." Commentators generally suppose that these words are uttered by the poet himself. In this, however, they are wrong, and the words in question must be supposed to be spoken by the Sibyl in continuation of her narrative. Tisiphone guards the entrance to Tartarus. The guilty pass from Rhadamanthus into her hands, and she drives them before her with her lash unto the very gates of Tartarus, or the place of punishment. Here she calls upon her sisters, and, at the call, the fearful portals are thrown open to receive the condemned. This is all, as Symmons remarks, in the natural course of the narrative: immediately follows, *Cernis, custodia qualis*, &c. The Sibyl directs the attention of Æneas to the guard *without* the gate, and then proceeds *to tell him* of the more terrible monsters *within*. 574. *Custodia qualis*. "What kind of sentinel." Referring to Tisiphone. When feminines are formed of nouns terminating in *os* and *es*, they assume another form; as, *custos, custodia; nepos, neptis; hospes, hospita*. 577. *Sævior*. Commonly rendered, "fiercer (than that of Lerna)," but this allusion to the Lernæan monster is too abrupt, and not at all warranted by the connexion of ideas in the text. The meaning is, "Yet more cruel than Tisiphone himself." 578. *Tenditque*. Repeat *tantum*. 579. *Suspectus*. "The view upward." Supply *est*.

580–594. *Titania pubes*. "The Titan brood." The Titans were the giant offspring of Cœlus and Terra, and warred against the gods. They must not be confounded, however, with the giants, the later offspring of Earth, who are mentioned immediately afterward. 581. *Fundo volvuntur in imo*. Are rolled in the lowest bottom," i. e. roll in agony in the lowest abyss of Hell. 584. *Aloïdas geminos*. "The twin sons of Aloeus." Alluding to the giants *Otus* and *Ephialtes*. Consult Index, s. v. *Aloïdæ*. 583. *Rescindere*. "To break into and tear down." Observe the double idea involved in this verb, and compare the remark of Heyne (*ad Georg*. i. 280.): "*Est autem* rescindere *pro* exscindere, *cum notione perrumpendi, uti si vallum, porta, rescindi dicitur*." 585. *Crudeles*. This adjective carries with it here the idea of *severity* merely, not of *injustice*. 586. *Dum imitatur*. "While he

Quatuor hic invectus equis, et lampada quassans,
Per Graiûm populos, mediæque per Elidis urbem,
Ibat ovans, divûmque sibi poscebat honorem:
Demens! qui nimbos et non imitabile fulmen
Ære et cornipedum pulsu simulârat equorum.
At pater omnipotens densa inter nubila telum
Contorsit; non ille faces, nec fumea tædis
Lumina; præcipitemque immani turbine adegit.
Nec non et Tityon, Terræ omniparentis alumnum,
Cernere erat; per tota novem cui jugera corpus
Porrigitur, rostroque immanis vultur obunco
Immortale jecur tondens, fœcundaque pœnis
Viscera, rimaturque epulis, habitatque sub alto
Pectore; nec fibris requies datur ulla renatis.
Quid memorem Lapithas, Ixiona, Pirithoumque?—
Quos super atra silex jam jam lapsura, cadentique

imitates," i. e. for having dared to imitate. 588. *Elidis urbem.* The capital city here alluded to was Salmonia, founded by this monarch, and situate on the river Alpheus. According to Apollodorus (i. 9. 7.), it was destroyed by lightning. Some commentators think that the city of Elis is meant, but this place was founded at a later period. 591. *Ære et cornipedum,* &c. Consult Index, *s. v. Salmoneus,* where the full account is given. 593. *Non ille,* &c. "Not vainly, like Salmoneus."

595–600. *Omniparentis.* "The universai parent." *Lucret.* vi. *Omniparens, eadem rerum commune sepulcrum.—Alumnum.* If we follow the Homeric account, wherein Tityos is called *γαίης ἐρικυδέος υἱόν*, the term *alumnum* in the text becomes equivalent merely to *filium,* or "son." Virgil, however, seems rather to have had in view the later account, which made Tityos the son of Jupiter and Elara. According to this version of the legend, Jupiter, fearing the anger of Juno, concealed Elara beneath the earth, where she gave birth to Tityos, who is hence called Earth's foster-child. (*Apollod.* i. 4. 1. *Apoll. Rhod.* i. 761.) 596. *Cernere erat.* "One might see." Compare the Greek form of expression, *ἦν δὲ ἰδεῖν.—Per tota novem cui,* &c. Imitated from Homer (*Od.* xi. 576.): *ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα.—Jugera.* The term *jugerum,* though for convenience' sake commonly translated "acre," is in reality the appellation of a measure, 240 feet in length, and 120 in breadth, and containing 28,800 square feet. It was the common measure of land among the Romans. 598. *Jecur.* The offence of Tityos was incontinence: the liver, therefore, as the seat of desire, becomes also the principal seat of punishment. Consult Index for the full account.—*Fœcunda pœnis.* "Ever-fruitful for renewed punishment." 599. *Rimatur epulis.* "Eats into them for its meals." Compare *Georg.* i. 384. *Epulis* for *ad epulas.* 600. *Fibris.* Compare the remark of Servius: *Fibræ sunt eminentiæ jecoris.*

602–606. *Quos super,* &c. Much difference of opinion exists about

Imminet assimilis: lucent genialibus altis
Aurea fulcra toris, epulæque ante ora paratæ
Regifico luxu: Furiarum maxima juxta
Accubat, et manibus prohibet contingere mensas,
Exsurgitque facem attollens, atque intonat ore
Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis; quæ maxima turba est;

this passage, several commentators supposing that the line *quos super*, &c., refers back to *Ixion* and *Pirithous*. This, however, is both in direct opposition to the ordinary mythology respecting these two personages, and, besides, clashes, as far as the former is concerned, with line 616: *radiisque rotarum districti pendent*. We would, therefore, consider *quos super*, &c., as containing an allusion to Tantalus, and other offenders like unto him, who are all similarly punished. We have also placed a dash after *Pirithoumque*, which saves the trouble of any lengthened ellipsis before *quos super*, and yet serves to keep up the connexion with *quid memorem*. 603. *Lucent genialibus altis*, &c. We have here another feature in the punishment of Tantalus and those who resemble him. The expression *genialis torus* is elsewhere applied to the *nuptial bed*; here, however, it denotes the *banqueting couch*. Both the bedsteads and the festal couches of the Romans were high, and the latter were always elevated above the level of the table. These high beds and couches were entered by means of steps placed beside them. The body of the bedstead or couch was sometimes made of metal, and sometimes of costly kinds of wood, or veneered with tortoise-shell or ivory. The feet (*fulcra*) were frequently of silver or gold. 605. *Furiarum maxima*. Supply *natu*. Compare *Eurip. Iph. T.* 963: πρέσβειρ' ἥπερ ἦν Ἐρινύων; and *Stat.* (*Theb.* vii. 477.): *Eumenidum antiquissima*. *Megæra* is meant. See *Stat Theb.* i. 715. An expression precisely similar to the one in the text has been employed by the Harpy Celæno in speaking of herself. (*Æn.* iii. 252.) 606. *Accubat* is here used in accordance with the Roman custom of reclining at meals. Our corresponding expression would be "sits." Some commentators refer the whole passage from *Lucent genialibus altis* down to *intonat ore*, to the punishment of the voluptuous generally, and make it distinct from that of Tantalus. The view which we have taken, however, seems preferable. Of the punishment itself, see Addison in the *Spectator*, No. 90.

608–613. *Hic.* Supply *sunt illi*.—*Quibus invisi fratres.* Such were *Eteocles* and *Polynices*, *Atreus* and *Thyestes*, *Ægyptus* and *Danaus*. 609. *Innexa.* "Devised and practised." The relation between patron and client among the Romans was a very intimate one, and held in respect next to that between guardian and ward. According to the law of the Twelve Tables, if a patron defrauded his client he was to be held accursed: "*Patronus si clienti fraudem faxit, sacer esto.*" 610. *Repertis.* "Acquired." 611. *Nec partem posuere suis.* "And set

Quique ob adulterium cæsi; quique arma secuti
Impia, nec veriti dominorum fallere dextras,
Inclusi pœnam expectant. Ne quære doceri,
Quam pœnam; aut quæ forma viros, fortunave mersit.
Saxum ingens volvunt alii, radiisve rotarum
Districti pendent; sedet, æternumque sedebit,
Infelix Theseus; Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras:
"Discite justitiam moniti, et non temnere divos."
Vendidit hic auro patriam, dominumque potentem
Imposuit; fixit leges pretio atque refixit.

apart no portion for their kindred." With *suis* supply *affinibus*. 612. *Arma impia*. Most commentators refer this to contests against one's native land, or, in other words, to civil wars. Such, however, cannot by any means be the idea intended to be conveyed. If this were Virgil's meaning, he would be indirectly censuring Augustus himself. It is better to refer the passage, with Wagner, to a servile war, where slaves are in open insurrection against their masters. 613. *Dominorum fallere dextras*. "To deceive the right hands of their masters," i. e. to violate the fidelity plighted to them. 614. *Pœnam exspectant*. It has been proposed to read *expendunt*; as in *Æn.* ii. 229. x. 469. xi. 258. There is, however, no authority for the change; and the connexion between *inclusi* and *exspectant* is sufficiently obvious.

615-620. *Quæ forma*. "What form (of suffering)."—*Fortuna*. This is in accordance with the idea of destiny, so firmly believed in by many of the nations of antiquity. 616. *Saxum ingens volvunt alii*. This was properly the punishment of *Sisyphus*; but others equally guilty are here made to share it along with him. Compare ver. 602. 617. *Districti*. This not only implies here that they are "fast bound," but also that their limbs are stretched out on the wheel. It is, therefore, a much superior reading to *destricti*, as given by some manuscripts. The punishment alluded to in the text was properly that of Ixion, but it was inflicted, according to the poet, on others, also, equally guilty. Compare note on ver. 602.—*Sedet, æternumque sedebit*. Theseus and Pirithous were placed by Pluto upon an enchanted rock at the gate of his realms. From this rock they were unable to move. Theseus, however, was at last released by Hercules. 618. *Phlegyas*. Consult Index. 619. *Testatur*. "Utters this solemn declaration." 620. *Moniti*. "Warned (by my fate)." Supply *a me*.

621-627. *Hic*. "This one."—*Dominum potentem*. "A powerful master," i. e. the yoke of a tyrant. The term *dominus* had an odious sound to Roman ears, from its being commonly employed to designate a master or proprietor of slaves. Hence Augustus is said to have always refused assuming it: "*Domini appellationem, ut maledictum et opprobrium, semper exhorruit.*" (*Sueton. Vit. Aug.* 53.) 622. *Fixit leges pretio*, &c. "Made and unmade laws for a (stipulated) price," i. e. for a bribe. Literally, "fixed up and unfixed laws." We have here an allusion to the Roman custom of fixing up the laws, engraved on tables of brass, in public places, more especially in temples, in order

Hic thalamum invasit natæ, vetitosque hymenæos.
Ausi omnes immane nefas, ausoque potiti.
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprendere formas,
Omnia pœnarum percurrere nomina, possim.
  Hæc ubi dicta dedit Phœbi longæva sacerdos;
Sed jam age, carpe viam, et susceptum perfice munus;
Acceleremus, ait: Cyclopum educta caminis
Mœnia conspicio, atque adverso fornice portas,
Hæc ubi nos præcepta jubent deponere dona.
Dixerat; et, pariter gressi per opaca viarum,
Corripiunt spatium medium, foribusque propinquant.
Occupat Æneas aditum, corpusque recenti
Spargit aquâ, ramumque adverso in limine figit.
  His demum exactis, perfecto munere divæ,
Devenere locos lætos, et amœna vireta

that all might read and become acquainted with them; and of unfixing or taking them down when abrogated. Compare Servius: "Fixit *autem ideo, quia incisæ in æreis tabulis affigebantur parietibus.*" Wagner places a semicolon after *imposuit* and *refixit*, so as to refer to two different instances of criminality, in different individuals; and some commentators imagine that Virgil has *Curio* and *Marc Antony* in view. Others, who retain the ordinary punctuation, make the passage refer to Marc Antony alone. It is more than probable, however, that the allusion is merely a general one. 623. *Invasit.* Observe the zeugma. 624. *Ausoque potiti.* "And have accomplished what they dared." 625. *Non mihi,* &c. Imitated from *Hom. Il.* ii. 488. Compare *Georg.* ii. 103. 626. *Ferrea vox.* Heyne: *Nulla clamoris intentione fracta.* —*Comprendere.* Scilicet, *in verbis.*

630–636. *Cyclopum educta caminis mœnia.* "The walls constructed in the forges of the Cyclopes," i. e. the brazen walls of Pluto's palace. Literally, "drawn forth from the furnaces of the Cyclopes." The expression *Cyclopum caminis* conveys the idea of stupendous magnitude. 631. *Atque adverso fornice portas.* "And the portals with their confronting arch," i. e. the arched portals confronting the view 632. *Hæc dona.* "This offering." Referring to the golden branch. More freely, keeping in view, at the same time, the peculiar force of the plural, "this precious offering."—*Præcepta.* "Our instructions." 633. *Opaca viarum.* A Græcism for *opacas vias.* See on *Æn.* ii. 332. 634. *Corripiunt spatium medium.* "They hastily traverse the intervening space." 635. *Recenti spargit aquâ.* Lustral water was placed in the entrances of temples, in order that the devout might have their persons sprinkled with it before going in. In imitation of this custom, the poet places lustral water in the entrance to Pluto's palace.

637–644. *Perfecto munera divæ.* "The offering to the goddess being fully made," i. e. the golden branch sacred to Proserpina, being placed

Fortunatorum nemorum, sedesque beatas.
Largior hic campos æther et lumine vestit
Purpureo; solemque suum, sua sidera, nôrunt.
Pars in gramineis exercent membra palæstris;
Contendunt ludo, et fulvâ luctantur arenâ:
Pars pedibus plaudunt choreas, et carmina dicunt.
Nec non Threïcius longâ cum veste sacerdos
Obloquitur numeris septem discrimina vocum;
Jamque fidem digitis, jam pectine pulsat eburno.

in the portal of the palace. 640. *Largior hic campos*, &c. "A freer and purer sky here decks the fields, and clothes them with resplendent light." Compare, as regards the force of *largior*, the explanation of Heyne: "Largior æther, *egregie, patentior, liberior, nullis nubibus, nullâ caligine obductus.*" In translating this passage, Heyne gives us our choice of two modes of construction, though he himself prefers the latter: namely, either *Largior æther* (est) *hic, et vestit campos purpureo lumine:* or else *Æther largior, et purpureo lumine, hic vestit campos.* We have, however, adopted neither of these, but merely supplied *vestit* in the first half of the sentence, and have given the verb a different meaning in each clause, assigning, at the same time, to *et* the peculiar force to which Wagner alludes in the following remark: "*Jam vero si res naturâ suâ non disjunctas inter se copulâ junxeris, propones illas tanquam diversas, eoque efficies, ut altera, non tam juncta priori, quam ab eâ sejuncta, plus nanciscatur roboris et gravitatis.*" (*Quæst. Virg.* xxxiv. 2.)—*Lumine purpureo.* Consult note on *Æn.* i. 591. 641. *Nôrunt.* "They enjoy." Literally, "they know," i. e. they are familiar with. 642. *Palæstris.* Places of exercise. 644. *Pedibus plaudunt choreas.* Equivalent to *pede terram pulsando choreas agunt.*

645–647. *Threïcius sacerdos.* The term *sacerdos* embraces the idea of both *priest* and *bard*, but more particularly the latter. Orpheus is said to have introduced certain mystic rites and religious dogmas, all of which were imparted through the medium of verse. In this sense, therefore, and in this alone, was he a priest as well as bard.—*Longâ cum veste.* The attire of a *citharœdus*, or minstrel. 646. *Obloquitur numeris.* "Responds in melodious numbers." We have adopted here the explanation of Muenscher (*Obs. in Virg. Æn.* p. 21). According to this writer, the verb *obloqui* has the same construction here that we commonly find in Latin compound words: thus, we can either say, *obducere rem rei*, or *obducere rem re;* and *obstrepit res rei*, or *obstrepitur res re.* Virgil's meaning, therefore is simply this: *Per numeros* (*i. e. verba numerosa*) *obloquitur chordis;* or, in other words, *Ore canit ad septem chordarum sonos.*—*Septem discrimina vocum.* "The seven distinctions (or differences) of tones." The allusion is to the tones produced by the seven strings of the lyre, each different, of course, from the other. There appears to be an anachronism in connecting the name of Orpheus with the heptachord. The seven-stringed lyre was introduced by Terpander at a much later period than that commonly assigned to the bard. 647 *Fidem.* We have adopted the

Hic genus antiquum Teucri, pulcherrima proles,
Magnanimi heroes, nati melioribus annis,
Ilusque, Assaracusque, et Trojæ Dardanus auctor.
Arma procul, currusque virûm miratur inanes.
Stant terrâ defixæ hastæ, passimque soluti
Per campos pascuntur equi. Quæ gratia currûm
Armorumque fuit vivis, quæ cura nitentes
Pascere equos, eadem sequitur tellure repôstos.
Conspicit, ecce! alios dextrâ lævâque per herbam
Vescentes, lætumque choro Pæana canentes,
Inter odoratum lauri nemus; unde superne
Plurimus Eridani per silvam volvitur amnis.
Hic manus, ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates, et Phœbo digna locuti,
Inventas aut qui vitam excoluere per artes,

conjectural emendation of Markland. The common text has *eadem*. By *fidem* we may understand either the instrument itself, or each individual string. The latter appears preferable.—*Pectine eburno.* "With an ivory quill," or "plectrum." Orpheus, accompanying his lyre with his voice, struck the chords with his fingers or his quill, as he wished to produce a graver or sharper sound.

648–659. *Genus antiquum Teucri.* "The ancient race of Teucer," i. e. the descendants of Teucer, an early king in Troas, who reigned over the Teucrians. The expression applies, in strictness, only to *Ilus* and *Assaracus.* Dardanus was a stranger-chieftain who settled in Troas, married the daughter of Teucer, and founded the city of Dardanus at the foot of Mount Ida. Ilus and Assaracus were the offspring of his grandson Tros. 649. *Melioribus annis.* "In better years," i. e. in the good olden time when mankind were more virtuous, and therefore happier. 651. *Procul.* "From afar." Equivalent to *stans procul.*—*Currusque inanes.* "And the shadowy cars." In the world of the dead all is unreal, even down to the arms and chariots of the equally shadowy warriors. 653. *Currûm.* For *curruum.* 655. *Pascere.* Poetic idiom, for *pascendo,* the ablative of the gerund.—*Repôstos.* For *repositos.* 657. *Vescentes.* "Feasting." Heyne objects to the word as low and undignified. 659. *Eridani.* Virgil appears to follow here some old poetic legend, which made the Eridanus rise in the lower world.

660–665. *Hic manus,* &c. Supply as follows: "*Hic* (sunt) *manus* (eorum) *qui passi* (sunt)," &c. 661. *Quique.* Supply *erant.* 662. *Pii vates.* "Holy bards," i. e. filled with the true inspiration of song, and uttering strains fraught with piety and genius. The idea is expressed immediately afterwards by *Phœbo digna locuti,* i. e. taught such useful doctrines of religion and morality as were worthy of the god to whose inspiration they laid claim. 663. *Excoluere.* "Improved."

Quique sui memores alios fecere merendo :
Omnibus his niveâ cinguntur tempora vittâ.
Quos circumfusos sic est affata Sibylla ;
Musæum ante omnes ; medium nam plurima turba
Hunc habet, atque humeris exstantem suspicit altis :
Dicite, felices animæ, tuque, optime vates,
Quæ regio Anchisen, quis habet locus ? illius ergo
Venimus, et magnos Erebi tranavimus amnes.
Atque, huic responsum paucis ita reddidit heros ;
Nulli certa domus : lucis habitamus opacis ;
Riparumque toros, et prata recentia rivis
Incolimus. Sed vos, si fert ita corde voluntas,
Hoc superate jugum ; et facili jam tramite sistam.
Dixit ; et ante tulit gressum, camposque nitentes
Desuper ostentat : dehinc summa cacumina linquunt.
At pater Anchises penitus convalle virenti
Inclusas animas, superumque ad lumen ituras,
Lustrabat studio recolens, omnemque suorum
Forte recensebat numerum, carosque nepotes,
Fataque, fortunasque virûm, moresque, manusque.
Isque, ubi tendentem adversum per gramina vidit
Ænean, alacris palmas utrasque tetendit :
Effusæque genis lacrimæ ; et vox excidit ore :

664. *Merendo.* Here equivalent to *bene merendo de aliis.* 665. *Niveâ vittâ.* Implying *sanctity* and *deification.*

667-678. *Musæum ante omnes.* Because conspicuous not only as a bard, but also as a benefactor of the human race in establishing mysteries, one of the most powerful means of early culture. 668. *Humeris exstantem altis.* "Over-topping (them all) by his lofty shoulders," i. e. surpassing them in stature by head and shoulders. 669. *Optime.* "Most excellent." Not "best." In Greek ὦ λῷστε. 670. *Illius ergo.* "On his account." When *ergo* is thus employed, the noun always precedes in the genitive. 673. *Certa domus.* "Any particular abode." 674. *Riparum toros.* "The couches afforded by the banks of streams." The use of *recentia* here is analogous to that of the English word "fresh." 676. *Facili tramite.* "In an easy path," i. e. a path that will easily lead you to him. 678. *Dehinc summa cacumina,* &c. Musæus here departs from them, and the Sibyl and Æneas descend the hill on the other side, in the direction of Anchises.

680–702. *Superum ad lumen ituras.* Virgil here adopts the philosophic notion of the pre-existence of souls before their union with a mortal body. 681. *Studio recolens.* "Wrapt in deep reflection." *Recolens* is equivalent here to *meditans.* The verb properly means to recall to mind the scenes of the past. 783. *Manus.* Equivalent here to *fortia facta,* i. e. *res manu gestas.* 684. *Tendentem.* Sup-

Venisti tandem, tuaque exspectata parenti
Vicit iter durum pietas? datur ora tueri,
Nate, tua; et notas audire et reddere voces?
Sic equidem ducebam animo, rebarque futurum,
Tempora dinumerans; nec me mea cura fefellit.
Quas ego te terras, et quantâ per æquora vectum
Accipio! quantis jactatum, nate, periclis!
Quam metui, ne quid Libyæ tibi regna nocerent!
Ille autem: Tua me, genitor, tua tristis imago,
Sæpius occurrens, hæc limina tendere adegit:
Stant sale Tyrrheno classes. Da jungere dextram,
Da, genitor; teque amplexu ne subtrahe nostro.
Sic memorans, largo fletu simul ora rigabat.
Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
  Interea videt Æneas in valle reductâ
Seclusum nemus, et virgulta sonantia silvis,
Lethæumque, domos placidas qui prænatat, amnem.
Hunc circum innumeræ gentes, populique volabant;
Ac, veluti in pratis ubi apes æstate serenâ

ply *cursum*. 687. *Exspectata parenti.* "Long expected by thy parent," i. e. on which I had long counted, for beholding thee here. Heyne prefers *spectata*, "approved" or "well-tried," which is also praised by Lennep (*ad Ter. Maur.* p. 417). The common reading, however, is well defended by Wagner, who also remarks that no similar instance of lengthening a short syllable (*tuaque spectata*) can be found in Virgil: *Nec ullum productæ brevis syllabæ exemplum, quod huic recte comparari possit, apud Virgilium invenitur.* 691. *Tempora.* Literally, "the times," i. e. the several spaces of time requisite for the performance of each intervening event, until Æneas should at length reach the lower world, as he had been directed by his father to do. 692. *Quas terras.* Supply *per* from the succeeding clause. 694. *Ne quid Libyæ,* &c. Alluding to Dido and Carthage. The father feared lest the allurements of Carthage might mar the high prospects of his son. 696. *Sæpius occurrens.* Compare *Æn.* iv. 351. v. 712. 697. *Sale Tyrrheno.* His vessels were drawn up on the Campanian shore at Cumæ, or, in other words, on the coast of the Tyrrhenian Sea. 700. *Ter conatus,* &c. Repeated from *Æn.* ii. 792. *seqq.*

703–712. *In valle reductâ.* "In a retired vale." More literally, "a receding vale," i. e. curving inward, and receding from the view. Compare the remark of Wagner: *Reducta vallis,* i. e. *sinum efficiens.* 704. *Virgulta sonantia silvis.* "The bushes rustling amid the woods." Wagner proposes *silva,* "with their thick underwood," which is probably the true reading: as in *Æn.* xii. 522.—*Virgulta sonantia silvis.* Observe the zeugma in *videt.* 706. *Volabant.* "Kept flitting." 707.

Floribus insidunt variis, et candida circum
Lilia funduntur; strepit omnis murmure campus.
Horrescit visu subito, causasque requirit
Inscius Æneas; quæ sint ea flumina porro,
Quive viri tanto complêrint agmine ripas.
Tum pater Anchises: Animæ, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices, et longa oblivia potant.
Has equidem memorare tibi, atque ostendere coram,
Jampridem hanc prolem cupio enumerare meorum;
Quo magis Italiâ mecum lætere repertâ.

Æstate serenâ. "On a calm summer's day." 709. ***Strepit omnis murmure campus.*** These words form the apodosis of the sentence, and refer, not to the bees, but to the spirits flitting to and fro, and to the low murmuring sound (the *imago vocis*) proceeding from their lips. 711. *Porro.* "In the distance." Compare the Greek πόῤῥω. Some supply *fluentia*, but this is hardly necessary. 712. *Tanto agmine.* "In so dense a throng." *Agmen* is well selected here, as denoting a body in motion to and fro.

713–715. *Animæ quibus altera fato*, &c. The poet now enters, in the person of Anchises, upon certain philosophical dogmas, founded upon the tenets of the Pythagorean school, with some additions borrowed from the Platonic system. The substance of these doctrines is simply this: After the soul is freed from the chains of the body, it passes into the regions of the dead, where it remains, undergoing purgations of one kind or other, till it is sent back to this world to be the inhabitant of some other body, brutal or human: and after suffering in this way successive purgations, and animating in turn different bodies, it is finally received into the heavens, and returns to and becomes merged in the great Essence, or Soul of the world, of which it was originally an emanation. Moreover, before each of these several departures to the upper world to inhabit some new frame, the spirits drink of the waters of Lethe, in order to forget whatever has happened to them in their previous state of being. 714. *Debentur.* Anchises here speaks of such as were *destined* to return to other bodies; for some were excepted from that transmigration, those especially who, on account of their virtues, were admitted at once to their reward, without any further trial, and translated to the skies. In the number of these were Anchises, whose soul, therefore, was already in the heavens; for Æneas, according to the popular belief, only conversed with his image, or *simulacrum*, in the shades. Consult note on *Æn.* v. 81. 715. *Securos latices.* "Care-dispelling draught."

717–723. *Jampridem cupio.* "Long since, indeed, have I desired." *Jampridem*, like *jamdudum*, when joined with the present, gives it, in our idiom, the force of a perfect. Heyne thinks that there is some harshness in the connexion of this part of the sentence with what precedes, and that Virgil probably wrote *ostendere coram jampridem*, ac *prolem*, &c. Wagner, however, considers the objection a feeble one,

O pater! anne aliquas ad cœlum hinc ire putandum est
Sublimes animas, iterumque in tarda reverti
Corpora? quæ lucis miseris tam dira cupido?
Dicam equidem, nec te suspensum, nate, tenebo,
Suscipit Anchises; atque ordine singula pandit.
Principio, cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit; totamque, infusa per artus,
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis vigor, et cœlestis origo,
Seminibus; quantum non noxia corpora tardant,

and refers *jampridem* (which thus becomes an emphatic term) to both members of the sentence. We adopt his suggestion. 719. *Ad cœlum.* The expression *ad cœlum* is here equivalent merely to *ad superas auras*, relation being had at the same time to the position of the speaker in the world below. The same idea is implied in *sublimes*. *Miseris.* They are truly to be pitied on account of their wish to return to the wretched realities of life. What he here calls a wish to revisit the upper world, is subsequently shown to be a matter of pure fatality. 723. *Suscipit.* "Answers." Literally, "takes up;" as in our own idiom, "takes up the conversation."

724–727. *Principio cœlum,* &c. The poet is here describing what the Stoics called the "Soul of the Universe," or *anima mundi*, namely, a spirit or essence gifted with intelligence, and pervading and animating matter, and all things formed out of matter. The human soul is an emanation from this great principle, proceeding from it as a spark from the parent fire. 725. *Titaniaque astra.* The sun and stars are here meant, but more particularly the former. Heyne and Voss make it merely the plural of excellence for *Titanium astrum*, and suppose the sun alone to be meant. This, however, is rather forced. The epithet "Titanian," however, belongs more, in fact, to the sun than to the stars, and in this sense he is the same with the Homeric *Hyperion.* 726. *Spiritus.* The terms *spiritus* and *mens* combined are like the *ψυχή* and *νοῦς* of the Greek schools. The former denotes the great *living*, the latter the great *intellectual* principle, and both united constitute the *anima mundi.*

728–732. *Inde hominum,* &c. Supply *sunt.* "Thence spring," i. e. men and animals, birds and fishes, all derive their life and being from this great principle that animates the universe. 729. *Marmoreo sub æquore.* "Beneath its sparkling surface." Heyne explains *marmoreus* here, very correctly, by "*resplendescens a sole.*" See on *Æn.* vii. 28. 730. *Igneus est ollis,* &c. "In these seeds (thus implanted within us) there is a fiery energy," &c. By *semina* are here meant the emanations from the great *anima mundi*, which enter into and vivify our mortal frames, and form the souls of men. 731. *Quantum non noxia,* &c. The meaning is, that these emanations that take up their abode

Terrenique hebetant artus, moribundaque membra.
Hinc metuunt, cupiuntque; dolent, gaudentque; neque auras
Dispiciunt clausæ tenebris, et carcere cæco,
Quin et, supremo quum lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes: penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes,
Suspensæ, ad ventos: aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur Manes: exinde per amplum

within us are constantly struggling with our gross corporeal propensities, and cannot fully exercise their peculiar influence, because more or less retarded by our passions and evil propensities.—*Noxia.* Literally, "harmful," i. e. harming or marring our spiritual natures.

733–738. *Hinc metuunt*, &c. The meaning is, that from the contaminating influence of the body arise our passions and emotions, and everything that disturbs the placid course of our lives.—*Neque dispiciunt.* "Nor, confined as they are in darkness and a gloomy prison, do they regard their celestial natures," i. e. they are so degraded by their slavery to the body while confined within its dark prison-house, that they forget their heavenly origin. The poet, it will be remembered, is still speaking of the *semina*, or divine emanations, that constitute the souls of men. With *clausæ* understand *animæ*. 735. *Quin et supremo*, &c. The doctrine advanced here and in what follows is briefly this: The soul contracts certain impurities from its union with the body, which impurities cleave unto it even after the death of that body, and have therefore to be eradicated in the lower world by various kinds of penance. These modes of atonement or expiation the poet then proceeds to describe. 737. *Corporeæ pestes.* Such as *fear, grief*, and other passions, arising from the influence of the body (ver. 733). 738. *Multa.* Supply *mala*.

739–744. *Ergo exercentur pœnis*, &c. The chastisements referred to are of three kinds, according to the nature of the stain contracted by the soul. If the impurity be slight and superficial, it is bleached away in the wind, or washed out in the water; but if it be of a darker and deeper dye, it is burned away by fire. *Veterum* properly denotes here the same idea with that conveyed by *diu concreta* in the previous line. 740. *Aliæ.* Supply *animæ*. 742. *Infectum scelus.* "The deep stain of guilt." 743. *Quisque suos patimur Manes.* "We suffer each his own portion of spiritual punishment." Literally, "we endure each his own Manes," i. e. we endure each the burden of punishment imposed upon our Manes in the world below, according to the degree of impurity contracted by our ethereal natures in the world above. Heyne adopts a different construction, making *Manes* depend on *quoad* understood. The meaning will then be, "We suffer each in his own Manes," i. e. the Manes of all of us undergo some purgation or other. The interpretation which we have adopted, however, seems decidedly

Mittimur Elysium, et pauci læta arva tenemus:
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Ætherium sensum, atque auraï simplicis ignem.
Has omnes, ubi mille rotam volvere per annos,
Lethæum ad fluvium deus evocat agmine magno;
Scilicet immemores supera ut convexa revisant,
Rursus et incipiant in corpora velle reverti.
Dixerat Anchises: natumque, unaque Sibyllam,
Conventus trahit in medios, turbamque sonantem;

preferable.—*Exinde per amplum*, &c. Heyne makes *per*, in this passage, have the force of *ad*. It conveys rather the idea of moving on *through*, or *along*, an extensive region. Hence Wagner remarks, "per, *ut de loco amplo*." 744. *Pauci*. A small number only succeed in reaching Elysium. Those who are not sufficiently purified return to earth to animate new bodies.

745-747. *Donec longa dies*, &c. "Until length of days, the (appointed) revolution of time being completed, has removed the inherent stain, and left pure the ethereal spirit, and the fiery energy of the simple essence," i. e. has restored the fiery energy of the ethereal essence to its originally pure and unmixed state. Heyne makes a difficulty with *donec*, and thinks that lines 745. 746. and 747. are misplaced, Elysium being, according to him, not a scene of purgation, but of rest. Wagner, on the other hand, regards *donec* here as equivalent to *cum tandem*, and in this way seeks to remove the objection. There is no need, however, of giving so unusual a meaning to *donec*, nor are the lines in question at all out of place. Our souls, says the poet, contract certain impurities from long union with the body, which impurities must be effaced by severe penance. After these stains have been eradicated, the souls have to pass a certain time in Elysium, in order that an *habitual* communion with virtuous emotions may now restore it to its proper tone, and take the place of its former *habitual* communings with what was corrupt. In this sense, therefore, Elysium becomes a second scene of purification and trial.—*Perfecto temporis orbe*. This was a period of a thousand years, as is stated soon after. 747. *Auraï*. Old form of the genitive for *auræ*. The expression *ignis auræ* appears to be nothing more than *spiritus ille igneus*.

748-755. *Ubi mille rotam volvere*, &c. "When they have caused the wheel (of time) to revolve during a thousand years." *Rota* is here taken figuratively for *orbis*, or the Greek κύκλος. 749. *Deus evocat*. "A deity calls forth," i. e. they are influenced by some secret and divine power to pass out from Elysium, &c. *Deus* is here to be taken generally, and is somewhat analogous to the Greek ὁ δαίμων. The allusion is clearly to the Pythagorean *metempsychosis*. 750. *Immemores*. Referring to the oblivious effect produced by the draught of Lethe.—*Supera convexa*. "The vaulted realms above," i. e. the upper world. *Convexa* is here especially applied to the arched surface of the upper world, forming the vaulted roof of the world below. 753. *Sonantem*. This epithet, as here employed, derives illustration from the

Et tumulum capit, unde omnes longo ordine posset
Adversos legere, et venientum discere vultus.
Nunc age, Dardaniam prolem quæ deinde sequatur
Gloria, qui maneant Italâ de gente nepotes,
Illustres animas, nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vides, purâ juvenis qui nititur hastâ,
Proxima sorte tenet lucis loca; primus ad auras
Ætherias Italo commixtus sanguine surget,
Silvius, Albanum nomen, tua postuma proles:
Quem tibi longævo serum Lavinia conjux

Odyssey (xxiv. 5). ταὶ δὲ τρίζουσαι ἕποντο. 755. *Legere.* "To observe."—*Discere.* "To become acquainted with."

757–759. *Italâ de gente.* "Of Italian stock," i. e. of the new stock that sprang from the union of Æneas with Lavinia, the daughter of Latinus. 758. *Nostrumque in nomen ituras.* Anchises now enters upon a rapid sketch of early Latin history, then passes off to Roman affairs, enumerates some of the most eminent men of that nation, and closes the brilliant catalogue with a beautiful allusion to the untimely death of the young Marcellus.

760–766. *Ille vides,* &c. "Yonder youth, thou seest (whom I mean), who leans upon the headless spear, occupies by destiny the places nearest to the light (of day)," i. e. he is the first of thy Italian descendants that shall see the light. Observe the peculiar construction in *lucis loca,* so that *proxima lucis loca* will mean literally, "the nearest places of light."—*Purâ hastâ.* A spear without any iron head, not intended, of course, for battle, but merely as a badge of sovereignty, and answering the purpose of a sceptre. Among the Romans of a later day, a spear of this kind was bestowed as a reward by generals upon their soldiers, more especially for saving the life of a citizen. 762. *Italo commixtus sanguine.* His mother, *Lavinia,* was an *Italian* princess. 762. *Albanum nomen.* Silvius becomes a common cognomen for the kings of Alba, after the time of the first Silvius. Thus Livy remarks: "*Mansit Silvius postea omnibus cognomen, qui Albæ regnârunt.*"—*Tua postuma proles,* &c. "Thy posthumous offspring." Some commentators make *postuma* here equivalent to *postrema,* and explain it by "youngest" or "latest." And they are led to this mode of translating by their considering *postuma,* in the sense of "posthumous" as inconsistent with *tibi longævo,* &c. This way of rendering, however, is objectionable on many accounts. In the first place, *postuma* for *postrema* is not recognised by any writer of pure Latinity. Secondly, Silvius is actually said to have been a posthumous child. Thirdly, Even if we admit this interpretation of *postuma* for *postrema,* a difficulty arises between *educet* and *tibi longævo,* since according to the legend quoted by Servius from Cato, Lavinia fled to the woods *after* the death of Æneas, through fear of Ascanius. She certainly would not have done this had Æneas been living, even though he were advanced in years. We have, therefore, on these and other grounds, given *postuma* its or-

Educet silvis, regem, regumque parentem:
Unde genus Longâ nostrum dominabitur Albâ.
Proximus ille Procas, Trojanæ gloria gentis,
Et Capys, et Numitor, et, qui te nomine reddet,
Silvius Æneas; pariter pietate vel armis
Egregius, si umquam regnandam acceperit Albam.
Qui juvenes! quantas ostentant, aspice, vires!
At, qui umbrata gerunt civili tempora quercu,
Hi tibi Nomentum, et Gabios, urbemque Fidenam;

dinary meaning, and connected *tibi longævo* with *serum*, the idea intended to be conveyed being simply this: that Silvius, as born after his father's death, was the too tardy offspring of advanced years, his parent not having lived to behold him. 765. *Educet silvis.* Compare, as regards the force of *educet* here, a similar usage of the verb in line 779. Silvius derived his name, according to this account, from the circumstance of his having been born in the woods (*in silvis*). 766. *Unde.* Here equivalent to *a quo.* Silvius reigned after Ascanius, and became the parent stock of the royal line of Alba.

767–770. *Proximus ille*, &c. Supply *est;* and repeat it with *proximus*, before the succeeding names. *Proximus* here does not denote the next in the order of reigning, but merely the one who happens at the moment to be standing nearest to Silvius. Hence Servius remarks, "*Proximus, standi ordine, non nascendi.*" Procas was the twelfth in the line of Alban kings, Capys the sixth, and Numitor the thirteenth. Procas, moreover, is called "the glory of the Trojan race" or stem, because he was the father of Numitor and Amulius, and the grandfather of Rea Silvia, the mother of Romulus. 768. *Reddet.* "Shall represent." 769. *Pariter pietate vel armis egregius.* "Alike renowned, whether for piety or arms." Heyne makes *vel* conjunctive here, which Wagner very properly denies. The expression *pietate vel armis* is nothing more than "*sive pietatem sive fortitudinem species.*"—*Si unquam regnandam*, &c. An historical allusion on the part of the poet. Æneas Silvius was for a long time kept out of the throne of Alba by his guardian, and only ascended it at the age of fifty-two years. Still, however, he reigned thirty-one years.

771-776. *Quantas vires.* "What manly vigour." Strength of body is here regarded as the sure concomitant of an heroic spirit. 772. *At qui umbrata gerunt*, &c. The monarchs thus far named were conspicuous for warlike achievements; they who are now alluded to in general terms are famed for the arts of peace and as the founders of cities. We have adopted the reading of Heyne and others, namely, *at qui*, instead of the common *atque*, notwithstanding the very ingenious arguments of Wagner in support of the latter.—*Civili quercu.* The civil crown was the peculiar symbol of peace, and of everything connected with the preservation of existence. It is here worn by the founders of cities, and among the Romans was bestowed on him who had saved the life of a citizen in battle. This crown was composed of oak leaves, because, says Servius, by the fruit of the oak, in early times, human life was sustained. 773. *Nomentum.* Supply *condent*, which

Hi Collatinas imponent montibus arces,
Pometios, Castrumque Inui, Bolamque, Coramque.
Hæc tum nomina erunt; nunc sunt sine nomine terræ.
Quin et avo comitem sese Mavortius addit
Romulus; Assaraci quem sanguinis Ilia mater
Educet. Viden ut geminæ stant vertice cristæ,
Et pater ipse suo superûm jam signat honore?
En! hujus, nate, auspiciis illa inclyta Roma
Imperium terris, animos æquabit Olympo,
Septemque una sibi muro circumdabit arces,
Felix prole virûm: qualis Berecyntia mater
Invehitur curru Phrygias turrita per urbes,
Læta deûm partu, centum complexa nepotes,

verb may be easily inferred from *imponent*, in the succeeding line. The places mentioned in the text were all Alban colonies. According to Dionysius of Halicarnassus, (3. 31) Alba Longa sent out thirty colonies into different parts of Latium and the adjacent country. After ver. 774. the following line is found in some editions: *Laude pudicitiæ celebres, addentque superbos;* but it does not appear in any of the earlier ones, nor in any manuscript, and is said to have been composed by a Milanese lawyer named *Lampugnani*, who inserted it into the text. We have rejected it, of course, as a mere interpolation.

777–787. *Addit.* The common reading is *addet*, which the commentators, following Servius, refer to Romulus's restoring the crown to his grandfather Numitor, and reigning conjointly with him. This however, appears rather forced. We have substituted, therefore, *addit*, as given by one of the manuscripts. The meaning will then be, that the shade of Romulus, as seen by Anchises and Æneas, overtakes and moves onward along with the shade of Numitor.—*Mavortius.* Because the son of Mars. 779. *Assaraci sanguinis.* The same as *Trojani sanguinis.* Consult note on *Æn.* i. 284. 779. *Geminæ cristæ.* The warlike character of Romulus is indicated by his shade's appearing in full array for battle, even to the double crest. Compare the Greek δίφαλον and δίλοφον. 780. *Suo honore.* "With his own peculiar honour," i. e. with tokens and emblems of his subsequent deification, an honour peculiarly his (Romulus's) own. The expression *suo honore*, therefore (erroneously referred to Jupiter), is equivalent to "*qui ei destinatus est.*" 781. *Hujus auspiciis.* Referring to him as its founder. 783. *Septemque una,* &c. "And, though a single city, shall encompass seven hills with a wall." Referring to the seven hills on which Rome was built. 784. *Prole virum.* "In a progeny of heroes," i. e. in a warlike and heroic race of inhabitants.—*Berecyntia mater.* "The Berecyntian mother." Referring to Cybele, called *Berecyntia* (Βερεκυντία), from Mount Berecyntus in Phrygia, where she was particularly worshipped. 785. *Turrita.* "Turret-crowned," i. e. wearing a crown formed of turrets. Cybele was the goddess of nature or of the earth, and hence her crown of towers is a type of the earth. 786 *Læta Deûm partu.* Cybele was the fabled mother of the gods.—*Com-*

Omnes cœlicolas, omnes supera alta tenentes.
Huc geminas nunc flecte acies: hanc aspice gentem,
Romanosque tuos. Hic Cæsar, et omnis Iuli
Progenies, magnum cœli ventura sub axem.
Hic vir, hic est, tibi quem promitti sæpius audis,
Augustus Cæsar, Divi genus: aurea condet
Sæcula qui rursus Latio, regnata per arva
Saturno quondam; super et Garamantas et Indos
Proferet imperium: jacet extra sidera tellus,
Extra anni Solisque vias, ubi cœlifer Atlas
Axem humero torquet stellis ardentibus aptum.
Hujus in adventum jam nunc et Caspia regna

plexa. Equivalent to *habens.* 787. *Supra alta tenentes.* Supply *loca*, and compare the Homeric ὑπέρτατα δώματ' ἔχοντες,

789–797. *Hic Cæsar.* "Here (is) Cæsar." Alluding to Julius Cæsar. 792. *Augustus Cæsar.* This name, observes Valpy, is now applied by the poet to his imperial patron for the first time. It was assumed by him A.U.C. 727. By bringing him into immediate opposition with Romulus, Virgil prevents any parallel being drawn between the merits which he is pleased so poetically to ascribe to Augustus, and those of any other Roman.—*Divi genus.* "The decendant of a god." The same in effect as *Divi Julii Cæsaris filius.* Augustus was the adopted son of Julius Cæsar, having previously been his nephew. 793. *Rursus.* It was established before him by Saturn. The allusion in the text is to the universal peace which Augustus established in the Roman world; and during which the Saviour of mankind was born. 794. *Super et Garamantas,* &c. The proposition *super* has here the force of *ultra.* The *Garamantes* were a tribe in the interior of Africa, over whom some success had been obtained by L. Cornelius Balbus. The mention of the *Indi*, on the other hand, refers to the arrival of an embassy from two kings of India (called, by Strabo, Porus and Pandion) unto Augustus when in Syria. 795. *Jacet extra sidera tellus,* &c. The reference is not to the country of either the Garamantes or the Indi, but to the land lying beyond these, in the remote south or southeast, unto which Augustus is to carry the glory of the Roman arms. Virgil probably had in view the country of Æthiopia, since this region had been partially overrun by the Roman troops under C. Petronius, in retaliation for an inroad made by the Æthiopians into Egypt under their queen Candace. By *sidera*, the constellations of the zodiac are really meant. 796. *Anni solisque vias.* The path along which the sun is supposed to move in describing the circuit of the year; an amplification, consequently, of the idea contained in *sidera.* 797. *Stellis aptum.* "Studded with stars." Compare *Cic. Off.* iii. 29.

798–800. *Hujus in adventum.* "Through dread of his coming." The flattery here bestowed on Augustus accorded well with his own superstitious feelings. The basis of the compliment appears in Suetonius (*Vit. Aug.* 94.), where it is stated that a few months before the birth of Augustus, a prodigy occurred at Rome, by which it was indicated

Responsis horrent divûm, et Mæotia tellus,
Et septemgemini turbant trepida ostia Nili.
Nec vero Alcides tantum telluris obivit,
Fixerit æripidem cervam licet, aut Erymanthi
Pacârit nemora, et Lernam tremefecerit arcu :
Nec, qui pampineis victor juga flectit habenis,

that "Nature was bringing forth a king for the Roman people," *Regem populo Romano naturam parturire.*—*Caspia regna.* Alluding in particular to the Parthians, whose territories to the north bordered on the southern shores of the Caspian. The alarm here ascribed to them contains an indirect allusion to one of the most glorious events of the reign of Augustus, his compelling, namely, the Parthians, by the terror of his name, to restore the standards taken by them on the overthrow of Crassus. 799. *Mæotia tellus.* "The Mæotic land," i. e. the Scythian tribes around the *Palus Mæotis.* 800. *Septemgemini Nili.* "Of the sevenfold Nile." Alluding to its seven mouths.—*Turbant.* "Are filled with alarm." More literally, "are in a troubled state." This poetic trouble of the mouths of the Nile is an allusion to the alarm that pervaded Egypt when about to fall under the power of Augustus after the battle of Actium.—With *turbant* supply *sese.*

801–803. *Nec vero Alcides,* &c. According to the poet, neither Hercules nor Bacchus traversed so large a portion of earth as is that over which the glory and the arms of Augustus are destined to extend. 802. *Æripedem cervam.* This was the *hind with brazen hoofs* and golden horns, and which was so celebrated for its speed. Hercules was occupied a whole year in continually pursuing it. Some commentators make a difficulty here. According to the common account, Hercules had to bring the animal alive to Eurystheus, and yet he is represented in the text as having transfixed it with an arrow. Servius, therefore, explains *fixerit* by *statuerit,* "he stopped," but this is extremely harsh ; and besides, Apollodorus, in his narrative of the affair, expressly says, τοξεύσας συνέβαλε, (ii. 5. 3.) A partial wounding, in order to arrest the speed of the animal, appears to be out of the question ; since the arrows were all dipped in the venom of the Hydra, and sure to prove mortal even in the case of a slight injury. The only way to solve the difficulty is by supposing that Virgil followed some other than the common account.—*Erymanthi.* Alluding to the capture of the Erymanthian boar. 803. *Et Lernam,* &c. The destruction of the Hydra.

804–807. *Nec qui pampineis,* &c. Alluding to the expedition of Bacchus (*Liber*) into India and the remote East. The movements of this deity, on the occasion here referred to, were far more marvellous in reality than any of the warlike exploits of Augustus. Accompanied by Silenus, mounted on an ass, and followed by a train of Satyrs and Bacchants, he achieved the conquest of India without a blow. Virgil, however, contents himself here with merely representing the god in a chariot drawn with tigers, the reins covered with vine-leaves, and descending from Mount Meros, on which he has just founded the city of *Nysa.* 804. *Juga flectit.* "Bends," or "sways the yoke," i. e. directs the

Liber, agens celso Nysæ de vertice tigres.
Et dubitamus adhuc virtutem extendere factis?
Aut metus Ausoniâ prohibet consistere terrâ?
Quis procul ille autem ramis insignis olivæ,
Sacra ferens? Nosco crines incanaque menta
Regis Romani, primus qui legibus urbem
Fundabit, Curibus parvis et paupere terrâ
Missus in imperium magnum. Cui deinde subibit,
Otia qui rumpet patriæ, residesque movebit,
Tullus, in arma viros, et jam desueta triumphis
Agmina. Quem juxta sequitur jactantior Ancus,
Nunc quoque jam nimium gaudens popularibus auris.

movements of the animals yoked to his car. 806. *Et dubitamus adhuc*, &c. The verb is in the plural, Anchises spaking of himself as well as his son; but the latter alone is in reality meant. The idea intended to be conveyed is well expressed by Servius: "*Cum tibi tanta sit præparata posteritas, dubitas virtutem factis extendere? id est, gloriam.*"

808–812. *Quis procul ille autem.* The spirit of *Numa Pompilius*, the second king of the Romans, now appears in the distânce.—*Ramis insignis olivæ.* The olive was an emblem of peace, and is here worn by Numa as a legislator and the founder of the Roman religion. 809. *Nosco crines*, &c. "I begin to discern the locks and hoary chin of the Roman king." Observe the peculiar force of *nosco*, and how it harmonizes with the idea implied in *procul*. The spirit of Numa is first seen in the distance, and is then merely conspicuous for the olive crown which it wears; but, as it draws nearer, Anchises begins to recognise the individual features of the king.—*Incanaque menta.* The grey locks and beard of Numa indicate that he was to reign to an advanced age. 811. *Curibus parvis*, &c. Cures was the native place of Numa, and a small town of the Sabines. The *magnum imperium* was Rome.

812–816. *Cui deinde subibit*, &c. Construe, *cui deinde Tullus subibit, qui rumpet*, &c. 813. *Otia.* "The long repose," i. e. the long repose enjoyed during the peaceful reign of Numa. 814. *Tullus.* Referring to Tullus Hostilius, the third king of Rome.—*Triumphis.* More graphic than *bellis* would have been. 815. *Jactantior Ancus.* "The too vain-glorious Ancus." According to the account given by Servius from Pomponius Sabinus, Ancus, before his accession to the throne, was dissatisfied that Tullus should hold what he conceived to be of right his own, he being the grandson of Numa, a circumstance of which he used to boast, and therefore threw himself on the favour of the people, and determined to destroy the reigning monarch and all his family. This, however, can hardly be the true account. Niebuhr gives a better solution of the matter as follows:—In the old poems Ancus bore the epithet of "the good;" and as he is related to have parcelled out conquered lands among the people, this may have been the ground of the

Vis et Tarquinios reges, animamque superbam
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus, sævasque secures,
Accipiet; natosque pater, nova bella moventes,
Ad pœnam pulchrâ pro libertate vocabit:
Infelix! Utcumque ferent ea facta minores,
Vincet amor patriæ, laudumque immensa cupido.
Quin Decios, Drusosque procul, sævumque securi
Aspice Torquatum, et referentem signa Camillum.

epithet. This same circumstance may, on the other hand, have induced the more aristocratic Virgil, from an ignorance of his true motives, to charge him with vanity, and courting popular favour.

817–823. *Tarquinios reges.* "The monarchs of the Tarquinian line." Referring to *Priscus* and *Superbus.* No mention, it will be perceived, is made of *Servius Tullius*, the sixth king of Rome. 818. *Ultoris.* Brutus is here called "the avenger," as having avenged both the wrongs of Lucretia and the cause of freedom.—*Fascesque receptos.* The fasces are here the badge of the highest authority, which passed from the hands of the kings into those of the consuls. 819. *Sævasque secures.* Each bundle of fasces contained at first an axe, the fasces or rods for scourging, and the axe for beheading. The axes are here called "unrelenting," because by them his own sons were beheaded. 820. *Natosque pater*, &c. When the two sons of Brutus were found guilty of plotting against the state, the father, as consul, not only ordered them to be put to death, but himself looked on and saw the sentence put into execution.—*Nova bella moventes.* "Exciting fresh wars," i. e. conspiring for the restoration of the Tarquins. 822. *Infelix! utcumque*, &c. It would seem from this, that in Virgil's time, at least, there was a difference of opinion with regard to the merits of this startling deed.—*Minores.* Supply *natu.* 823. *Laudum.* The praises of the good, and of all, in fact, who value country above every other consideration.

824–825. *Quin.* "Moreover." For *quinetiam.*—*Decios.* Alluding to the two Decii, father and son, who devoted themselves for their country, the former in a war with the Latins, the latter in one with the Etrurians and Gauls. There was a third Decius, who imitated this heroic conduct of his ancestors in the war with Pyrrhus.—*Drusosque.* M. Livius Salinator Drusus, distinguished for his warlike services in the second Punic contest; and M. Livius Drusus, tribune of the commons in the time of the Gracchi. The Drusi were an illustrious branch of the Claudian house, and to it belonged Tiberius, and Livia, the wife of Augustus. One of the sons of Livia, the brother of Tiberius, distinguished himself by his victories over the Germans.—*Sævumque securi Torquatum.* Alluding to Titus Manlius Torquatus, a Roman commander, who put his son to death for disobedience of orders. 825. *Et referentem signa Camillum.* "And Camillus bringing back the standards (from the foe)," i. e. recovering the standards lost in the battle with the Gauls at the river Allia. Camillus defeated the Gallic

Illæ autem, paribus quas fulgere cernis in armis,
Concordes animæ nunc, et dum nocte premuntur,
Heu! quantum inter se bellum, si lumina vitæ
Attigerint, quantas acies stragemque ciebunt!
Aggeribus socer Alpinis atque arce Monœci
Descendens; gener adversis instructus Eoïs.
Ne, pueri, ne tanta animis assuescite bella;
Neu patriæ validas in viscera vertite vires:
Tuque prior, tu, parce, genus qui ducis Olympo;

invaders of his country, and compelled them to raise the siege of the Capital.

826–831. *Illæ autem.* Alluding to Julius Cæsar and Pompey.—*Paribus in armis.* This is said of the two as being both Romans, and arrayed in Roman arms. Compare *Georg.* i. 490. 827. *Concordes animæ nunc,* &c. Cæsar and Pompey were at first in friendly relations with each other, and the poet makes this friendship also to have characterized their souls in Elysium. Personal ambition subsequently made them the bitterest foes, and brought unnumbered evils on their common country.—*Nocte.* It seems strange to talk of the shades of night in Elysium, when the poet has just informed us that this abode of the good is illumined by a sun of its own. In popular belief, however, the lower world is always supposed to be enveloped in gloom, and it is to this belief that the poet here sacrifices a more accurate phraseology. 830. *Aggeribus socer Alpinis,* &c. The father-in-law is Julius Cæsar; the son-in-law, Pompey, who married Julia, the daughter of the former. By the "*aggeres Alpini*" are meant the Alps; by the *arx Monœci,* a promontory formed by the Maritime Alps, where they project into the Sinus Ligusticus, or Gulf of Genoa. On the promontory was a temple of Hercules Monœcus, and near it a harbour, now *Monaco.* According to Virgil, Cæsar passed into Italy by crossing the Alps near this promontory. This, however, was not true, since he followed a different route, and the poet, therefore, would merely seem to have mentioned the *arx Monœci* by a kind of poetic license, that he might connect the name of Hercules with that of Julius Cæsar. 831. *Adversis Eoïs.* Pompey drew the principal part of his forces from the eastern provinces, or, more accurately speaking, those lying immediately to the east of Italy, in the number of which, therefore, Greece would be included.

832–835. *Ne, pueri, ne tanta,* &c. Grammarians call this an hypallage, for *ne tantis animos assuescite bellis.* There is no need whatever of having recourse to such a view of the matter, which would only weaken the force of the peculiar construction in which the poet here indulges. Virgil imitates, in this passage, the line of Homer (*Il.* vii. 279), where the aged herald Idæus exclaims to Hector and Ajax, when engaged in single combat, *μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον.* 833. *Neu patriæ validas,* &c. The alliteration in this line is remarkable, as if the poet intended by the very sound of the words to express abhorrence at the deed. 834. *Tuque prior,* &c. Addressed to the spirit of Cæsar. Why an appeal should be made to the cle-

Projice tela manu, sanguis meus.
Ille triumphatâ Capitolia ad alta Corintho
Victor aget currum, cæsis insignis Achivis.
Eruet ille Argos, Agamemnoniasque Mycenas,
Ipsumque Æaciden, genus armipotentis Achilli;
Ultus avos Trojæ, templa et temerata Minervæ.
Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?

mency of this leader is explained by the words *genus qui ducis Olympo.* Mercy forms a conspicuous attribute of the divine nature, and ought, therefore, to characterize all who derive their origin from so exalted a source. The order of descent here alluded to will be as follows: 1. Anchises, the spouse of Venus: 2. Æneas: 3. Ascanius or Iulus: 4. The Gens Julia, to which Cæsar belonged. Hence we see why Anchises, immediately after, calls him *sanguis meus,* "my own blood," i. e. my own direct descendant.

836, 837. *Ille triumphatâ,* &c. The allusion is to Mummius, the destroyer of Corinth.—*Capitolia ad alta.* The triumphal procession, after moving through different parts of the city, always passed up the *Via Sacra* to the Capitol, where a solemn sacrifice was offered to Jupiter. 837. *Cæsis insignis Achivis.* Virgil, as will readily appear, does not follow any certain order in his historical allusions. He would seem to have mentioned Mummius in this passage, not because he was in any respect more conspicuous than others of the Roman commanders, but because the name of this general affords the poet an opportunity of alluding to the overthrow of the *Achivi,* since Mummius, by the overthrow of Corinth, broke up the *Achæan* league. To the ears of a Trojan, this triumph over the descendants of his country's bitterest foes, by one of his own posterity, would be peculiarly pleasing.

838–840. *Eruet ille Argos,* &c. Alluding, in all probability, to L. Æmilius Paullus, the conqueror of Perses, the last king of Macedonia. With the subjugation of this kingdom all Greece fell under the Roman sway. Hence the poet says, in strong language, of this commander, *Eruet ille Argos, Agamemnoniasque Mycenas,* in place of *totam Græciam subiget.* Consult note on *Æn.* i. 284. 839. *Æaciden.* Referring to *Perses,* a descendant of Æacus through Achilles. The royal line of Macedonia claimed descent from Achilles through Phthia, the mother of Philip III. and not through Olympias, as some incorrectly maintain.—*Genus armipotentis Achilli.* The allusions here are marked by singular propriety. The very descendant of the terrible Achilles is to fall beneath the prowess of Rome, the martial daughter of Troy. 840. *Avos Trojæ.* "His ancestors of Troy." Put for *avos Trojanus.*—*Templa et temerata Minervæ.* For *et temeratum templum Minervæ.* Alluding to the violation of Minerva's temple by the brutality of Ajax, son of Oïleus. Observe here the employment of the plural to depict more forcibly the horrid nature of the deed.

841–844. *Magne Cato.* Cato the Censor is meant, not Cato of Utica. The position of the name, in the vicinity of those of Cossus and the Gracchi, plainly shows that Virgil alludes to the elder Cato.—*Tacitum.* "Unmentioned."—*Cosse.* Aulus Cornelius Cossus, famed for having been one of the very small number who, in the course of Roman his-

Quis Gracchi genus? aut geminos, duo fulmina belli,
Scipiadas, cladem Libyæ? parvoque potentem
Fabricium? vel te sulco, Serrane, serentem?
Quo fessum rapitis, Fabii? tu Maximus ille es,
Unus qui nobis cunctando restituis rem.
Excudent alii spirantia mollius æra,
Credo equidem; vivos ducent de marmore vultus;
Orabunt causas melius; cœlique meatus

tory, offered up the *spolia opima*. The *spolia opima* were those which one commander took from the commander opposed to him, or, to quote the words of Livy (iv. 20), "*quæ dux duci detraxit.*" Romulus offered the first; Cossus, the second (A.U.C. 317); and M. Marcellus (A.U.C. 532), the third. There were no other instances besides these. 842. *Gracchi genus.* "The race of Gracchus," i.e. Sempronius Gracchus, and his two sons Tiberius and Caius. The poet, however, would seem to allude more especially to the father, who distinguished himself in the second Punic war.—*Geminos Scipiadas.* Scipio Africanus the Elder, and the Younger. Carthage was conquered by the one, destroyed by the other. 843. *Parvoque potentem Fabricium.* This is generally thought to contain an allusion to the story of Pyrrhus's having fruitlessly attempted to bribe him. It would seem, however, to refer rather to the great influence enjoyed by him in the state, notwithstanding his poverty. Thus Muenscher remarks: "*Parvo potentem Fabricium vocat poeta, quippe qui parvâ re familiari contentus ob ipsam parsimoniam et continentiam cum prudentiâ et fortitudine conjunctam in rebus publicis gerendis plurimum valuerit.*" (*Obs. in Virg. Æn.* p. 27.) 844. *Vel te sulco Serrane serentem.* Alluding, not to Cincinnatus, as some suppose, but to C. Atilius Serranus, who was found thus employed when intelligence was brought unto him of his having been elected to the consulship. Pliny says that he obtained the cognomen of *Serranus* from this circumstance: "*Serentem invenerunt dati honores Serranum, unde cognomen.*" (*H. N.* xviii. 4.) Virgil appears to follow this account, improbable though it is, by perpetrating what would be called at the present day a play on the name.

845, 846. *Fessum.* "Me, exhausted?" i.e. with difficulty following the lengthened glories of our line. 846. *Rem.* Equivalent to *rempublicam.*—*Cunctando.* Alluding to the celebrated Q. Fabius Maximus, surnamed *Cunctator*, who saved his country by his wise delay in the contest with Hannibal. The term *Maximus* requires here a double translation: first, as a mere proper name; and, secondly, as indicating the pre-eminence to which the individual in question was entitled among the other members of the line. Here, again, Virgil would appear to be playing on the name.—*Unus qui nobis*, &c. This line is borrowed from Ennius.

847–853. *Excudent alii*, &c. The allusion here is to the Greeks, who were the acknowledged masters of the Romans in the arts and sciences, in eloquence and literature.—*Spirantia æra.* Statues of bronze, so skilfully wrought that they seem to breathe and live. 848 *Vivos de marmore vultus.* Marble statues that appear instinct with

Describent radio, et surgentia sidera dicent:
Tu regere imperio populos, Romane, memento;
Hæ tibi erunt artes; pacisque imponere morem,
Parcere subjectis, et debellare superbos.
  Sic pater Anchises, utque hæc mirantibus addit:
Aspice, ut insignis spoliis Marcellus opimis
Ingreditur, victorque viros supereminet omnes!
Hic rem Romanam, magno turbante tumultu,
Sistet; eques sternet Pœnos, Gallumque rebellem,
Tertiaque arma patri suspendet capta Quirino.

animation. 850. *Radio.* The astronomer's rod is meant. 851. *Regere imperio populos.* The Roman is to yield the palm to the Greek in arts, sciences, and literature; his own scene of action is to be the battle-field, where he is to be without a competitor; and his true and only employment is to reduce all nations beneath his sway. 852. *Pacisque imponere morem.* "And to impose the terms of peace." 853. *Subjectis.* "The vanquished."—*Debellare.* Mark the full force of the compound.

854–859. *Mirantibus.* "To his wondering auditors." Referring to Æneas and the Sibyl. 855. *Aspice, ut insignis,* &c. The individual here meant is M. Claudius Marcellus, the celebrated antagonist of Hannibal. (Consult Index.) The name and praises of this leader naturally serve to introduce, a few lines further on, the mention of the young Marcellus, the nephew of Augustus.—*Spoliis opimis.* Marcellus was the last of the three individuals mentioned in Roman history as having offered up the *spolia opima.* He slew Viridomarus, a king of the Galli Insubres. See above on ver. 841. 857. *Tumultu.* Alluding to the inroad of the Galli Insubres and their allies. *Bellum* is a much weaker term than *tumultus.* The latter indicates some sudden and violent interruption of the public tranquillity, exciting wide-spread alarm, and was specially employed by the Latin writers to designate a war in Italy, or an invasion by the Gauls. (Consult *Cic. Phil.* viii. 1.) 858. *Eques.* Poetically employed for *dux,* and yet containing, at the same time, a reference to the exploit of Marcellus in defeating Viridomarus, this having been a battle of cavalry.—*Rebellem.* The Galli Insubres had made war anew after a peace had been concluded with them. 859. *Tertiaque arma,* &c. Alluding to the *spolia opima,* and his having been the third who offered them up.—*Quirino.* Referring to Romulus. There is a difficulty here. The *spolia opima,* according to the institution of Romulus, were to be offered up to Jupiter Feretrius. Either, therefore, the religious feelings of a later age connected Romulus with Jove in this very rare consecration, or else we must seek a key to the difficulty in the remark of Servius, who states that, by a law of Numa, *spolia opima* of the first class were to be consecrated to Jove; of the second, to Mars; and of the third, to *Quirinus* or Romulus. The *opima spolia* of the first class were those taken when a pitched battle had been fought. Now, as the contest between Marcellus and the Gauls was not one of this kind, we may in this way account for the arms of the Gallic king being consecrated to Romulus. (Consult *Heyne, ad loc.*)

Atque hic Æneas; una namque ire videbat
Egregium formâ juvenem, et fulgentibus armis,
Sed frons læta parum, et dejecto lumina vultu:
Quis pater, ille virum qui sic comitatur euntem?
Filius, anne aliquis magnâ de stirpe nepotum?
Quis strepitus circa comitum! quantum instar in ipso!
Sed Nox atra caput tristi circumvolat umbrâ.
Tum pater Anchises, lacrimis ingressus obortis:
O nate! ingentem luctum ne quære tuorum:
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, Superi, propria hæc si dona fuissent.

860-866. *Una.* "Along with him," i. e. in company with the elder Marcellus. 861. *Egregium formâ juvenem*, &c. The allusion is to the young Marcellus, the son of Octavia, sister of Augustus, and, consequently, nephew of that emperor. Augustus gave him his daughter Julia in marriage, and intended him for his successor; but he died at the early age of eighteen, universally regretted on account of the excellence of his private character. Augustus had frequently entreated Virgil to be allowed a perusal of the Æneid while the composition of the poem was going on, and the latter had as often, through modesty, declined. Prevailed on, at length, however, by these importunities, the poet recited to him the sixth book, in presence of Octavia, the mother of young Marcellus, a short time after the decease of the latter. In prospect, very probably, of this recitation, he had inserted the beautiful eulogium which we are here considering, and in which he alludes to the premature death of the beloved youth. But he had skilfully suppressed the name of Marcellus till he came to the line "*Tu Marcellus eris*," &c. when the widowed mother swooned away. No one can even now, at this late day, read them unmoved. Virgil is said to have received from the afflicted parent 10,000 sesterces (*dena sestertia*) for each verse of this celebrated passage. As the eulogium properly commences at *O nate! ingentem*, &c. (ver. 868), and terminates at *munere*, in ver. 886, this would make the whole sum received by the poet near £1600. 862. *Sed frons læta parum*, &c. The mournful brow and dejected look are here meant to be prophetic of an early death. 863. *Virum.* The elder Marcellus. 865. *Strepitus circa comitum.* This is meant to indicate his great popularity.—*Quantum instar in ipso!* "What nobleness of mien in himself!" We have followed here the explanation of Heyne. Compare the remark of Ernesti (*Clav. Sic.* s. v.): "Instar *semper aliquam magnitudinem indicat apud optimos scriptores.*" The ordinary mode of translating the clause in question is as follows: "How great a likeness (there is) in him (to the other)!" i. e. to the elder Marcellus. 866. *Nox atra.* Night is here typical of death.

868-877. *Ne quære.* "Inquire not into," i. e. seek not to become acquainted with. 869. *Ultra.* "Beyond this," i. e. beyond a mere showing of him to the world. 870. *Esse.* Here equivalent to *vivere.* 871. *Visa.* Supply *esset.*—*Propria.* Peculiarly and always yours.

Quantos ille virûm magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tiberine, videbis
Funera, quum tumulum præterlabere recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos; nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi quisquam se impune tulisset
Obvius armato, seu quum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu miserande puer! si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis:
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere. Sic totâ passim regione vagantur
Aëris in campis latis, atque omnia lustrant.

Equivalent to *perpetua*. Compare *Æn*. i. 73.—***Hæc dona.*** This may be rendered freely as the plural of excellence, the allusion being to Marcellus: "this most valued gift." Compare the explanation of Nohden: "*Marcellus Romanis donatus*." 872. ***Ille campus.*** The allusion is to the *Campus Martius*, near Rome, where the funeral obsequies of the young Marcellus were celebrated. 874. ***Funera.*** "Funeral rites."—***Quum tumulum***, &c. The remains of the young prince were deposited in the splendid mausoleum of Augustus, on the banks of the Tiber. This mausoleum had been erected by that emperor A.U.C. 726, in his sixth consulship. 876. ***In tantum spe***, &c. "Raise them so high in hope," &c. i. e. excite such high hopes in the Roman nation. The common form of expression would be ***in tantam spem tollet avos.*** Valpy makes ***spe*** an old form of the genitive here for ***spei***, and governed by ***tantum***. This, however, is quite unnecessary: ***spe*** is here the simple ablative. Compare the Greek **ἐλπίσιν ἐπαίρειν.**

878–887. ***Heu pietas!*** &c. "Ah, piety! Ah, integrity of ancient times!" i. e. what piety shall be his! what integrity like that of the good old times of yore! 880. ***Seu cum pedes iret***, &c. That is, either when advancing to the conflict on foot or on horseback. 882. ***Si qua fata aspera***, &c. "If in any way thou canst break through the rigid decrees of fate, thou shalt be a Marcellus," i. e. thou shalt prove thyself a worthy scion of that noble stock. Consult note on ver. 860. 884. ***Purpureos spargam flores***, &c. "Let me scatter," &c. The ancients were accustomed, on certain days, to crown the tombs of the dead with flowers. Observe the force of the subjunctive in ***spargam***, and also in ***accumulem*** and ***fungar***. The construction is in imitation of the Greek. Consult ***Matthiæ, G. G.*** § 518, and ***Elmsley, ad Eurip. Med.*** 1242. Some editors supply ***ut***, but without any necessity or propriety.—***Animamque nepotis***, &c. An elegant poetic construction, for ***hæc dona accumulem in animam nepotis.*** 887. ***Aëris in campis latis.*** "In spacious fields of air," i. e. the fields where dwell airy, shadowy forms.

Quæ postquam Anchises natum per singula duxit,
Incenditque animum famæ venientis amore;
Exin bella viro memorat quæ deinde gerenda,
Laurentesque docet populos, urbemque Latini;
Et quo quemque modo fugiatque, feratque laborem.
Sunt geminæ Somni portæ: quarum altera fertur
Cornea, quâ veris facilis datur exitus Umbris:
Altera, candenti perfecta nitens elephanto;
Sed falsa ad cœlum mittunt insomnia Manes.
His ubi tum natum Anchises, unaque Sibyllam,
Prosequitur dictis, portâque emittet eburnâ:
Ille viam secat ad naves, sociosque revisit.
Tum se ad Caietæ recto fert limite portum.
Ancora de prorâ jacitur: stant litore puppes.

Heyne is offended by this rather unusual form of expression, and is therefore led to interpret *aër* in the sense of *darkness,* like the Homeric *ἀήρ.* But this is only exchanging one difficulty for another, since the regions of Elysium at least are illumined by their own sun, and not involved in gloom. See, however, on ver. 827.

893-901. *Sunt geminæ Somni portæ.* This fiction is borrowed from Homer's Odyssey, xix. 562. *seqq.* and probably was of still earlier origin.—*Fertur.* "Is said to be." 894. *Cornea.* With our improvements in the arts, observes Valpy, horn seems a rude material; but the inventor of the fable knew none more transparent, of which he could imagine gates to be composed.—*Veris umbris.* Among the several reasons, observes a commentator, why true dreams are made to pass through the horn-gate, and false ones through that of ivory, the most plausible appears to be this, namely, that horn is a fit emblem of truth, as being transparent and pervious to the sight; whereas ivory is impenetrable to the vision. 897. *Ubi.* Standing near the beginning of the sentence, this adverb has here the force of *ibi.* Some manuscripts read *ibi* at once.—*Portâque emittit eburnâ.* The commentators make a great difficulty here, being unable clearly to discover why Virgil dismisses Æneas and the Sibyl by the ivory gate, this being the one through which false dreams pass to the upper world. The answer is a very simple one. Neither of the gates in question was made for the egress of mortals, and, therefore, the poet might cause the hero and his companion to leave the lower world by whichever one he pleased. 899. *Viam secat.* "Moves with rapid steps." Literally, "cuts his way." Compare the Greek *τέμνειν ὁδόν.* 900. *Caietæ.* A town and harbour of Latium, lying some distance to the north-west of Cumæ.—*Recto limite.* Equivalent here to *rectâ viâ.* We have read *limite,* with Heyne, instead of *litore,* as Wagner, and others before him, give it. The presence of *litore* in the succeeding line favours the change, since Virgil could hardly have used the same word a second time after so short an interval. 901. *Litore.* For *in litore.*

P. VIRGILII MARONIS

ÆNEIDOS

LIBER SEPTIMUS.

ARGUMENT.

King Latinus entertains Æneas, and promises him his only daughter Lavinia, the heiress of his crown. Turnus, being in love with her, favoured by her mother, and stirred up by Juno and Alecto, breaks the treaty which was made, and engages in his quarrel Mezentius, Camilla, Messapus, and many other of the neighbouring princes; whose forces and the names of their commanders are particularly related.

Tu quoque litoribus nostris, Æneïa nutrix,
Æternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus, ossaque nomen
Hesperiâ in magnâ, si qua est ea gloria, signat.
At pius, exsequiis, Æneas, rite solutis,
Aggere composito tumuli, postquam alta quiêrunt

1–3. *Tu quoque.* That is, as well as Misenus and Palinurus. Compare *Æn.* vi. 234. 381. According to the poetic legend here followed by Virgil, Æneas buried his nurse on this part of the Italian coast, and the promontory, harbour, and city of Caieta were called after her name.—*Litoribus nostris.* Referring to the shores of Italy, since it is the poet that speaks. 2. *Æternam.* The promontory, port, and city of *Gaeta* still retain enough of the ancient name to fulfil this poetic prediction. 3. *Et nunc servat honos,* &c. "And still even now thy honoured memory preserves its abiding place," i. e. still lingers around this spot. *Sedem* is generally regarded here as equivalent to *sepulcrum,* as in *Æn.* vi. 152; but the meaning which we have assigned it seems preferable.—*Ossaque nomen,* &c. "And thy name marks (the spot where) thy remains (lie interred)," i. e. the name of the city stands in place of a monumental inscription. 4. *Si qua est ea gloria.* Equiva-

Æquora, tendit iter velis, portumque relinquit.
Aspirant auræ in noctem, nec candida cursus
Luna negat; splendet tremulo sub lumine pontus.
Proxima Circææ raduntur litora terræ;
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus iræque leonum,
Vincla recusantum, et serâ sub nocte rudentum:
Setigerique sues, atque in præsepibus ursi
Sævire, ac formæ magnorum ululare luporum:
Quos hominum ex facie dea sæva potentibus herbis

lent, in fact, to *quæ est magna gloria.* 7. *Tendit iter velis.* "Directs his course onward with the sails," i. e. sails onward with a fair wind. 8. *Aspirant auræ,* &c. "The breezes freshen towards the approach of night." Compare the explanation of Heyne: *Sub noctem ventus secundus increbrescit.* 9. *Tremulo.* This epithet beautifully describes the moonbeams dancing upon the top of the water.

10-14. *Circææ terræ.* Circe was fabled to have inhabited an island on the Italian coast, above Caieta. This island was afterwards connected with the continent by accumulations of sand, and became the promontory of *Circeii.* 11. *Dives.* Virgil appears to have had in view here the description which Homer gives of the wealth and splendour of Circe's abode. (*Od.* x. 210. *seqq.* 314. *seqq.* 348. *seqq.*)—*Inaccessos.* "That ought not to be approached." Equivalent to *inaccedendos.* The groves were full of danger to those who entered, on account of the transformations which all underwent who tasted the cup of Circe. (Consult Index of Proper Names, s. v.)—*Solis filia.* Circe was a daughter of the sun-god, according to both Homer and Hesiod. 12. *Resonat.* For *resonare facit.*—*Tectisque superbis.* According to Homer, the palace of Circe was in the centre of the grove. 13. *Nocturna in lumina.* "For a nocturnal light," i. e. to give light during the night season, while she plies the loom. On such occasions the wood was placed in a sort of brazier, called sometimes *ignitabulum.*—*Cedrum.* The *cedrus* of the Romans, and κέδρος of the Greeks, was, according to the best botanical authorities, a species of *juniper.* 14. *Arguto pectine.* "With the shrill-sounding shuttle." The epithet *arguto* refers to the sound made by the shuttle in passing. Compare the version of Trapp: "While, through the slender web | Her whistling shuttle flies along the loom." The line is slightly altered from *Georg.* i. 294.

15-24. *Exaudiri.* "Were distinctly heard." The historical infinitive, taking the place of the imperfect; and so again, in the ensuing clause. 18. *Formæ magnorum luporum.* "Wolves of vast size." Heyne makes this equivalent simply to *lupi,* in which he is corrected by Wagner. 19. *Potentibus herbis.* "By potent herbs," i. e. by the

Induerat Circe in vultus ac terga ferarum.
Quæ ne monstra pii paterentur talia Troës
Delati in portus, neu litora dira subirent;
Neptunus ventis implevit vela secundis,
Atque fugam dedit, et præter vada fervida vexit.
  Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebat lutea bigis;
Quum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonsæ:
Atque hic Æneas ingentem ex æquore lucum
Prospicit. Hunc inter fluvio Tiberinus amœno,
Verticibus rapidis, et multâ flavus arenâ,
In mare prorumpit. Variæ circumque supraque
Assuetæ ripis volucres, et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.
Flectere iter sociis, terræque advertere proras,

juices of magic herbs which he had mixed together in her cup. 20. *Induerat.* This verb carries with it the idea of *clothing* or *arraying* one in any garb or covering. Compare *Georg.* i. 188. Circe here clothes her victims with the form of animals. The cup of Circe is a type of the degrading effects of sensuality. See *Hor. Ep.* i. 2. 23. 21. *Quæ monstra talia.* "So monstrous a fate as this," i. e. so unnatural a change. 22. *Delati.* "On being wafted," i. e. in case they were to enter. 24. *Præter vada fervida.* "By the boiling waters," i. e. past the island, which projected like a promontory, and around the point of which the waves were always more or less agitated.

25–36. *Radiis.* Supply *solis.* 26. *Lutea.* "The saffron-hued." Equivalent to *crocea.* Compare the Homeric κροκόπεπλος, as applied to Aurora. 27. *Posuere.* Supply *sese;* and so in *Æn.* x. 103. 28. *Marmore.* This term is here applied to the sea, not with any reference to solidity, but as indicating a bright and polished surface. This usage comes into the Latin from the Greek. Homer calls the bright sea, shining beneath the rays of the sun, μαρμαρέην ἅλα. Hence, also, we have, in a similar sense, in other writers, πόντος μάρμαρος and τὰ μάρμαρα πόντου. From this the Latin poets made *marmori pelagi,* as Catullus, for example, because μάρμαρος πέτρος, i. e. λευκός ("white"), is in Latin *marmor.* Compare *Georg.* i. 254. *Æn.* vi. 719. —*Tonsæ.* Agreeing with *arbores* understood, and referring properly to branches of trees shorn of their foliage; and then to *oars.* 29. *Ingentem lucum.* Virgil makes the banks of the Tiber, near its mouth, to have been covered at this early period with thick woods; and historical accounts would seem to confirm the accuracy of this description. In the territory of Laurentum, moreover, where Æneas landed, there was, in more ancient times, a dense growth of bay-trees (*laurus*), whence both the territory and the city derived their name. 30. *Hunc inter.* "Between this," i. e. with the grove on either side. 32. *Variæ.* "Of

Imperat, et lætus fluvio succedit opaco.
 Nunc age, qui reges, Erato, quæ tempora rerum,
Quis Latio antiquo fuerit status, advena classem
Quum primum Ausoniis exercitus appulit oris,
Expediam, et primæ revocabo exordia pugnæ:
Tu vatem, tu, diva, mone. Dicam horrida bella;
Dicam acies, actosque animis in funera reges,
Tyrrhenamque manum, totamque sub arma coactam
Hesperiam. Major rerum mihi nascitur ordo;
Majus opus moveo. Rex arva Latinus et urbes
Jam senior longâ placidas in pace regebat.
Hunc Fauno et nymphâ genitum Laurente Maricâ
Accipimus: Fauno Picus pater; isque parentem
Te, Saturne, refert; tu sanguinis ultimus auctor.
Filius huic, fato divûm, prolesque virilis
Nulla fuit, primâque oriens erepta juventâ est.
Sola domum, et tantas servabat filia sedes,
Jam matura viro, jam plenis nubilis annis.
Multi illam magno e Latio totâque petebant
Ausoniâ: petit, ante alios pulcherrimus omnes,
Turnus, avis atavisque potens, quem regia conjux

varied plumage." 36. *Fluvio succedit opaco.* Æneas enters the mouth of the stream, and disembarks in the territory of Laurentum.

37-45. *Nunc age, qui reges,* &c. A new invocation here takes place, on the important occasion of the arrival of Æneas in Italy.—*Erato.* The muse of amatory poetry, here invoked by the poet, in allusion, probably, to the union of Æneas and Lavinia, on which turns the denouement of the poem.—*Qui reges.* Latinus, Turnus, and Mezentius.—*Tempora rerum.* "Existing circumstances." This alludes to the public relations between the different communities; while *status* points to the state of things in each particular one. 40. *Exordia pugnæ.* See below, on ver. 481. 43. *Tyrrhenamque manum.* Alluding to the story of Mezentius. 45. *Majus opus moveo.* "I enter upon a greater task." Virgil, after having imitated the Odyssey in the first six books of his poem, announces that he intends to raise his strains. He is now to take the Iliad for his model. 46. *Longâ in pace.* This is surely at variance with *Æn.* viii. 55. Possibly, however, the hostilities of the Tuscans may have been comparatively unheeded amid the general harmony in other respects.

47-57. *Hunc Fauno,* &c. The race of Latinus is carried back by the poet to Saturn as its founder, who reigned in Latium during the golden age. From Saturn came Picus; from Picus, Faunus.—*Genitum.* Supply *fuisse.* 48. *Pater.* Supply *erat.* 52. *Servabat.* Observe the force of the imperfect. She was expected to preserve, being as yet merely heiress to the throne. 56. *Avis atavisque.* "In grandsires and great-grandsires," i. e. in a long line of ancestry. Turnus was

Adjungi generum miro properabat amore;
Sed variis portenta deûm terroribus obstant.
Laurus erat tecti medio, in penetralibus altis,
Sacra comam, multosque metu servata per annos:
Quam pater inventam, primas quum conderet arces,
Ipse ferebatur Phœbo sacrâsse Latinus,
Laurentesque ab eâ nomen posuisse colonis.
Hujus apes summum densæ, mirabile dictu!
Stridore ingenti liquidum trans æthera vectæ,
Obsedere apicem; et, pedibus per mutua nexis,
Examen subitum ramo frondente pependit.
Continuo vates: Externum cernimus, inquit,
Adventare virum, et partes petere agmen easdem

descended from *Pilumnus*, a son of Jupiter, who married *Danaë*, daughter of *Acrisius*, king of Argos, when, banished from her father's palace, she came into Italy with an Argive colony. He was the son of *Daunus*, king of Apulia, by *Venilia*, the sister of Amata, queen of Latinus. 56. *Regia conjux.* "Amata." 57. *Adjungi.* Supply *sibi*.

59-63. *Tecti medio.* Virgil here speaks in accordance with Roman customs, and makes the palace of Latinus to have had an *impluvium*, or open space in the centre. As the Romans frequently planted trees in this central court, so here we find a bay-tree growing in the impluvium of the palace of Latinus.—*In penetralibus altis.* In apposition with *tecti medio.* 60. *Sacra comam.* "Of sacred foliage." Literally, "sacred as to its foliage." The whole tree was sacred, and the foliage, of course, untouched. Hence *sacra comam* is equivalent, in fact, to *frondibus intactis.* 60. *Metu.* "With (religious) veneration." 61. *Pater.* Construe *ipse pater Latinus.* 63. *Colonis.* By this term are here meant the natives of the surrounding country, who belonged to the stock of the aborigines. The poet makes them to have been called *Laurentes* from the single *laurus* found here. The more common account says that the country, city, and people were styled *Laurentum*, *Laurentes*, &c., from the dense woods of bay-trees that covered the face of the land.

64-70. *Densæ.* "Thick-clustering." 66. *Obsedere.* "Beset." From *obsīdo.* This verb denotes, not so much a settling on the top of the tree, as a swarming around it. A part only settle on it at last, the remainder hanging down from it like a cluster of grapes, an appearance expressed in Greek by the adverb βοτρυδόν.—*Pedibus per mutua nexis.* "With their feet linked one to another." 67. *Ramo frondente pependit.* According to Pliny (*H. N.* ix. 17.), bees swarming and settling on a bay-tree were a bad omen. They were also thought to afford a sinister presage when appearing in any sacred place, or on the tent of a commander. 69. *Et partes petere,* &c. "And a host from the same parts (whence came the bees), seeking the same parts (unto which they winged their way), and ruling as masters from the very summit of our citadel." As the Trojans were to come from the Lower

Partibus ex îsdem, et summâ dominarier arce.
  Præterea, castis adolet dum altaria tædis,
Ut juxta genitorem astat Lavinia virgo,
Visa, nefas! longis comprendere crinibus ignem,
Atque omnem ornatum flammâ crepitante cremari,
Regalesque accensa comas, accensa coronam,
Insignem gemmis; tum fumida lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.
Id vero horrendum ac visu mirabile ferri:
Namque fore illustrem famâ fatisque canebant
Ipsam; sed populo magnum portendere bellum.
  At rex, sollicitus monstris, oracula Fauni,
Fatidici genitoris, adit, lucosque sub altâ
Consulit Albuneâ; nemorum quæ maxima sacro

or Tuscan Sea, the bees must be supposed to have arrived from that same quarter. On the other hand, the allusion in *partes easdem* is to the summit of the tree; and as the bees took possession of, and hung down from the top of this, so the Trojans were to bear sway from the very citadel of Laurentum. 70. *Dominarier.* Old form for *dominari.*

71–80. *Adolet.* "Kindles." This verb, which is here freely rendered, properly carries with it the idea of *rising, ascending*, or *heaping up*. Hence the meaning properly is, "causes the flames to *arise* from the brands on the altar." 73. *Visa (nefas) longis*, &c. "She seemed, (horrid prodigy!) to catch the fire with her long tresses, and to be getting consumed as to all her attire with the crackling flames." *Ornatum* is here the accusative of nearer definition, in imitation of the Greek. 76. *Tum fumida lumine*, &c. "Then, smoking, to be enveloped in yellow light," i. e. to be then enveloped in smoky, yellow light. 77. *Vulcanum.* Metonomy, for *ignem*. 78. *Ferri.* "Was regarded (by the soothsayers)." Historical infinitive for *ferebatur*. 80. *Ipsam.* "The princess herself." Lavinia is here put in opposition to the nation at large, as indicated by *populo*. 81. *Oracula Fauni.* "The hallowed oracle of Faunus." Observe the force of the plural. 81. *Lucosque sub altâ*, &c. The oracle of Faunus was in a thick grove below the springs or fountain of Albunea, which last was on the hill of Tibur, or *Tivoli*, and likewise surrounded by dense woods. The springs of Albunea were the largest of the sources whence were formed the *Albulæ Aquæ*; and the name Albunea, as well as that of *Albulæ Aquæ*, has reference to the whitish colour of the water, which is of sulphureous character, and emits a noisome stench. According to Bonstetten, the *Acqua solforata d'Altieri* now answers to the ancient Albunea. The *Albulæ Aquæ* flow into the Anio. According to Ch[illegible], the fountain of Albunea is of unknown depth. 83. *Nemorum quæ maxima*, &c. This passage has given rise to much discussion. [illegible] at first explained *nemorum* by a reference to the Greek idiom [illegible] the grove," like κατὰ or διὰ τοῦ ἄλσους, for ἐν ἄλσει

Fonte sonat, sævamque exhalat opaca mephitim.
Hinc Italæ gentes, omnisque Œnotria tellus,
In dubiis responsa petunt: huc dona sacerdos
Quum tulit, et cæsàrum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit;
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hic et tum pater ipse, petens responsa, Latinus
Centum lanigeras mactabat rite bidentes;
Atque harum effultus tergo, stratisque, jacebat,
Velleribus. Subita ex alto vox reddita luco est:
Ne pete connubiis natam sociare Latinis,
O mea progenies! thalamis neu crede paratis:
Externi veniunt generi, qui sanguine nostrum
Nomen in astra ferant; quorumque ab stirpe nepotes
Omnia sub pedibus, qua Sol utrumque recurrens
Aspicit Oceanum, vertique regique videbunt.

Afterward, however, in a review of Bonstetten's work, he proposes the following, which we have adopted: *Albunea* (*aqua*), *quæ*, *maxima* (*aquarum*) *nemorum, sonat sacro fonte.* Bonstetten, following Probus, makes *Albunea* here the name of a forest, not of a fountain, an explanation which Wagner thinks removes the whole difficulty. But what meaning are we then to attach to *lucos sub altâ Albuneâ* (*silvâ*)? 84. *Fonte sonat.* Compare *Hor. Carm.* i. 7. 12. *Domus Albuneæ resonantis.* —*Mephitim.* "A noisome stench," arising from a noxious, mephitic gas, such as is frequently in Italy produced by the sulphureous properties of the soil. 85. *Œnotria tellus.* Here put for Italy in general. Consult note on *Æn.* i. 532. 88. *Incubuit.* Referring to the priest. This lying down in temples for the purpose of obtaining responses was termed *incubatio*, ἐγκοίμησις. Heyne makes the priest and the individual consulting the oracle both lie down in the temple. Latinus lies down in the temple, because in him the functions of king and priest were combined. 91. *Atque imis Acheronta*, &c. *Acheron* here stands for the deities and *manes* of the world below, and *Avernus* for the lower world itself, of which it formed one of the entrances.

92–106. *Et tum.* "On this occasion also." 94. *Tergo.* For *tergoribus.* See on *Æn.* i. 368. 96. *Connubiis.* The plural for the singular, as more solemn. So *thalamis* for *thalamo*, and *generi* for *gener*. 97. *Thalamis neu crede paratis.* "Nor place any reliance on the nuptials already prepared," i. e. reject the nuptial arrangements already made for the union of thy daughter with Turnus. This prince, although a Rutulian, belonged to the great Latin race, and hence was excluded by the words of the oracle from the hand of Lavinia. 98. *Sanguine.* "By his descendants." 100. *Recurrens.* At his rising and setting. 101. *Oceanum utrumque.* The Eastern and Western oceans.

Hæc responsa patris Fauni, monitusque silenti
Nocte datos, non ipse suo premit ore Latinus;
Sed circum late volitans jam Fama per urbes
Ausonias tulerat, quum Laomedontia pubes
Gramineo ripæ religavit ab aggere classem.
Æneas, primique duces, et pulcher Iulus,
Corpora sub ramis deponunt arboris altæ;
Instituuntque dapes, et adorea liba per herbam
Subjiciunt epulis; sic Jupiter ille monebat;
Et Cereale solum pomis agrestibus augent.
Consumtis hic forte aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi,
Et violare manu malisque audacibus orbem
Fatalis crusti, patulis nec parcere quadris;
Heus! etiam mensas consumimus? inquit Iulus,
Nec plura alludens. Ea vox audita laborum
Prima tulit finem; primamque loquentis ab ore
Eripuit pater, ac, stupefactus numine, pressit.

A flattering allusion to the extent of the Roman power under Augustus, who, while in the East, had received ambassadors from the banks of the Indus. 103. *Premit.* Equivalent here to *celat.* 106. *Gramineo ab aggere.* The preoposition *ab* refers, literally, to the bank as the quarter whence the firm hold proceeded.

109–119. *Adorea liba.* These cakes were made of wheaten flour, with honey and oil, and were generally used on sacred occasions. They were circular, and marked off into four quarters by a cross drawn on the surface. 110. *Jupiter ille.* Literally, "that Jupiter," i. e. that Jupiter who had been their guide and counsellor in all their wanderings. —*Monebat.* Equivalent, as Heyne remarks, to "suggested." Wagner, with less propriety, considers it the same as "had predicted."—*Solum.* So termed, because on this the food was laid. 113. *Exiguam Cererem.* The "small wheaten cake," called before *Cereale solum*, in allusion to *Ceres*, the goddess of husbandry. 314. *Violare.* When meat was placed before a person at table on cakes or bread, used as plates with us, to eat this bread or cake was deemed inauspicious. That *violare* here has some such reference to sacred things and their violation, appears plain from the presence of *audacibus* in the succeeding clause. —*Orbem.* Referring to the whole surface of the round cake, the violation commencing at the circumference. 115. *Crusti fatalis.* The cake or bread is here called "fated," because it indicated their fortunes. —*Quadris.* Consult note on ver. 109. and compare *Juv. Sat.* v. 2. 117. *Nec plura alludens.* "Carrying his pleasantry no further." More literally, "nor joking further unto (those around)." Observe the force of *ad* in composition. 119. *Pressit.* "Mused for a moment." Heyne explains *pressit* in this passage by *vocem Ascanii repressit*, "checked his son." This, however, cannot be the meaning of the poet, since Ascanius had already checked himself, as is shown by the

Continuo, Salve fatis mihi debita Tellus,
Vosque, ait, O fidi Trojæ, salvete, Penates!
Hic domus, hæc patria est. Genitor mihi talia namque,
Nunc repeto, Anchises, fatorum arcana reliquit:
Quum te, nate, fames, ignota ad litora vectum,
Accisis coget dapibus consumere mensas;
Tum sperare domos defessus, ibique memento
Prima locare manu, molirique aggere, tecta.
Hæc erat illa fames: hæc nos suprema manebat,
Exitiis positura modum.
Quare agite, et primo læti cum lumine solis,
Quæ loca, quive habeant homines, ubi mœnia gentis,
Vestigemus, et a portu diversa petamus.
Nunc pateras libate Jovi, precibusque vocate
Anchisen genitorem; et vina reponite mensis.
  Sic deinde effatus, frondenti tempora ramo
Implicat, et Geniumque loci, primamque deorum
Tellurem, Nymphasque, et adhuc ignota precatur
Flumina: tum Noctem, Noctisque orientia signa,
Idæumque Jovem, Phrygiamque ex ordine Matrem,

words *nec plura alludens.* It is better, therefore, with Wagner, to supply *animo* after *pressit*, making the full expression to be *vocem animo pressit*, as we have explained it.

121–140. *Fidi.* "Worthy of all reliance." They had predicted unto him, in the dream mentioned in a previous book, that he should reach Italy in the course of his wanderings. Compare *Æn.* iii. 163. *seqq.* 123. *Repeto.* "I recollect." Supply *memoriâ.*—*Anchises fatorum,* &c. There is some difficulty here. Anchises had not fo etold this occurrence, but the Harpy Celæno, unless we suppose, with some commentators, that it formed part of the conversation between the father and son in the world below. It is more than probable, as Heyne thinks, that the fable of the Harpies was interwoven into the poem by Virgil after its completion, and that the hand of death prevented him from adapting other parts of his work to that episode. 126. *Tum sperare,* &c. It is better to make *sperare* depend in construction on *memento,* than to regard it as the infinitive for the imperative. 128. *Illa fames.* "That hunger of which he spoke." 129. *Exitiis.* "To our afflictions." Equivalent to *ærumnis.* Tissot charges Virgil here with inadvertence. How could one who had heard the Sibyl speak of fierce and bloody conflicts still remaining to be encountered in Italy, imagine that his troubles were soon to have an end? 132. *Diversa.* Supply *itinera* or *loca.* 133. *Pateras.* More poetic than *vinum.* 134. *Et vina reponite mensis.* "And replace the wine on the tables," i. e. and renew the banquet. Heyne makes *reponite* here equivalent merely to the simple *apponite;* in which, however, he is refuted by Wagner, whom we have followed. 136. *Genium loci.* See on *Æn.* v. 95. 140.

Invocat, et duplices, Cœloque Ereboque, parentes.
Hic pater omnipotens ter cœlo clarus ab alto
Intonuit; radiisque ardentem lucis, et auro,
Ipse, manu quatiens, ostendit ab æthere nubem.
Diditur hic subito Trojana per agmina rumor,
Advenisse diem, quo debita mœnia condant.
Certatim instaurant epulas, atque omine magno
Crateras læti statuunt, et vina coronant.
  Postera quum primâ lustrabat lampade terras
Orta dies; urbem, et fines, et litora gentis
Diversi explorant; hæc fontis stagna Numicî,
Hunc Thybrim fluvium, hic fortes habitare Latinos
Tum satus Anchisâ, delectos ordine ab omni,
Centum oratores augusta ad mœnia regis
Ire jubet, ramis velatos Palladis omnes;

Duplices parentes. Alluding to his two parents: Venus among the gods, Anchises in the regions below.

141–147. *Clarus.* Thunder in a *serene sky* was regarded as a good omen. 142. *Radiisque ardentem*, &c. "A cloud blazing with rays of light and gold." The thunder proceeded from the cloud.—*Manu quatiens.* The rapid movement of the cloud is compared to a thunderbolt brandished by the father of the gods. 144. *Diditur.* "Is spread." *Didere* is a Lucretian term, which many of the copyists have corrupted into *dicitur* and *deditur.* 147. *Vina coronant.* Consult note on *Æn.* i. 724.

149–159. *Urbem.* The city of Laurentem is meant. 150. *Diversi.* "Taking different routes." Compare ver. 132.—*Hæc fontis stagna*, &c. "(They learn) that these are the standing waters of the Numician fountain." Supply *resciscunt*, which is implied, in fact, in *explorant*, this latter verb being here equivalent to *explorant animo et comperiunt.*—Heyne makes the "Numician fountain" and its "*stagna*," as here alluded to, identical with the river Numicius, near Lavinium. Wagner, however, shows this to be incorrect. The Numicius of Virgil is always spoken of by him in such a way as to show that it was in the immediate vicinity of the Tiber, whereas the Lavinian Numicius was fifteen Roman miles distant from that stream. The *stagna fontis Numicî*, therefore, would seem rather to correspond to the modern *Stagno di Levante.* According to this view of the case, the Numicius here meant is the stream connecting the lake or pool with the sea, and by the *stagna fontis Numicî* are meant the waters proceeding from the springs or sources of the river, and which spread themselves over the adjacent territory. 152. *Ordine ab omni.* "From every rank." Donatus says, "*ex omni multitudine;*" but Servius, more correctly, "*ex omni qualitate dignitatum; quod apud Romanos in legatione mittendâ hodieque servatur.*" 153. *Augusta ad mœnia regis.* Laurentum, the capital of Latinus.—*Oratores.* "Ambassadors." 154. *Ramis Palladis.* "Branches of olive." Suppliants were accustomed

Donaque ferre viro, pacemque exposcere Teucris.
Haud mora, festinant jussi, rapidisque feruntur
Passibus. Ipse humili designat mœnia fossâ,
Moliturque locum; primasque in litore sedes,
Castrorum in morem, pinnis atque aggere cingit.
Jamque, iter emensi, turres ac tecta Latinorum
Ardua cernebant juvenes, muroque subibant.
Ante urbem pueri, et primævo flore juventus,
Exercentur equis, domitantque in pulvere currus;
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent; cursuque ictuque lacessunt:
Quum, prævectus equo, longævi regis ad aures
Nuntius ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari

to carry branches of olive (a tree sacred to Minerva, and the symbol of peace), with fillets of fine wool or other materials appended thereto; wool, however, was commonly preferred. These branches being carried in the hand, and the fillets or *vittæ* hanging down over the hands of the bearers, the expression *manus velatæ*, "hands covered or veiled," arose among the poets, and hence, also, the term *velamenta* became applied to the "*rami vittati*" themselves. Compare the Greek expression in *Soph. Œd. T.* 3. ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι, and the Greek usage in the case of the verb στέφεσθαι. 157. *Ipse.* Referring to Æneas.—*Mœnia.* The place here indicated is said to have been afterward *Troja* and *Castrum Trojæ.* (*Heyne, Excurs.* 3. *ad Lib.* vii.) The position of the camp may be ascertained from the plan given in Wagner's edition, vol. iii. p. 415. It fronted the sea, between which and it a plain intervened. Its right rested on the Tiber, where the fleet lay; its left on the *stagna fontis Numici.* In the rear was marshy ground, between the Tiber and the *stagna.* 158. *Moliturque locum.* "And builds upon the spot." Equivalent to *tectaque in loco molitur.*—*Primasque in litore sedes.* "And (this) his first settlement on the shore." Heyne explains *primas* here by "*in primâ litoris parte,*" but he is refuted by Wagner.

161–169. *Juvenes.* "The warriors." Applied generally to the *centum oratores.* 163. *Exercentur equis.* Virgil, who always loves to flatter the national pride of the Romans, ascribes here a high antiquity to the exercises of the Roman youth in the Campus Martius. 164. *Lenta spicula.* "The pliant javelins," i. e. formed of pliant wood. 165. *Cursuque ictuque.* "In the race, and in pugilistic encounter." *Ictu* here is generally supposed to refer to archery and hurling the javelin; and Servius explains it by *jaculatione.* We cannot consider this to be correct, since mention has already been made of the bow and javelin, and have therefore referred the term in question to exercises in pugilism.—*Lacessunt.* Supply *se.* Equivalent to *provocant se et lacessunt.* 167. *Ingentes viros.* "That men of lofty port." *Ingentes* is here merely ornamental. Everything connected

Imperat, et solio medius consedit avito.
  Tectum augustum, ingens, centum sublime columnis,
Urbe fuit summâ, Laurentis regia Pici,
Horrendum silvis, et religione parentum.
Hic sceptra accipere, et primos attollere fasces,
Regibus omen erat: hoc illis curia templum,
Hæ sacris sedes epulis: hic, ariete cæso,
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiquâ e cedro, Italusque, paterque Sabinus
Vitisator, curvam servans sub imagine falcem,

with the heroic age, or with heroic races, is of lofty bearing, and exceeds ordinary bounds. 169. *Medius.* "Surrounded by his court." Literally, "In the midst," i. e. of his subjects or attendants.

170–176. *Tectum augustum.* This building stood on the acropolis of Laurentum, and, as was customary in the case of temples, and often of palaces, was encompassed by a sacred grove or wood. (Compare *Æn.* ii. 300.) It was a different structure from the palace of Latinus, the reigning monarch, and which has already been mentioned (ver. 59.) 173. *Fasces.* The fasces, or badges of Roman consular authority, are taken for the emblems of kingly power. The Romans derived the fasces from Vetulonia, a city of Etruria; and they would seem to have been common to several of the early nations of Italy. As to lower the fasces was deemed a mark of respect from an inferior to a superior magistrate, so here "to raise" them is a type of kingly sway. Consult, as regards the *fasces*, *Æn.* vi. 818. 174. *Omen.* The meaning is, that it was a custom sanctioned by the ordinances of religion, and deemed, consequently, of *propitious influence.* Its observance, it was thought, would ensure a recurrence of the prosperity of previous reigns. Compare the remark of Heyne:—Omen, *egregie pro more, cui bonum omen inerat, ut majorum fortuna sequeretur regem regnum auspicantem.*—*Curia templum.* The building is called *templum*, not because it was actually one, but from its venerable character, and the religious associations connected with it. The idea in the text is a Roman one, the *curiæ* being all sacred structures. 175. *Ariete.* Put for any victim. 176. *Perpetuis mensis.* "At the long tables." *Perpetuis* here is a much stronger epithet than *longis*, and conveys the idea of table joining table in long succession. Compare *Æn.* viii. 183.

177–185. *Ex ordine.* In the order in which the persons represented had succeeded to each other. 178. *Antiquâ e cedro.* The poet carefully observes propriety even in relation to the material employed, statues of wood being earlier than those of stone. 179. *Vitisator.* "The vine-planter," i. e. the first planter of the vine in Italy. This term is borrowed from the old poet Accius, in whose fragments it occurs (*ap. Macrob.* v. 3).—*Curvam servans,* &c. That is, preserving in the pruning-knife, which lay at the base of the statue, a memorial of his introduction of the vine. The statue of Sabinus, if an ancient one, as is here stated, would be shaped like one of the class termed *Hermæ*,

Saturnusque senex, Janique bifrontis imago,
Vestibulo astabant; aliique ab origine reges,
Martia qui ob patriam pugnando vulnera passi.
Multaque præterea sacris in postibus arma,
Captivi pendent currus, curvæque secures,
Et cristæ capitum, et portarum ingentia claustra,
Spiculaque, clypeique, ereptaque rostra carinis.
Ipsæ Quirinali lituo, parvâque sedebat

that is, it would consist of a human head, placed on an oblong and erect block of wood, tapering off below, and having no arms. Virgil, it will be perceived, here assigns to Sabinus, in the *falx* or pruning-knife, what was commonly regarded as a badge of Saturn. Very probably he had some early Italian legend in view. Some commentators, very incorrectly, join *curvam servans sub imagine falcem* with *Saturnusque senex*. 180. *Janique bifrontis imago.* Consult Index of Proper Names. 181. *Vestibulo.* The vestibulum did not properly form part of the house among the Romans, but was a vacant space before the door, forming a court, which was surrounded on three sides by the house, and was open on the fourth to the street. 183. *In postibus.* The *Donaria* offered to the gods were suspended not only from the *antæ*, but likewise from the door-posts and lintels of their temples; as well as of palaces, which, like the present, partook of the sanctity of temples. 185. *Cristæ capitum.* "Helmet-crests." Consult note on *Æn.* i. 468. 187. *Quirinali lituo.* "With his Quirinal augur's wand." This is what grammarians term the *ablative of manner*, and requires no ellipsis of the preposition *cum* to be supplied. Neither is there any necessity for our supposing a *zeugma* in *succinctus*, or of supplying some such form as *instructus*. Consult note on *Æn.* iv. 517. The epithet *Quirinali* is generally explained here as referring to Romulus, who, in a later age, received the epithet of *Quirinus*, after his apotheosis, and is said to have been skilled in augury. This is all very unsatisfactory, if not positively incorrect. It is better to refer the epithet in question to the attributes and worship of Janus, who bore the name of *Quirinus* (the defender and combatant by way of excellence) long before the time of Romulus For the shape of the *lituus*, consult note on *Æn.* i. 392.—*Parvâ succinctus trabeâ.* The *trabea* was a toga ornamented with purple horizontal stripes (*trabes*). Servius, in his comments on the present passage, mentions three kinds of *trabea*: one wholly of purple, which was sacred to the gods; another of purple and white; and another of purple and saffron, which belonged to augurs. The purple and white trabea was a royal robe, and is the one referred to in the text. It was worn by the Latin and early Roman kings, and is especially assigned by the poets to Romulus. It was also worn by the consuls in public solemnities, such as opening the temple of Janus. (Compare ver. 612.) *Succinctus* refers to the old-fashioned mode of wearing the toga, sometimes called the *cinctus Gabinus*, by which mode it was *girded up* and made shorter. It consisted in forming a part of the toga itself into a girdle, by drawing its outer edge round the body, and tying it in a knot in front.

Succinctus trabeâ, lævâque ancile gerebat
Picus, equûm domitor: quem, capta cupidine, conjux,
Aureâ percussum virgâ, versumque venenis,
Fecit avem Circe, sparsitque coloribus alas.
  Tali intus templo divûm, patriâque, Latinus,
Sede sedens, Teucros ad sese in tecta vocavit;
Atque hæc ingressis placido prior edidit ore:
  Dicite, Dardanidæ—neque enim nescimus et urbem,
Et genus, auditique advertitis æquore cursum:—
Quid petitis? quæ causa rates, aut cujus egentes,
Litus ad Ausonium tot per vada cærula vexit?
Sive errore viæ, seu tempestatibus acti,
Qualia multa mari nautæ patiuntur in alto,
Fluminis intrâstis ripas, portuque sedetis;
Ne fugite hospitium, neve ignorate Latinos
Saturni gentem, haud vinclo nec legibus æquam,

188–191. *Ancile.* This name is given to the sacred shield carried by the *Salii.* According to the ancient authorities, it was made of bronze, and its form was oval, but with the two sides receding inward with an even curvature, and so as to make it broader at the ends than in the middle. The original ancile was said to have fallen from the skies in the time of Numa. To secure its preservation, Numa ordered eleven other shields to be made exactly like it. These twelve *ancilia* were kept in the temple of Mars Gradivus, and were taken from it only once a year, on the kalends of March. The feast of the god was then observed during several days; when the Salii, or priests of Mars, twelve in number, carried the sacred shields about the city, singing songs in praise of Mars, Numa, and Mamurius Veturius, who made the eleven. They at the same time performed a dance, in which they struck the shields with rods, so as to keep time with their voices and with the movements of the dance. 189. *Equûm domitor.* In imitation of the Homeric ἱππόδαμος.—*Quem capta cupidine,* &c. "(Picus), whom struck with her golden wand, and changed by her magic herbs, the enamoured Circe, seized with desire, made a bird, and scattered colours over his wings." More literally, "sprinkled his wings with colours." —*Conjux.* Equivalent here to *amans.* Consult the particulars of the story, as given in the Index of Proper Names. 190. *Venenis.* Compare the language of Ovid, in relating this same legend: *Si non evanuit omnis Herbarum virtus.* (*Met.* xiv. 356.) 191. *Fecit avem.* He was changed into a bird called *picus,* after his own name (a species of woodpecker), having purple plumage, and a yellow ring around its neck. The woodpecker, into which he was thus transformed, was of great use in augury, in which art this king excelled; and this gives us the key to the whole fable.

196–204. *Auditi.* "Having (already) been heard of (by us)," i. e. already well known to fame. 203. *Saturni gentem.* "The race of Saturn," i. e. the race among whom Saturn once dwelt. This deity

Sponte suâ veterisque dei se more tenentem.
Atque equidem memini, fama est obscurior annis,
Auruncos ita ferre senes, his ortus ut agris
Dardanus Idæas Phrygiæ penetrârit ad urbes,
Threïciamque Samon, quæ nunc Samothracia fertur.
Hinc illum, Corythi Tyrrhenâ ab sede profectum,
Aurea nunc solio stellantis regia cœli
Accipit, et numerum divorum altaribus addit.
  Dixerat; et dicta Ilioneus sic voce secutus:
Rex, genus egregium Fauni, nec fluctibus actos
Atra subegit hiems vestris succedere terris,
Nec sidus regione viæ litusve fefellit:
Consilio hanc omnes, animisque volentibus, urbem
Afferimur, pulsi regnis, quæ maxima quondam
Extremo veniens Sol aspiciebat Olympo.
Ab Jove principium generis: Jove Dardana pubes
Gaudet avo: Rex ipse Jovis de gente supremâ,
Troïs Æneas, tua nos ad limina misit.
Quanta per Idæos, sævis effusa Mycenis,

was fabled to have reigned in Latium during the Golden Age.—*Haud vinclo nec legibus,* &c. "Neither from constraint nor the influence of laws, but of their own accord regulating their conduct by the pattern of justice and piety established by Saturn."

205–211. *Fama est obscurior annis.* So many years have gone by that the tradition has become an obscure one, and the knowledge of it is confined to only a few old men of the Auruncan nation. The *Aurunci* belonged to the stem of the aborigines. Consult Index of Proper Names. 206. *His agris.* Referring to Italy generally, since Dardanus did not come from *Latium,* but *Etruria.* (Compare *Æn.* iii. 167. *seqq.*) 207. *Penetrârit.* Observe the employment of the subjunctive in expressing a tradition. 208. *Threïciamque Samon.* Dardanus, on leaving Italy, passed first into Samothrace, and thence into Asia Minor. Consult Index of Proper Names. 209. *Corythi.* Consult note on *Æn.* iii. 170. 210. *Aurea nunc solio,* &c. Dardanus, having become, deified after death, is honoured with a throne in the skies and an altar on earth.

212–227. *Ilioneus.* He was the speaker, also, it may be remembered, in the first interview of the Trojans with Dido. (Compare *Æn.* i. 521.) 215. *Nec sidus regione viæ,* &c. "Nor has any constellation, or any shore led us astray from the direct line of our course," i. e. nor has any error in the observation of the stars, nor any mistake as regards the coast, led us out of our true course. See on *Æn.* ii. 737. 216. *Consilio.* "By design," i. e. "advisedly," or "purposely." 218. *Extremo Olympo.* This expression refers to the very extremity of the eastern horizon, over which the sun was supposed to climb with his chariot at the commencement of his daily course. Hence the meaning of the text is simply this, "a kingdom once most powerful in the East.

Tempestas ierit campos; quibus actus uterque,
Europæ atque Asiæ, fatis concurrerit orbis;
Audiit et, si quem tellus extrema refuso
Submovet Oceano, et, si quem extenta plagarum
Quatuor in medio dirimit plaga Solis iniqui.
Diluvio ex illo tot vasta per æquora vecti,
Dîs sedem exiguam patriis, litusque rogamus
Innocuum, et cunctis undamque auramque patentem.
Non erimus regno indecores; nec vestra feretur
Fama levis, tantive abolescet gratia facti;
Nec Trojam Ausonios gremio excepisse pigebit.
Fata per Æneæ juro, dextramque potentem,
Sive fide, seu quis bello est expertus, et armis;
Multi nos populi, multæ (ne temne, quod ultro
Præferimus manibus vittas, ac verba precantia)
Et petiere sibi et voluere adjungere gentes.
Sed nos fata deûm vestras exquirere terras
Imperiis egere suis. Hinc Dardanus ortus;
Huc repetit, jussisque ingentibus urguet Apollo

223. *Tempestas.* Alluding to the Trojan war, and the invasion of Asia by the Greeks, headed by a prince of the royal house of Mycenæ. 225. *Tellus extrema.* The poet probably had in view some such spot as "*Ultima Thule,*" though the express mention of it by name would have been unpoetical in this place.—*Refuso Oceano.* The reference is to the Ocean encircling some remote island, and appearing to be *poured back into itself.* Compare the explanation of Wagner: "Oceanus refusus *dicitur, quatenus, ambiens insulam, in semet refundi videtur.*' 227. *Plaga solis iniqui.* "The region of the intemperate sun." The too intense heat of the sun is here indicated by an epithet implying *unfairness* of apportionment. The ancients believed the *torrid* zone to be unfit for human habitation on account of the excessive heat; and they assigned it vast tracts of arid sand, which separated it from the other zones. See *Georg.* i. 233. *Hor. Carm.* i. 22. 22. Hence the peculiar force of *extenta* in the text. The four other zones are the two frigid and the two temperate.

228–241. *Diluvio ex illo.* "After that deluge (of calamity)." The term *diluvio* keeps up the idea implied in *tempestas* (ver. 223). 219. *Dîs sedem exiguam,* &c. They ask a resting-place for their national deities, since, wherever the statues of these are allowed to remain, there they themselves will find a home. 230. *Innocuum.* "Of which the grant can be an injury to no one." 235. *Fide.* "In plighted friendship," i. e. in amity, to which the right hand of Æneas was pledged 237. *Verba precantia.* "The words of suppliants." Literally, "supplicating words." Of the scanning, see Metrical Index. 241. *Huc repetit,* &c. Commentators find a difficulty here in assigning a nominative to *repetit,* when no such difficulty ought to exist. The allusion to Apollo is perfectly plain. Compare, moreover, *Æn.* iii. 94. *seqq.*

Tyrrhenum ad Thybrim, et fontis vada sacra Numicî.
Dat tibi præterea Fortunæ parva prioris
Munera, reliquias Trojâ ex ardente receptas.
Hoc pater Anchises auro libabat ad aras:
Hoc Priami gestamen erat, quum jura vocatis
More daret populis, sceptrumque, sacerque tiaras,
Iliadumque labor, vestes.
  Talibus Ilionei dictis defixa Latinus
Obtutu tenet ora, soloque immobilis hæret,
Intentos volvens oculos. Nec purpura regem
Picta movet, nec sceptra movent Priameïa tantum,

iv. 345. *seqq.* The pointing of the common text is decidedly erroneous, namely, a comma after *ortus*, and a semicolon after *repetit.* This would make the verb *repetit* refer to *Dardanus*, and spoil the sense. Equally incorrect is it to understand *Æneas* as a nominative. 242. *Fontis vada sacra Numicî.* Consult note on ver. 150. In the neighbourhood of this piece of water the ancient Latins would seem to have worshipped one of their national divinities, whom the Romans, at a later day, confounded with *Jupiter Indiges*, or the deified Æneas; this warrior having been fabled to have fallen in battle on the banks of a river named *Numicius.* Hence the epithet "sacred" applied to the stream mentioned in the text. (Compare Heyne, *Excurs.* iii. *ad lib.* 7.)

243–248. Referring to Æneas, and recalling our attention to ver. 221: "*Troius Æneas tua nos ad limina misit.*" There is certainly some negligence here on the part of the poet, for in the regular course of the sentence, *dat* ought to refer to *Apollo.* It is probable, therefore, that this part of the speech was found in an unfinished state by Tucca and Varius, and would have been revised had the life of Virgil been spared. 245. *Hoc auro.* "From this golden bowl." The first present consists of a golden patera for libations. Consult note on *Æn.* i. 729. 246. *Hoc Priami gestamen erat.* With these words we must suppose that Ilioneus delivers the sceptre to Latinus; and yet at the same time *gestamen* must carry with it a general allusion to the wearing of royal insignia, for it applies also in some degree to both *tiaras* and *vestes.* So we would say in our idiom, "this was borne by Priam, this was worn by him, and also this," presenting at the same time the three gifts in succession. 247. *Tiaras.* The tiara here meant was the same with the Phrygian bonnet, formed with lappets to be tied under the chin, and dyed purple. It was made of a strong and stiff material, and was of a conical form, though bent forward and downward. 248. *Iliadum labor.* Compare the Greek *ἔργα γυναικῶν.*

249–273. *Defixa Latinus obtutu,* &c. Observe the gradation in this picture. We have first the countenance directed downward; then the look fixed on the ground; and lastly the rolling eye expressive of deep and earnest thought. 251. *Purpura picta.* "The embroidered purple." Referring to the *Iliadum labor vestes.* 252. *Sceptra Priameïa.* Plural of excellence. The sceptre of Priam, with all its interesting associa-

Quantum in connubio natæ thalamoque moratur,
Et veteris Fauni volvit sub pectore sortem:
Hunc illum fatis externâ ab sede profectum
Portendi generum, paribusque in regna vocari
Auspiciis; huic progeniem virtute futuram
Egregiam, et totum quæ viribus occupet orbem.
Tandem lætus ait: Dî nostra incepta secundent,
Auguriumque suum. Dabitur, Trojane, quod optas.
Munera nec sperno. Non vobis, rege Latino,
Divitis uber agri, Trojæve opulentia deerit.
Ipse modo Æneas, nostri si tanta cupido est,
Si jungi hospitio properat, sociusque vocari,
Adveniat; vultus neve exhorrescat amicos:
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contra regi mea nunc mandata referte.
Est mihi nata, viro gentis quam jungere nostræ,
Non patrio ex adyto sortes, non plurima cœlo
Monstra sinunt: generos externis affore ab oris,
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscere fata
Et reor, et, si quid veri mens augurat, opto

tions. 253. *Quantum in connubio*, &c. The words *connubio thalamoque* form here a kind of poetic pleonasm. Compare *Æn.* xi. 571. *Armentalis equæ mammis et lacte ferino.* 254. *Sortem.* "The oracular response." Compare ver. 95. 256. *Paribus auspiciis.* "Under equal auspices," i. e. was called to share his kingdom. 259. *Dî nostra incepta secundent*, &c. The term *incepta* refers to the union of his daughter Lavinia with Æneas; and *augurium* to the prophecy of Faunus. For the use of this latter word in the same sense, compare *Æn.* iii. 89. 261. *Munera nec sperno.* "Nor do I reject your presents," i. e. and your presents I cheerfully receive. 262. *Divitis uber agri*, &c. "The fertility of a rich soil, or wealth such as that of Troy." In scanning, *deerit* is a dissyllable. 266. *Pars mihi pacis erit*, &c. "It shall be unto me a part of our (intended) alliance to have touched the hand of your monarch," i. e. it shall be in my eyes no small advance towards peace and friendship to have once grasped the hand of your king, Æneas.—*Tyranni* is here used in its old and good signification, as equivalent to *rex*. Compare the Greek usage in the case of τύραννος. 268. *Nata.* Lavinia.—*Gentis nostræ.* Referring to the Italian nation generally. 269. *Patrio ex adyto sortes.* Referring to the oracle of Faunus.—*Plurima cœlo monstra.* Compare ver. 58. *seqq* 270. *Generos.* Plural of excellence, as before. The order of construction is, *Canunt* (sc. *vates* seu *oracula*) *hoc restare Latio*, videlicet *generos*, &c. 273. *Opto.* Heyne remarks, that this verb can here, from the nature of the context, have no other meaning but that of *eligo* or *amplector*, or *generum probo.* Compare the words of the critic

Hæc effatus, equos numero pater eligit omni:
Stabant ter centum nitidi in præsepibus altis.
Omnibus extemplo Teucris jubet ordine duci
Instratos ostro alipedes, pictisque tapetis.
Aurea pectoribus demissa monilia pendent:
Tecti auro, fulvum mandunt sub dentibus aurum.
Absenti Æneæ currum, geminosque jugales
Semine ab ætherio, spirantes naribus ignem,
Illorum de gente, patri quos dædala Circe
Supposità de matre nothos furata creavit.
Talibus, Æneadæ, donis dictisque Latini,
Sublimes in equis redeunt, pacemque reportant.

themselves: *Generum probo, quia eum fato destinatum generum esse auguror.*

274–285. *Numero omni.* "Out of his whole number." Supply *ex*. 276. *Ordine.* "In order," i. e. one after another, without passing by any individual. 277. *Instratos ostro alipedes*, &c. "Wing-footed coursers overspread with purple and embroidered housings," i. e. with embroidered purple housings. *Alipedes* is here a figurative expression to denote great swiftness. They appeared to fly rather than to run.—*Tapetis.* These were the same with what were called *ephippia*, and were sometimes rendered more ornamental by the addition of fringes. 278. *Monilia.* Chains resembling those called *torques* are here meant. Consult note on *Æn.* v. 559. *Monile* otherwise means a necklace. 279. *Mandunt aurum.* That is, the bits are also golden. The bit was commonly made of several pieces, and flexible, so as not to hurt the horse's mouth. When, however, the steed was intractable, it was taught submission by the use of a bit which was armed with protuberances resembling wolves' teeth, and hence called *lupatum* (scil. *frænum*). 280. *Geminosque jugales.* "And a pair of steeds yoked to it." *Jugalis* properly means "fit for the yoke," i. e. broken in to draw a chariot or other vehicle. 281. *Spirantes naribus ignem.* In figurative allusion to their descent from the steeds of the Sun. The coursers that drew the chariot of the Sun were, with the ancient poets, the type of all that was spirited and excellent in steeds. 282. *Illorum de gente*, &c. The steeds in question were begotten by one of the horses of the Sun, without the knowledge of that deity, upon an ordinary mare sent surreptitiously by Circe, the daughter of Phœbus.—*Patri furata.* "Having stolen from her sire," i. e. having done the thing by stealth as far as her parent was concerned.—*Dædala.* Equivalent here to *sollers* or *ingeniosa.* The same epithet is applied by Ennius to Minerva (*Ed.* Hessel, p. 338). 283. *Nothos.* Where the father is known, the term *nothus* is applied to an illegitimate child; where unknown, *spurius.* 284. *Talibus Æneadæ*, &c. Observe the peculiar usage of the ablative in *talibus donis dictisque.* It is the same, in fact, as *talibus donis a Latino acceptis verbisque dictis.*

Ecce autem Inachiis sese referebat ab Argis
Sæva Jovis conjux, aurasque invecta tenebat;
Et lætum Ænean, classemque ex æthere longe
Dardaniam Siculo prospexit ab usque Pachyno.
Moliri jam tecta videt, jam fidere terræ;
Deseruisse rates. Stetit acri fixa dolore.
Tum, quassans caput, hæc effundit pectore dicta;
Heu stirpem invisam! et fatis contraria nostris
Fata Phrygum! num Sigeïs occumbere campis,
Num capti potuere capi? num incensa cremavit
Troja viros? medias acies, mediosque per ignes
Invenere viam. At, credo, mea numina tandem
Fessa jacent, odiis aut exsaturata quievi!
Quin etiam patriâ excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto.
Absumtæ in Teucros vires cœlique, marisque.
Quid Syrtes, aut Scylla mihi, quid vasta Charybdis

286–289. *Inachiis ab Argis.* So called from Inachus, who was said to have founded it. Argos was one of Juno's favourite cities, and she must be supposed to be passing from it here in order to visit some other cherished spot, perhaps Carthage. 287. *Invecta.* Supply *curru.* She was moving along through the air in her chariot. 288. *Et ex æthere longe,* &c. "When from afar, out of the sky, even from the Sicilian Pachynus, she espied in the distance," &c. Juno at the time was passing through that part of the heavens which lay directly above the Sicilian promontory of Pachynus. From this elevated point she espied Latium in the distance, and marked the scenes that were passing there.

293–301. *Fatis contraria nostris,* &c. The fate of Juno is, that she cannot prevent the fate allotted to the Trojans. 294. *Num Sigeïs occumbere campis,* &c. "Could they fall on the Sigæan plains," &c. i.e. have they not fallen on the plains of Troy? have they not been dragged into captivity? have they not been wrapped in the very flames that consumed their city? and have they not, despite all this, made their way in safety through the midst of armies and flames? This passage is imitated from Ennius: *Quæ neque Dardaneis campeis potuere perire, | Nec, cum capta, capi; nec, cum combusta, cremari.*—*Sigeï campi* is a general name for the plains around Troy, derived from the promontory of Sigeum. Consult note on *Æn.* ii. 312. 297. *At, credo, mea numina,* &c. The train of thought is as follows: But probably they have thus escaped in consequence of my divine power being completely exhausted in punishing them, or because my hatred is now completely sated! why, in very truth, I have been constantly pursuing them; I have chased them over every sea; I have opposed myself unto them every where; and it has done no good whatever. The clause from *at, credo,* &c., to *quievi,* is, as will be perceived, bitterly ironical.

302–304. *Quid Syrtes,* &c. Compare *Æn.* i. 146. iii. 555. 303.

Profuit? optato conduntur Thybridis alveo,
Securi pelagi, atque mei. Mars perdere gentem
Immanem Lapithûm valuit: concessit in iras
Ipse deûm antiquam genitor Calydona Dianæ;
Quod scelus aut Lapithas tantum, aut Calydona merentem?
Ast ego, magna Jovis conjux, nil linquere inausum
Quæ potui infelix, quæ memet in omnia verti,
Vincor ab Æneâ. Quod, si mea numina non sunt
Magna satis, dubitem haud equidem implorare quod usquam
est:
Flectere si nequeo superos, Acheronta movebo.

Profuit. When several substantives, partly singular and partly plural, come together, the poets are fond of marking the verb agree with the last of the singular nouns. (Compare *Cbrte, ad Lucan.* i. 200.) 304. *Securi pelagi atque mei.* "Regardless of the ocean and of me," i. e. secure in mind, and troubled by no thoughts about either the dangers of ocean or my vengeance. See on *Æn.* i. 350.

305–307. *Lapithûm.* Contracted for *Lapitharum.* Servius gives us the explanation of this legend. Pirithous, monarch of the Lapithæ, had forgotten Mars in his invitation to all the gods, and also to the Centaurs, to be present at his marriage with Hippodamia. The god of war, in consequence, caused the quarrel to arise between the Centaurs and Lapithæ, which ended in an open and bloody conflict. With regard to the expression *perdere gentem,* &c., it must either be regarded as poetical exaggeration, since, according to the common account, the Lapithæ proved victorious over the Centaurs, or else Virgil follows some other version of the fable.—*Concessit in iras,* &c. Alluding to the story of Œneus, and his neglect of Diana in not inviting her to the celebration of his harvest-home feast. This brought about the famous Calydonian boar-hunt, and the war between the Curetes and Ætolians, in the course of which the city of Calydon suffered much, and was nearly taken by the foe. 307. *Quod scelus aut Lipithas,* &c. We have here an imitation of Greek construction, where two separate clauses are blended into one. Thus the full form of expression will be, *Ob quod scelus aut Lapithas tantam pœnam, aut Calydona merentem?* Hence *scelus* in the text becomes equivalent to *sceleris pœnam,* or to *pœnam* itself. Observe the participle *merentem* in the singular number, and agreeing with *Calydona,* although *Lapithas* precedes.

308–322. *Nil linquere inausum,* &c. "Who, unhappy one, could endure to leave nothing untried." *Potui* is here equivalent, in some degree, to *sustinui.* Compare the explanation of Heyne: *In eum locum me demisi ut omnia auderem.* Servius makes *infelix* here equivalent to *nocens* or *irata.* But this appears forced. 309. *Quæ memet in omnia verti.* "Who have turned myself," i. e. have had recourse to all manner of expedients. 311. *Quod usquam est.* "Whatever anywhere exists," i. e. whatever divine power there may be anywhere, even in the world below. 312. *Acheronta.* The river of the

Non dabitur regnis, esto, prohibere Latinis,
Atque immota manet fatis Lavinia conjux:
At trahere, atque moras tantis licet addere rebus;
At licet amborum populos exscindere regum.
Hâc gener atque socer coëant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo;
Et Bellona manet te pronuba. Nec face tantum,
Cisseïs prægnans ignes enixa jugales:
Quin idem Veneri partus suus, et Paris alter,
Funestæque iterum recidiva in Pergama tædæ.
  Hæc ubi dicta dedit, terras horrenda petivit.
Luctificam Allecto dirarum ab sede sororum
Infernisque ciet tenebris; cui tristia bella,
Iræque, insidiæque, et crimina noxia, cordi.
Odit et ipse pater, Pluton, odere sorores
Tartareæ monstrum: tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.

lower world, taken for the deities that bear sway there. 313. *Dabitur.* Supply *mihi.* 314. *Immota conjux.* "Unalterably his spouse." *Immota* is here to be rendered as an adverb, though agreeing, in fact, with *conjux.* 317. *Mercede suorum.* "At the cost of their people," i. e. by their destruction. 319. *Pronuba.* "As the goddess who is to preside over thy nuptials." Bellona, the goddess of war, will here take the place of Juno herself. Consult note on *Æn.* iv. 166. 320. *Cisseïs.* A female patronymic, referring to Hecuba, the daughter of Cisseus and wife of Priam. She dreamed that she was delivered of a blazing torch, and her dream was accomplished in her bringing forth Paris who kindled the war which destroyed his country. See also *Æn.* x. 705. 321. *Quin idem Veneri,* &c. Æneas, also, is to prove both a funeral torch for the fortunes of his followers, and a second Paris, in not only bringing ruin on his remaining countrymen, but in making a woman (Lavinia) the cause of the conflict. 322. *Recidiva.* "Rising from its fall." Compare *Æn.* iv. 344.

323–329. *Horrenda.* "Dreadful in her wrath."—*Terras petivit.* She now alters the course of her chariot, and descends to earth. 324. *Dirarum sororum.* The Furies. 326. *Crimina noxia.* All crimes are, in truth, more or less *harmful*; still, however, the poet here adds the epithet *noxia,* for the purpose of showing that the desire of harming others was peculiarly innate in this goddess.—*Cordi.* "Are a source of delight." Supply *sunt.* 327. *Sorores.* Her sisters were *Megæra* and *Tisiphone.* All three were daughters of *Acheron* and *Night.* 329. *Tam sævæ facies.* Supply *sunt ei.* The Furies generally were accustomed to assume different shapes for terrifying and punishing the wicked.—*Tot pullulat atra colubris.* The Furies were commonly represented with snakes instead of tresses *sprouting forth* from their heads.

Quam Juno his acuit verbis, ac talia fatur:
Hunc mihi da proprium, virgo sata Nocte, laborem,
Hanc operam, ne noster honos, infractave cedat
Fama loco; neu connubiis ambire Latinum
Æneadæ possint, Italosve obsidere fines.
Tu potes unanimos armare in prœlia fratres,
Atque odiis versare domos; tu verbera tectis,
Funereasque inferre faces; tibi nomina mille,
Mille nocendi artes. Fœcundum concute pectus,
Disjice compositam pacem, sere crimina belli:
Arma velit poscatque simul, rapiatque juventus.
Exin Gorgoneis Allecto infecta venenis
Principio Latium, et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen Amatæ,
Quam, super adventu Teucrûm, Turnique hymenæis,
Femineæ ardentem curæque iræque coquebant.

330–340. *Acuit.* "Stimulates." 331. *Proprium laborem.* "This labour (that is) peculiarly thine own," i. e. that accords so well with thy peculiar attributes, and comes so naturally within thy province. 332. *Cedat loco.* "Give ground," i. e. be compelled to yield to the superior influence of my foes. 333. *Ambire.* "To circumvent." Equivalent, literally, to the vulgar English phrase, "to get around." 336. *Obsidere.* "To get possession of." From *obsido.* 336. *Tu verbera tectis,* &c. Wagner, taking in the whole train of ideas, refers *verbera* not to inflictions of punishment, but to domestic strife and collisions; and *funereas faces* to the bloodshed consequent on these. This is also the explanation given by Donatus. 337. *Nomina mille.* Alluding to the different forms which she assumed, from time to time, for the purpose of making mischief, and the different *appellations* which she in consequence received. By naming his several attributes, the dignity of a god was increased. 338. *Fœcundum concute pectus.* "Ransack thy fruitful bosom," i. e. thy bosom fruitful in mischief. 339. *Crimina belli.* "The seeds of violence that produce war." *Crimina* is here much stronger than *causas* would have been. 340. *Velit, poscat, rapiat.* Observe the rising emphasis in each of these verbs.

341–353. *Exin.* "Instantly." On the commands of the superior gods, remarks Valpy, no reply, but instant obedience was given.—*Gorgoneïs infecta venenis.* The reference here appears to be to the venomous snakes that formed her tresses, like those that encircled the head of the *Gorgon Medusa.* 342. *Tyranni.* For *regis;* as in ver. 266. 343. *Tacitum.* Servius takes this as equivalent here to *tacite.* It is better, however, to connect it at once in construction with *limen.* The threshold of Amata's apartment becomes a *silent* one, in allusion to the deep-seated care to which she is a prey. Amata, it will be remembered, was the wife of Latinus, and sister to Venilia the mother of Turnus, and was desirous of bringing about the union between her daughter Lavinia and Turnus. 344. *Super adventu.* See on *Æn.* i. 750. 345. *Coquebant.* "Kept disquieting." Compare the explanation of

Huic dea cæruleis unum de crinibus anguem
Conjicit, inque sinum præcordia ad intima subdit;
Quo furibunda domum monstro permisceat omnem.
Ille, inter vestes et levia pectora lapsus,
Volvitur attactu nullo, fallitque furentem,
Vipeream inspirans animam: fit tortile collo
Aurum ingens coluber, fit longæ tænia vittæ,
Innectitque comas, et membris lubricus errat.
Ac, dum prima lues, udo sublapsa veneno,
Pertentat sensus, atque ossibus implicat ignem,
Necdum animus toto percepit pectore flammam;
Mollius, et solito matrum de more, locuta est,
Multa super natâ lacrimans, Phrygiisque hymenæis:
Exsulibusne datur ducenda Lavinia Teucris,
O genitor? nec te miseret natæque, tuique?
Nec matris miseret, quam primo aquilone relinquet
Perfidus, alta petens abductâ virgine prædo?
At non sic Phrygius penetrat Lacedæmona pastor,

Heyne: "*Ipsa ira dicitur coquere nos, vel pectus nostrum, h. e. agitare, vexare.*" 346. *Huic.* "At her." Equivalent to *in hanc*, but with the additional idea of "for her harm," conveyed by the *dativus incommodi.* 349. *Ille.* Referring to the serpent.—*Levia.* Heyne: *Epitheton egregie delectum, ut serpentis lubricum lapsum adjuvet.* 350. *Attactu nullo.* That is, imperceptibly. 351. *Fit tortile collo,* &c. The snake becomes a *torques,* or twisted ornament of gold around her neck. Consult note on *Æn.* v. 559. 352. *Fit longæ tænia vittæ.* The allusion is to a fillet, encircling her tresses and hanging down long behind.

354–362. *Prima lues.* "The first contagion." *Lues* here indicates the corrupting effect of the serpent's breath, and the venom, with which it comes loaded, is termed "humid," or "damp," the breath of itself being humid. 355. *Pertentat.* "Attacks." A well-selected term. The serpent is only, as yet, operating from without. The verb, therefore, is of milder import than *occupat* would have been. 359. *Exsulibusne datur,* &c. Observe the force of the plural in *exsulibus Teucris,* as indicating strong contempt: "a mere Trojan exile," "needy wanderer from Troy." Observe also the peculiar force of the present in *datur:* "Is Lavinia being given?" i. e. is she about to be given? 361. *Primo aquilone.* The north wind would be favourable for a departure from Italy, the south wind unfavourable. *Aquilo* is, strictly speaking, the *north-east* wind, though here taken generally for the *north.* 362. *Prædo.* "A mere robber." We have separated *perfidus* from *prædo* by a comma, as Wagner has done, which makes the latter term more forcible.

363–372. *Phrygius pastor.* Paris, in allusion to his early mode of life on Mount Ida. Wakefield makes *penetrat* here the aorist, by contraction for *penetravit,* "did he not effect an entrance?" This, how-

Ledæamque Helenam Trojanas vexit ad urbes?
Quid tua sancta fides? quid cura antiqua tuorum,
Et consanguineo toties data dextera Turno?
Si gener externâ petitur de gente Latinis,
Idque sedet, Faunique premunt te jussa parentis;
Omnem equidem sceptris terram quæ libera nostris
Dissidet, externam reor, et sic dicere divos:
Et Turno, si prima domus repetatur origo,
Inachus Acrisiusque patres, mediæque Mycenæ.
His ubi, nequidquam dictis experta Latinum
Contra stare videt, penitusque in viscera lapsum
Serpentis furiale malum, totamque pererrat;
Tum vero infelix, ingentibus excita monstris,
Immensam sine more furit lymphata per urbem.
Ceu quondam torto volitans sub verbere turbo,
Quem pueri, magno in gyro, vacua atria circum,
Intenti ludo, exercent: ille actus habenâ
Curvatis fertur spatiis: stupet inscia supra

ever, is quite unnecessary. The present tense is here employed to give animation to the passage, as if the subject were still fresh in the remembrance of the speaker, and had but recently occurred. 365. *Quid tua sancta fides?* "What becomes of thy plighted faith?" i. e. plighted to Turnus, in having promised him the hand of thy daughter. —*Cura antiqua tuorum.* Observe the peculiar force of *antiqua*, as indicating that which has been existing for a long time back, but which now begins to cease. Two ideas are therefore blended here. 366. *Consanguineo.* His mother, Venilia, was the sister of Amata, the speaker. 367. *Latinis.* "For the Latins," i. e. to rule over the Latins; to take part with thee in the government of Latium. Compare ver. 256. *Portendi generum, paribusque in regna vocari auspiciis,* and xi. 472. *generumque adsciverit urbi.* 368. *Idque sedet.* Compare *Æn.* ii. 660. 371. *Et Turno, si prima,* &c. Turnus claimed to be descended from Danaë, daughter of Acrisius. Compare note on ver. 410. 372. *Mediæque Mycenæ.* Mycenæ, the earlier capital of Argolis, is here put first for that country itself, and then for the whole of Greece. Acrisius, father of Danaë, reigned in Argos. Observe the reasoning of Amata. The oracle requires a son-in-law from a foreign nation. Every nation, however, is a foreign one that is free from the Latin sway. Turnus, therefore, as prince of the Rutuli, answers the condition of the oracle; and besides, to make assurance doubly sure, the family of Turnus can trace back its origin to the very heart of Greece, namely, the land of Argolis.

374–383. *Contra stare.* "To stand firm in his opposition."—*Lapsum.* Supply *est.* 376. *Ingentibus excita monstris.* Heyne: Monstra *sunt terrores et phantasmata furentis animo objecta.* 377. *Sine more.* See on *Æn.* v. 694. 378. *Turbo.* "A whip top." The Greek ῥόμβος or βέμβιξ. 381. *Curvatis spatiis.* "In circling courses,"

Impubesque manus, mirata volubile buxum:
Dant animos plagæ. Non cursu segnior illo
Per medias urbes agitur, populosque foroces.
Quin etiam in silvas, simulato numine Bacchi,
Majus adorta nefas, majoremque orsa furorem,
Evolat, et natam frondosis montibus abdit;
Quo thalamum eripiat Teucris, tædasque moretur;
Euoë Bacche! fremens, solum te virgine dignum

Spatiis is a term borrowed from the Roman races. Consult note on *Æn.* v. 316. Observe the peculiar aptness of the comparison between *sine more furit* and *curvatis fertur spatiis*, the maddening venom of the serpent, and the powerful impulse of the lash; between *magno in gyro* and *immensam per urbem*, the wonder of the youthful throng, and the astonishment of the inhabitants of Laurentum at the wild movements of their queen.—*Inscia.* "Ignorant (of the true cause of its motion)."—*Supra.* This describes the boys bending over the top, and intent upon its movements. 382. *Buxum.* The material out of which these articles were commonly made. So *Pers. Sat.* iii. 51. "*Buxum torquere flagello.*" 383. *Dant animos plagæ.* "They lend their souls to the blow." Heyne, very strangely, rejects this explanation, and refers the words of the text to the top itself, making *plagæ* the nominative, and supplying *turbini* after *animos*, "the blows impart a more rapid motion to it." Nothing can be more forced than such an interpretation.

385-388. *Simulato numine Bacchi.* That is, under the pretence of celebrating the orgies of Bacchus.—*Majus nefas.* Alluding to her having performed in this way the worship of Bacchus, in order to suit her own private ends. 388. *Tædasque moretur.* "And may delay the nuptial torches." Referring to the torches of the marriage train which conducted the bride to her husband's dwelling. Compare note on *Æn.* iv. 18. Schrader suggests *tædasve*, supposing the meaning of the text to be this, namely, that she may either break off the match entirely, or else may delay it for some time. Wagner, however, shows *tædasque* to be the true reading, since Amata hoped that, by delaying, she might prevent the marriage altogether.

389-391. *Euoë Bacche! fremens.* "Shouting forth (from time to time), All hail! O Bacchus!" *Euoë*, in Greek εὐοῖ, was the common cry of the Bacchantes while celebrating the orgies of Bacchus. The origin of the term is disputed. Hermann (*ad Soph. Trach.* 218.) makes it to have been originally a Doric imperative, εὔοι, afterward employed as an interjection, with its accentuation altered to a circumflex on the last syllable. This, however, is opposed by Giese (*Æol. Dial.* p. 313). Lehrs, on the other hand, writes the word with an aspirate on the last syllable. (*De Stud. Arist. Hom.* p. 387.) With regard to the Latin form of the word, we have adopted *Euoë* instead of the common *Evoë*, on the suggestion of Wagner. The objection to *Evoë* is, that the first syllable is short (*Heyne ad Æn.* xi. 31), which also forms an argument in favour of *Euander*, *Euadne*, &c., where the common text has

Vociferans; etenim molles tibi sumere thyrsos
Te lustrare choro, sacrum tibi pascere crinem.
Fama volat; Furiisque accensas pectore matres
Idem omnes simul ardor agit, nova quærere tecta.
Deseruere domos: ventis dant colla, comasque.
Ast aliæ tremulis ululatibus æthera complent,
Pampineasque gerunt, incinctæ pellibus, hastas.
Ipsa inter medias flagrantem fervida pinum

Evander, Evadne, &c. 390. ***Etenim molles tibi***, &c. These words apply to Lavinia, and are spoken of her by Amata; only we have them in what is called the ***oratio obliqua***, in place of their being uttered directly by the mother. Some editions remove the full stop after ***crinem***, and connect these lines with ***Fama volat;*** but this is far inferior. Amata consecrates her daughter to Bacchus, by promising that she shall bear his thyrsus, join in the dances around his shrine, and cherish her hair, now sacred to him, that it may float in his orgies. The consecrating of the hair to some particular god was an act of devotion not unusual in the times of remote antiquity. Long hair was especially necessary for those who celebrated the mysteries of Bacchus, as in these frantic orgies it was thrown about in the wildest disorder. The thyrsus was a pole carried by Bacchus, and by Satyrs, Mænades, and others who engaged in Bacchic festivities and rites. It was sometimes terminated by the apple of the pine, or fir-cone, that tree being dedicated to Bacchus in consequence of the use of the turpentine that flowed from it, and also of its cones, in making wine. The monuments of ancient art, however, most commonly exhibit, instead of the pine-apple, a bunch of vine or ivy leaves, with grapes or berries, arranged into the form of a cone.

392–396. ***Fama volat.*** That is, the rumour of this conduct on the part of the queen flies forth over the land. 393. ***Idem omnes***, &c. They all follow the example of their queen, and rush forth to celebrate the orgies.—*Nova tecta.* "New abodes," i. e. the recesses of the forests and mountains. 394. ***Deseruere domos.*** Observe the beautiful use of the perfect in denoting rapidity of motion. The action is already performed ere the poet can well describe it. 396. ***Incinctæ pellibus.*** The skins here meant are the ***nebrides*** (νεβρίδες), or fawnskins. Skins of this kind were worn originally by hunters and others, as an appropriate part of their dress. They were afterward attributed to Bacchus, and were, consequently, assumed by his votaries in the processions and ceremonies which they observed in honour of him. The works of ancient art often show it as worn not only by male and female bacchanals, but also by Pans and Satyrs. It was commonly put on in the same manner as the ægis or goat-skin, by tying the two fore legs over the right shoulders, so as to allow the body of the skin to cover the left side of the wearer. On the present occasion, however, the skin appears to have enveloped the person, and to have been ***secured by a girdle.***

397–403. ***Flagrantem pinum.*** "A blazing pine-torch," i. e. a natural torch, formed of a pine branch, as distinguished from torches

Sustinet, ac natæ Turnique canit hymenæos,
Sanguineam torquens aciem; torvumque repente
Clamat: Io matres, audite, ubi quæque, Latinæ!
Si qua piis animis manet infelicis Amatæ
Gratia, si juris materni cura remordet;
Solvite crinales vittas, capite orgia mecum.
  Talem inter silvas, inter deserta ferarum,
Reginam Allecto stimulis agit undique Bacchi.
Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latini;
Protenus hinc fuscis tristis dea tollitur alis
Audacis Rutuli ad muros: quam dicitur urbem
Acrisioneïs Danaë fundâsse colonis,
Præcipiti delata noto. Locus Ardea quondam
Dictus avis; et nunc magnum manet Ardea nomen;

of more artificial construction. Consult note on *Æn.* vi. 224. 398. *Canit hymenæos.* Amata, by this conduct, observes Valpy, shows her insanity: in marriage processions lighted torches were usually carried. 399. *Torvum.* "With a stern look." The neuter of the adjective taken as an adverb. Compare the Greek *δεινόν*. 401. *Piis.* With reference to the feeling of devoted loyalty which they are supposed to have towards their queen. 402. *Si juris materni*, &c. "If any concern for a mother's right fills you with pain," i. e. for the right which a mother should ever enjoy of being heard as to the marriage of a daughter. 403. *Capite.* "Take up," i. e. begin, enter upon the celebration of.

404–413. *Talem.* "Such," i. e. in such a state of frenzy. 408. *Fuscis alis.* The Furies are here represented as winged deities. They occur as such elsewhere also, and, in particular, on what are termed Etrurian vases. 409. *Audacis Rutuli.* Referring to Turnus. 410. *Acrisioneïs.* Put for *Argivis.* The Latin adjective is formed from the Greek Ἀκρισιώνειος, which last comes from Ἀκρισίων, another form for Ἀκρίσιος, the name of Danaë's father, who was king of Argos. 411. *Locus Ardea quondam*, &c. "The place of old was called *Ardea* by our forefathers; and Ardea still remains an illustrious name; but its fortune has departed." Literally, "has been." The common reading in this place, remarks Symmons, is *Ardua*, as the original name of the city, altered, by the innovation of time, into *Ardea*. I am persuaded, with Heyne, that the sole name intended by Virgil was *Ardea*, and I cannot discover, with Trapp, any difficulty in the construction of the passage. In the time of Virgil the city of Turnus was in ruins. The common reading gives an improbable etymology of the name from a modern Latin word, and rather perplexes the sentence. The more likely derivation of the term was from *ardea*, "a heron," which was a bird of augury. I shall not notice the other interpretation of the passage which regards *avis* as the nominative case in apposition with *Ardea*, and compels, of course, a very different translation, namely, "the place was called Ardea, a bird;" for to be rejected it needs only be exposed.

Sed fortuna fuit. Tectis hic Turnus in altis
Jam mediam nigrâ carpebat nocte quietem.
Allecto torvam faciem, et furialia membra
Exuit: in vultus sese transformat aniles,
Et frontem obscœnam rugis arat; induit albos
Cum vittâ crines; tum ramum innectit olivæ;
Fit Calybe, Junonis anus templique sacerdos;
Et juveni ante oculos his se cum vocibus offert:
Turne, tot incassum fusos patiere labores,
Et tua Dardaniis transcribi sceptra colonis?
Rex tibi conjugium, et quæsitas sanguine dotes,
Abnegat; externusque in regnum quæritur hæres.
I nunc, ingratis offer te, irrise, periclis:
Tyrrhenas, i, sterne acies; tege pace Latinos.
Hæc adeo tibi me, placidâ quum nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Quare age, et armari pubem, portisque moveri,

414-419. *Mediam quietem.* "Mid repose," i. e. the repose of the midnight hour. 415. *Furialia membra.* "Her Fury's limbs," i. e. her ordinary shape and appearance as a Fury. 417. *Obscœnam.* "Disfigured by age." 418. *Vittâ.* The "fillet" was the peculiar badge of priests, priestesses, and all who offered sacrifice.—*Tum ramum innectit olivæ.* "Then she binds upon (her head) a branch of olive," i. e. an olive crown. In Virgil, olive crowns are used for a double purpose: to decorate victors, and to fit a person for the performance of sacred rites; for this tree was regarded as peculiarly auspicious, and a symbol of peace. It forms, therefore, on the present occasion, part of the costume of the pretended priestess. (Compare *Wagner*, *ad Georg.* iii. 21.) 419. *Junonis templique.* "Of Juno, and her temple," i. e. of the temple of Juno. The construction is, *anus sacerdos Junonis templique.* The mention of Juno is here very appropriate. This goddess, of course, favoured the interests of Turnus; and, besides, she had a temple at Ardea.

421-426. *Fusos.* Supply *esse.* 422. *Transcribi.* Compare *Æn.* v. 750. 423. *Quæsitas sanguine dotes.* Turnus must be supposed to have aided Latinus in his wars. Compare ver. 426. 425. *I nunc, ingratis,* &c. That is, go now, expose thyself to fresh dangers for those who deride thee, by having disappointed thy fondest hopes, and who will again recompense these dangers with the blackest ingratitude. 426. *Tege pace Latinos.* The Latins, in their wars with the Tyrrheni, had received aid from Turnus, and by this means had obtained peace.

427-434. *Hæc adeo.* "These very things." Wagner considers *adeo* untranslatable here; remarking, *Interdum adeo ita ponitur, ut non habeamus, quod in vernaculo sermone ei respondeat, solaque soni vocisque intentione a nobis exprimi possit.* (*Quæst. Virg.* xxvi. 3.) 429. *Et armari pubem,* &c. In construction we must join *lætus in arma,* which becomes equivalent to *alacer ad arma capienda;* and then *para*

Lætus in arma para; et Phrygios, qui flumine pulchro
Consedere, duces, pictasque exure carinas.
Cœlestûm vis magna jubet. Rex ipse Latinus,
Ni dare conjugium, et dicto parere fatetur,
Sentiat et tandem Turnum experiatur in armis.
Hic juvenis, vatem irridens, sic orsa vicissim
Ore refert: Classes invectas Thybridis undam
Non, ut rere, meas effugit nuntius aures;
Ne tantos mihi finge metus: nec regia Juno
Immemor est nostri.
Sed te, victa situ, verique effœta, senectus,
O mater! curis nequidquam exercet, et, arma
Regum inter, falsâ vatem formidine ludit.
Cura tibi, divûm effigies et templa tueri:
Bella viri pacemque gerant, quîs bella gerenda.
Talibus Allecto dictis exarsit in iras.
At jũveni oranti subitus tremor occupat artus;

pubem armari. There is, however, either a *zeugma* in the use of *exure*, or *duces carinasque* is put for *carinas ducum.* See on ver. 419. 430. *Et Phrygios*, &c. Construe, *et exure Phrygios duces, qui consedere pulchro flumine, pictasque carinas.* 431. *Pictasque carinas.* The ships of the ancients were adorned with painting at both the bow and stern. The former especially was ornamented on both sides with figures, which were either painted upon the sides or laid in. 433. *Dicto parere.* "To observe his promise." 434. *Sentiat et experiatur.* "Let him feel and experience," i. e. let him know by experience.— *Turnum in armis.* That is, the martial prowess of Turnus.

435–444. *Sic orsa vicissim*, &c. "Having begun (to speak), thus in turn replies." 436. *Undam.* We have recalled the reading of the common text, instead of adopting *alveo*, as given by Heyne. The weight of manuscript authority, according to Wagner, is in favour of the former. 438. *Metus.* "Causes of alarm." 440. *Victa situ.* Overcome by dotage." The expression may be more freely rendered, "enfeebled both in body and mind."—*Verique effœta.* Worn out by age, so as to be incapable of distinguishing truth from falsehood. A metaphor taken from exhausted ground. 441. *Et arma regum inter*, &c. "And deludes (thee), a prophetess (of ill), with groundless alarm, amid the warlike movements of kings." Heyne makes *vatem* here equivalent to *ædituam*, "a temple-keeper." We have preferred, how- the explanation of Wagner, who regards the word as analogous, legree, to the Greek *κακόμαντιν*, but with a strong tinge of 44. *Gerant.* We have given *gerant*, with Wagner, as more n *gerent*, the reading of Heyne and others. The latter critic, regards the words *quîs bella gerenda* as spurious, but Wagner There is here a manifest imitation of *Hom. Il.* vi. 490. ρεσσι μελήσει. *Quîs* is here put for *quibus*. ranti. "While yet speaking." 448. *Tanta facies.*

Deriguere oculi: tot Erinys sibilat hydris,
Tantaque se facies aperit. Tum, flammea torquens
Lumina, cunctantem et quærentem dicere plura
Repulit; et geminos erexit crinibus angues,
Verberaque insonuit, rabidoque hæc addidit ore:
En ego! victa situ, quam, veri effœta, senectus,
Arma inter regum, falsâ formidine ludit:
Respice ad hæc: adsum dirarum ab sede sororum;
Bella manu, letumque gero.
Sic effata, facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore tædas.
Olli somnum ingens rumpit pavor, ossaque et artus
Perfundit toto proruptus corpore sudor.
Arma amens fremit; arma toro tectisque requirit.
Sævit amor ferri, et scelerata insania belli;
Ira super: magno veluti quum flamma sonore
Virgea suggeritur costis undantis aëni,
Exsultantque æstu latices; furit intus aquaï
Fumidus, atque alte spumis exuberat, amnis;
Nec jam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem, pollutâ pace, Latinum
Indicit primis juvenum, et jubet arma parari,
Tutari Italiam, detrudere finibus hostem:
Se satis ambobus, Teucrisque, venire, Latinisque.

"So horrid a shape." *Tanta* carries with it here not only the idea of something appalling to the sight, but also of a visage and shape larger than the human. Juvenal adverts to this vivid picture of the Fury in *Sat.* vii. 73. 451. *Verberaque insonuit.* "And sounded her lash." The Furies are generally represented with a scourge, with which to punish the wicked in Tartarus. It probably was supposed to resemble the whip used for punishing slaves, which was a dreadful instrument, knotted with bone or heavy indented circles of bronze, or terminated by hooks, in which latter case it was aptly denominated a scorpion. Hence we sometimes read of the scorpion-lash of the Furies. 454. *Respice ad hæc.* "Look well at what thou now seest," i. e. look well, and recognize my real character.

456–474. *Juveni.* For *in juvenem.* This darting of the torch into the bosom of the warrior is merely symbolical of the Fury's breathing into him a mad desire of warfare. 460. *Arma fremit.* Equivalent, in fact, to *arma fremens petit.* 462. *Ira super.* "Anger, above all," i. e. more than any other feeling. 464. *Aquaï.* Governed by *amnis.* The common text has *aquæ vis.* Consult Heyne's critical note. *Aquaï* is the old form for *aquæ.* 467. *Pollutâ pace.* "Now that friendly relations are violated," i. e. by the king's having resolved to wed his daughter unto another. 470. *Se satis ambobus,* &c. "That he is coming, a match for both parties, as well Trojans as Latins." *Venire*

Hæc ubi dicta dedit, divosque in vota vocavit,
Certatim sese Rutuli exhortantur in arma.
Hunc decus egregium formæ movet, atque juventæ;
Hunc atavi reges; hunc claris dextera factis.
  Dum Turnus Rutulos animis audacibus implet,
Allecto in Teucros Stygiis se concitat alis;
Arte novâ speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iulus.
Hic subitam canibus rabiem Cocytia virgo
Objicit, et noto nares contingit odore,
Ut cervum ardentes agerent: quæ prima laborum
Causa fuit, belloque animos accendit agrestes.
  Cervus erat formâ præstanti et cornibus ingens,
Tyrrhidæ pueri quem, matris ab ubere raptum,
Nutribant, Tyrrheusque pater, cui regia parent
Armenta, et late custodia credita campi.
Assuetum imperiis soror omni Silvia curâ,
Mollibus intexens ornabat cornua sertis,
Pectebatque ferum, puroque in fonte lavabat.
Ille, manum patiens, mensæque assuetus herili,
Errabat silvis; rursusque ad limina nota
Ipse domum serâ quamvis se nocte ferebat.
Hunc procul errantem rabidæ venantis Iuli
Commovere canes; fluvio quum forte secundo

is here much more emphatic than *esse* would have been. 471. *Divosque in vota vocavit.* Equivalent to *deosque invocavit votis.* 473. *Hunc decus,* &c. The poet here enumerates the different incitements to war, as arising from the personal qualities of the leader.

476–482. *In Teucros.* "Against the Trojans." 479. *Cocytia virgo.* The *Cocytus* was one of the rivers of the lower world, the quarter whence the Fury came. 480. *Noto odore.* Scilicet *cervi.* 482. *Bello.* For *ad bellum.*

484–495. *Tyrrhidæ pueri.* "The young sons of Tyrrheus." 485 *Parent.* The present for the past tense, in order to impart animation to the narrative. 486. *Credita.* Supply *est.* 487. *Assuetum.* Supply *cervum.*—*Silvia.* Sister to the youths, and daughter of Tyrrheus. 488. *Ornabat.* Observe the use of the imperfect to denote an habitual act. 490. *Mensæque assuetus herili.* "And accustomed to his master's board," i. e. accustomed to be fed from the table of his master. 492. *Ipse.* "Of his own accord."—*Serâ quamvis nocte.* "However late at night." 494. *Fluvio cum forte,* &c. "As he chanced to be floating down with the stream." Heyne renders *deflueret* as equivalent to *defluxisset,* and makes the stag to have been roused after he had floated down the stream, and when he was now reclining on the grassy bank. Wagner very correctly opposes this, and takes the meaning to be that the stag was cooling itself, partly by floating with the current,

Deflueret, ripâque æstus viridante levaret.
Ipse etiam, eximiæ laudis succensus amore,
Ascanius curvo direxit spicula cornu:
Nec dextræ erranti deus abfuit; actaque multo
Perque uterum sonitu perque ilia venit arundo.
Saucius at quadrupes nota intra tecta refugit,
Successitque gemens stabulis, questuque, cruentus,
Atque imploranti similis, tectum omne replebat.
Silvia prima soror, palmis percussa lacertos,
Auxilium vocat, et duros conclamat agrestes.
Olli, pestis enim tacitis latet aspera silvis,
Improvisi adsunt; hic torre armatus obusto,
Stipitis hic gravidi nodis: quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrrheus,
Quadrifidam quercum cuneis ut forte coactis
Scindebat, raptâ spirans immane securi.

and partly by reclining every now and then on the bank of the river. Thus he remarks, "*Non est* deflueret *pro* defluxisset *positum: hoc dicit poeta: æstum cervus levabat et fluvio defluens et in umbrosâ ripâ decumbens.*"

497–510. *Curvo cornu.* The bow is here called *cornu* because it was sometimes made out of this material. Homer speaks of a bow made out of the long horns of a species of wild goat, fitted to one another at the base, and fastened together by means of a ring of gold (χρυσέη κορώνη. *Il.* iv. 105, *seqq.*) 498. *Erranti*, &c. "That might otherwise have missed." Wagner thinks that this may also be understood of Ascanius, following with his eye and bended bow, or, in other words, with his right hand, the movements of the stag as it kept shunning him and attempting to escape in different directions successively.—*Deus.* Here to be taken in a general sense. Servius very unnecessarily refers the term to Allecto, comparing it with the Greek ἡ θεός. 503. *Lacertos.* The whole arm is here meant. Strictly speaking, however, the term *lacertus* means the arm from the elbow to the shoulder; and *brachium* from the wrist to the elbow. This is the correct distinction, and different from that laid down by most lexicographers. (*Crombie, Gymnas.* vol. ii. p. 115. *seqq.*) 505. *Pestis aspera.* Allecto. 506. *Improvisi.* "With unexpected celerity." The Fury, still lurking in the woods, urges them on, so that they came with unexpected suddenness, as if they hardly needed the call of the maiden. 507. *Stipitis gravidi nodis.* "With a heavy knotted club." Literally, "with the knots of a heavy club." 509. *Quadrifidam quercum*, &c. "As he chanced to be cleaving an oak into form, with wedges driven home, breathing fury, his axe being snatched up," i. e. happening, at the time, to be cleaving an oak with wedges, he, as soon as he heard the summons, caught up the axe, and, inspired with sudden fury, converted it into a weapon of war.

At sæva e speculis tempus dea nacta nocendi
Ardua tecta petit stabuli; et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem: quâ protenus omne
Contremuit nemus, et silvæ insonuere profundæ.
Audiit et Triviæ longe lacus, audiit amnis
Sulfureâ Nar albus aquâ, fontesque Velini;
Et trepidæ matres pressere ad pectora natos.
Tum vero ad vocem celeres, qua buccina signum
Dira dedit, raptis concurrunt undique telis
Indomiti agricolæ: nec non et Troïa pubes
Ascanio auxilium castris effundit apertis.
Direxere acies. Non jam certamine agresti,
Stipitibus duris agitur, sudibusve præustis;
Sed ferro ancipiti decernunt, atraque late

511–518. *E speculis.* "From her place of observation." 512. *Stabuli.* "Of the rustic dwelling." Bonstetten describes structures of this kind, in his *Voyage sur la scene des six derniers livres de l'Enéide*, p. 102. *seqq.* 513. *Pastorale signum.* The custom then prevailed, as now, of summoning the inhabitants of a neighbouring country with a horn, when their presence was suddenly needed. 514. *Intendit.* "Strains." Wakefield maintains (*ad Lucret.* vi. 346.) that the true reading here is *incendit*; and Wagner states that he would adopt it in the text, if it had more manuscript authority in its favour. 516. *Triviæ lacus.* "The Lake of Diana." It was near the town of Aricia, and is now called *Lago di Nemi.* It is not far from the village of *Gensano*, according to M. Villenave, and about three leagues from the site of ancient Laurentum. 517. *Sulfureâ albus aquâ.* The waters of the Nar, now *Nera*, were of a whitish hue, on account of their sulphureous character, and Eustace still applies to the modern stream the epithet of "milky." Servius says that *nar* meant "sulphur" in the language of the Sabines.—*Fontesque Velini.* The Velinus, now *Velino*, was in the Sabine country, and one of the tributaries of the Nar.

519–530. *Buccina.* Equivalent here to *cornu.* The *buccina*, strictly speaking, was a kind of horn trumpet, anciently made out of a shell. It nearly resembled in shape the shell *buccinum*, and was either curved for the convenience of the performer, with a very wide mouth, to diffuse and increase the sound, or still retained the original form of the shell. 521. *Indomiti.* "Hardy." Here equivalent merely to *duri*; or, as Heyne explains it, "*qui atteri nequeunt aut frangi ac fatigari laboribus et ærumnis.* 523. *Direxere acies.* "They have marshalled their (respective) lines." Observe the employment of the perfect to indicate the rapidity of action. 525. *Ferro ancipiti.* "With the doubtful steel." We have followed here the explanation of Wagner, who refers the words to the equality of arms on both sides, and the doubtful conflict thence resulting: *Ego sic acceperim; æqualis jam armis decernunt, quo fit ut certamen existat anceps.* 526. *Seges.*

Horrescit strictis seges ensibus, æraque fulgent
Sole lacessita, et lucem sub nubila jactant:
Fluctus uti primo cœpit quum albescere vento,
Paullatim sese tollit mare, et altius undas
Erigit; inde imo consurgit ad æthera fundo.
Hic juvenis, primam ante aciem, stridente sagittâ,
Natorum Tyrrhei fuerat qui maximus, Almo
Sternitur; hæsit enim sub gutture vulnus, et udæ
Vocis iter tenuemque inclusit sanguine vitam.
Corpora multa virûm circa, seniorque Galæsus,
Dum paci medium se offert; justissimus unus
Qui fuit, Ausoniisque olim ditissimus arvis:
Quinque greges illi balantum, quina redibant
Armenta et terram centum vertebat aratris.
Atque ea per campos æquo dum Marte geruntur,
Promissi dea facta potens, ubi sanguine bellum

Here put for *campus*. 527. *Sole lacessita.* "Struck by the sun," i. e. reflecting its beams. 540. *Consurgit.* "It rises with all its energy." Observe the force of *cum* in composition.

531–539. *Primam ante aciem.* "In front of the foremost line of battle." 532. *Tyrrhei.* To be pronounced as a dissyllable, instead of *Tyrrhĕi* from a nominative *Tyrrhĕus*, which is not to be confounded with the form *Tyrrhēūs*, occurring in ver. 485, and which makes the genitive in *-eos*. 532. *Maximus.* Supply *natu.*—*Almo.* A rarer form than *Almon*, as given in the common text. Sosipater, the grammarian, says that no Latin word terminates in *on*. 533. *Vulnus.* See on *Æn.* ii. 529.—*Udæ vocis.* The epithet *udæ* is here applied to the voice, in allusion to the humid passage along which the voice travels. The ordinary form of expression would be *udum vocis iter.* 535. *Corpora multa.* Supply *sternuntur*; and *sternitur*, again, after *Galæsus.* 536. *Dum paci se medium offert.* "While he offers himself as a mediator for peace." More literally, "while he offers himself in the midst for peace.—*Justissimus unus.* Consult note on *Æn.* ii. 426. 538. *Balantum.* Supply *ovium.*—*Quina.* Equivalent here merely to *quinque.* The poets often use the distributives for the common numerals.—*Redibant.* "Returned home from the pasture," i. e. were wont to return day after day.

540–544. *Æquo marte.* "In equal conflict," i. e. with equal fortune, neither side as yet proving superior to the other. These words apply merely to the early stage of the fight, at which period Allecto takes her departure, having sufficiently embroiled the combatants, and sown the seeds of war. There is no need, therefore, of Markland's emendation, *sævo marte*, as suggested by him in his comments on *Stat. Silv.* v. ii. 21. 541. *Promissi facta potens.* "Having fulfilled her promise." More literally, "having become mistress of what had been promised (by her)," i. e. having brought it under her control, or accomplished it. Compare the Greek form of expression: ἐγκρατὴς γενο-

Imbuit, et primæ commisit funera pugnæ,
Deserit Hesperiam, et, cœli conversa per auras,
Junonem victrix affatur voce superbâ :
En ! perfecta tibi bello discordia tristi :
Dic, in amicitiam coëant, et fœdera jungant.
Quandoquidem Ausonio respersi sanguine Teucros :
Hoc etiam his addam, tua si mihi certa voluntas,
Finitimas in bella feram rumoribus urbes,
Accendamque animos insani Martis amore,
Undique ut auxilio veniant ; spargam arma per agros.
Tum contra Juno : Terrorum et fraudis abunde est.
Stant belli causæ : pugnatur comminus armis :
Quæ fors prima dedit, sanguis novus imbuit arma.
Talia conjugia, et tales celebrent hymenæos
Egregium Veneris genus et rex ipse Latinus.
Te super æthereas errare licentius auras
Haud Pater ille velit, summi regnator Olympi.
Cede locis. Ego, si qua super fortuna laborum est,
Ipsa regam. Tales dederat Saturnia voces.
Illa autem attollit stridentes anguibus alas,

μένη ὧν ὑπέσχετο. 542. *Imbuit.* The aorist to be rendered as a pluperfect in our idiom. Compare ver. 554.—*Et primæ commisit funera pugnæ.* "And had brought about the carnage of the first fight," i. e. and had caused a carnage-stained conflict to be joined. *Commisit* gets its meaning in the text from the idea of joining battle. 543. *Cœli conversa per auras.* "Turned away through the air." We have followed here, with Wagner, the first reading of the Medicean manuscript (*conversa*), instead of *convexa*, as given by Heyne and others. The latter critic regards *convexa cœli* as in apposition with *auras*, and supplies *evecta*. He thinks it probable, however, that the original reading was *cœlique evecta per auras.* Servius, on the other hand, says that *per* is to be repeated : *per cœli convexa et per auras.* Neither of these opinions is of much value ; the true reading is, beyond doubt, the one which we have given in the text. 544. *Victrix.* "With an air of triumph." Literally, "victorious," i. e. having gained her object.

545–562. *Perfecta tibi.* "Consummated for thee," i. e. in accordance with thy wish and mandate. 546. *Dic.* Said ironically.—*Coëant.* Supply *ut.* 550. *Insani Martis amore.* Cunningham conjectures *insano,* but the form in the text is more poetical. 555. *Conjugia.* We have given this reading in place of *connubia,* as having much stronger manuscript authority in its favour, and as being also the more appropriate term of the two in the present instance. Consult Wagner's critical note, *ad Æn.* i. 73. 556. *Egregium.* Ironical. 557. *Si qua super,* &c. *Super* and *est* are separated by tmesis, for *superest.* 561.

Cocytique petit sedem, supera ardua linquens.
Est locus Italiæ medio sub montibus altis,
Nobilis, et famâ multis memoratus in oris,
Amsancti valles: densis hunc frondibus atrum
Urget utrimque latus nemoris, medioque fragosus
Dat sonitum saxis, et torto vortice, torrens:
Hic specus horrendum, sævi spiracula Ditis,
Monstratur, ruptoque ingens Acheronte vorago
Pestiferas aperit fauces; quîs condita Erinys,
Invisum numen, terras cœlumque levabat.
Nec minus interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus, cæsosque reportant
Almonem puerum, fœdatique ora Galæsi;
Implorantque deos, obtestanturque Latinum.

Stridentes anguibus. "Hissing with serpents." A new feature in the description of the winged Fury.

563–570. *Italiæ medio.* "In the centre of Italy," i. e. at equal distance between the two seas, namely, the Adriatic and the Tyrrhenian or Lower Sea. 565. *Amsancti valles.* "The vale of Amsanctus." The ancient Latins believed that they saw here one of the entrances to the lower world, and therefore called the spot *Amsanctus*, from *am* and *sanctus*, equivalent to *ab omni parte sanctus.* Some antiquarians have confounded this spot with the Lake of Cutiliæ, near *Rieti*, but Servius distinctly tells us that it was situated in the country of the Hirpini, which is also confirmed by Cicero (*de Div.* i. 36). Pliny (*H. N.* ii. 93,) mentions a temple consecrated to the goddess Mephitis, in this quarter, the vestiges of which were discovered by the Abbé Fortis. (*Saggi scientifici e letterari dell' Academia di Padova*, vol. ii. p. 146). The vale of Amsanctus is at the present day the valley of *Fricento*, and the name of the neighbouring village *Mufiti* is derived from the ancient term *Mephitis.* 566. *Fragosus torrens.* Virgil merely speaks here of a torrent, running through the middle of the valley, and surrounded by trees; and in the immediate vicinity is a gloomy cave, out of which a noisome, sulphureous vapour proceeded. This cave was regarded as one of the avenues to the lower world, and through it the Fury descended. More modern authorities speak of a lake in this quarter, which still exists, so that the natural features of the place must have altered somewhat since the poet's time, a circumstance very likely to occur in a volcanic country. One reason why the site of the valley of Amsanctus has given rise to discussion, is because openings like the one here described, are found in several quarters of Italy. The ancients used to call them *scrobes Charoneæ*, or *spiracula Ditis*, "vents of Pluto," i. e. breathing-places. The allusion is to the mephitic vapour proceeding from them. 570. *Pestiferas.* Alluding to the noxious vapour rising from it. Modern travellers describe the spot as still unwholesome.

572–585. *Extremam bello imponit manum.* "Puts the finishing hand to the war," i. e. arouses the war to its full extent. 577. *Medio-*

Turnus adest, medioque in crimine, cædis et ignis
Terrorem ingeminat: Teucros in regna vocari;
Stirpem admisceri Phrygiam; se limine pelli.
Tum, quorum, attonitæ Baccho, nemora avia matres
Insultant thiasis, neque enim leve nomen Amatæ,
Undique collecti coëunt, Martemque fatigant.
Ilicet infandum cuncti contra omina bellum,
Contra fata deûm, perverso numine, poscunt:
Certatim regis circumstant tecta Latini.
Ille, velut pelagi rupes immota, resistit:
Ut pelagi rupes, magno veniente fragore,
Quæ sese, multis circum latrantibus undis,

que in crimine. "And in the midst of their charges against the Trojans." Some render this, "and in the midst of the crime," i. e. while the bodies yet remained exposed to view of the two persons who had been slain by the Trojans.—*Cædis et ignis terrorem ingeminat.* "Redoubles the terror of fire and sword," i. e. gives rise to a new source of alarm, namely, lest he and his incensed followers lay waste the city with fire and sword, on account of the broken faith of Latinus. 578. *Teucros in regna vocari,* &c. We may supply *querens,* or some similar participle, at the commencement of this sentence, although it is hardly needed. 581. *Insultant thiasis.* "Bound along in wild dances." *Thiasus* is a wild dance in honour of Bacchus.—*Nomen.* "The influence," i. e. the authority of the queen is all-powerful with them. This refers, not to the *matres,* but to their sons, and comes in properly as a parenthesis after *coëunt.* 582. *Martemque fatigant.* "And are importunate for war." 583. *Contra omina.* Compare ver. 64. *seqq.* 584. *Contra fata deûm.* Alluding to the oracular response of Faunus. Compare ver. 81. *seqq.—Perverso numine.* "Under an adverse influence." Equivalent to *infesto numine,* as explained by Crevier (*ad Liv.* xxi. 33. 4). Servius makes *perverso* the same here as *irato,* which accords well with Crevier's view.

587–590. *Ut pelagi rupes,* &c. Heinsius thinks that either this or the previous verse is spurious. Pierius and Ursinus, on the other hand, regard the repetition of *pelagi rupes,* on which Heinsius in part founds his objection, as an elegance rather than a blemish. Heyne, however, thinks that the purposes of elegance would be better subserved by a different arrangement of the words. The same critic is of opinion that the lines in question both proceeded from the pen of Virgil, but that they missed a final revision in consequence of his death. Wagner extends Heyne's remark to the whole passage, namely, from ver. 587 to ver. 590, inclusive; while he regards ver. 586 as a very good one, the rejection of which would materially injure the connexion. Valckenaer condemns the 587th verse in his remarks on the Fragments of Callimachus (p. 275), and Weichert defends it. (*De Vers. injur. susp.* p. 9.. *seqq.*) The latter part of it, "*magno veniente fragore,*" certainly differs very little in meaning from "*multis circum latrantibus undis*" in the next line. For other objections, consult the remarks of Wagner. 589.

Mole tenet; scopuli nequidquam et spumea circum
Saxa fremunt, læterique illisa refunditur alga.
Verum, ubi nulla datur cæcum exsuperare potestas
Consilium, et sævæ nutu Junonis eunt res;
Multa deos aurasque pater testatus inanes,
Frangimur, heu! fatis, inquit, ferimurque procellâ.
Ipsi has sacrilego pendetis sanguine pœnas,
O miseri! Te, Turne, nefas, te triste manebit
Supplicium; votisque deos venerabere seris:
Nam mihi parta quies, omnisque in limine portus;
Funere felici spolior. Nec plura locutus
Sepsit se tectis, rerumque reliquit habenas.
Mos erat Hesperio in Latio, quem protenus urbes
Albanæ coluere sacrum, nunc, maxima rerum,
Roma colit, quum prima movent in prœlia Martem,

Scopuli nequidquam, &c. This certainly has very little to do with the spirit of the comparison. And besides, how very tamely the conclusion of verse 590 reads, "*laterique illisa refunditur alga.*"

591–600. *Cæcum consilium.* "Their blind resolve," i. e. their rash design. 592. *Nutu.* "In accordance with the nod," i. e. in full conformity with the wish and settled purpose. 593. *Auras inanes.* For *cœlum.* 594. *Frangimur.* "We are overpowered." 595. *Has pœnas.* "These penalties," i. e. the penalty due for this act of wickedness, in so openly resisting the manifest will of the gods. Hence the use of the term *sacrilego,* as indicative of their impious warfare against heaven. 596. *Nefas.* Equivalent to *scelestè.* 598. *Omnisque in limine portus.* "And the haven (of security) is wholly at hand," i. e. my death is close at hand. We have here given what appears to be the simplest explanation of this much contested passage. Compare Servius, as corrected by the Dresden manuscript: "*Securitas omnis in promtu est,*" where the common reading is *in portu.* Heyne's interpretation of the the text is as follows: "*Totus sum in aditu portus.*" Ruhkopf, Jahn, Wagner, and others, explain it thus: "*omnis portus est in limine,*" i. e. *omne auxilium mihi ante pedes et paratum est seni.* 599. *Funere felici spolior.* "I am (only) deprived of a happy death." *Funus* is here put for *mors,* and has no relation, as some think, merely to funeral ceremonies. 600. *Rerum habenas.* "The reins of affairs," i. e. the reins of government.

601–603. *Hesperio.* The epithet "Hesperian," here applied to Latium, is meant to designate it as a land lying to the west of Greece. So, also, we find *Hesperia Italia.* The term *Hesperia,* indeed, though in reality only an adjective, became at length, by long use, converted into a second appellation for Italy itself. *Quem protenus urbes,* &c. "Which the Alban cities all along held sacred." By the "Alban cities" are here meant the thirty colonies established by Alba Longa, in Latium and the adjacent territories. 602. *Maxima rerum.* "The mistress of the world." Literally, "greatest of things," i. e. Rome, than which nothing throughout the world is greater or more powerful. 603. *Movent*

Sive Getis inferre manu lacrimabile bellum,
Hyrcanisve, Arabisve, parant, seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa.
Sunt geminæ Belli portæ, sic nomine dicunt,
Religione sacræ, et sævi formidine Martis:
Centum ærei claudunt vectes, æternaque ferri
Robora: nec custos absistit limine Janus.

Martem. This is commonly referred to the Roman custom of striking the sacred *ancilia* suspended in the temple of Mars, whenever war was proclaimed. Heyne, however, rejects this explanation, and makes *Martem* equivalent here to *arma.* 604. *Getis.* This mention of Getæ points to the boundaries of the Roman Empire along the Danube. The other names have a similar reference to the eastern frontier. A striking idea is thus formed of the greatness of the Roman Empire. The Getæ were conquered in the reign of Augustus, A.U.C. 726, by the pro-consul Licinius Crassus. 605. *Hyrcanisve, Arabisve,* &c. Augustus, in A.U.C. 732, made great preparations against the Parthians (among whom the Hyrcani, Arabians, and Indi are here loosely numbered by the poet), and it is to these preparations that Virgil alludes in the text. Augustus marched against the Parthians, A.U.C. 734, and recovered from them the Roman standards that had been taken in the disastrous overthrow of Crassus. These standards he regained, not by fighting, but by the mere terror of his arms. Virgil died the following year, having flattered his imperial master to the last.—*Arabis.* From the more unusual nominative *Arabi,* instead of *Arabes.* 606. *Auroramque sequi.* "To pursue the morning," i. e. to penetrate to the utmost bounds of the East.—*Parthosque reposcere signa.* No event in the whole reign of Augustus was deemed more glorious than the recovery of the Roman standards from the Parthians, and it was frequently made a subject of eulogy with the poets of the day. Coins were also struck in commemoration of it.

607-610. *Sunt geminæ Belli portæ.* War is here personified as a deity. The two gates appear to contain an allusion to the double visage of Janus, and to have been placed, one in front, and the other in the rear, the temple itself being what the Greeks called ἀμφιπρόστυλος. The Roman custom of opening the temple of Janus in war, and keeping it closed during peace, the poet here carries back from the reign of Numa to the time of Æneas. Instead of the temple of Janus, however, he calls it the temple of War, and makes Janus sit as guardian on the threshold. Numa erected the temple of Janus at Rome, and introduced the appropriate ceremonies, but it is very probable that the custom was one of early Latin origin, and that Virgil is merely following here an old tradition. In referring, however, to its ancient origin, the poet has a twofold object in view, to impart, namely, additional interest to the poem, and to flatter the pride of the Romans. 608. *Religione sacræ.* "Awe-inspiring by reason of religious associations." We have given *sacræ* here the meaning assigned to it by Servius, especially as these same gates are called *tristes* in ver. 617.—*Martis.* The poet supposes War and Mars to be fettered within until egress is allowed them by the

Has, ubi certa sedet patribus sententia pugnæ,
Ipse, Quirinali trabeâ cinctuque Gabino
Insignis, reserat stridentia limina Consul;
Ipse vocat pugnas: sequitur tum cetera pubes;
Æreaque assensu conspirant cornua rauco.
Hoc et tum Æneadis indicere bella Latinus
More jubebatur, tristesque recludere portas.
Abstinuit tactu pater, aversusque refugit
Fœda ministeria, et cæcis se condidit umbris.
Tum regina deûm, cœlo delapsa, morantes
Impulit ipsa manu portas, et, cardine verso,
Belli ferratos rupit Saturnia postes.
Ardet inexcita Ausonia atque immobilis ante:
Pars pedes ire parat campis; pars arduus altis
Pulverulentus equis furit: omnes arma requirunt.
Pars leves clypeos, et spicula lucida tergent

opening of the temple gates. Janus sits on the threshold as a guard over them.

611–622. *Has.* Supply *portas.* The words *stridentia limina* are generally considered as in apposition with *has* (*portas*), and are construed immediately after. It is much better, however, to regard the passage as an instance of *anacolut on;* that is, the poet commenced the sentence with *has* (*portas*), but when he reached *reserat* he supplied a new accusative, *stridentia limina,* in place of the former.—*Ubi certa sedet,* &c. "When the resolve of battle remains settled," i. e. when the Roman Senate have resolved on war. 612. *Quirinali trabeâ,* &c. "Arrayed in his Quirinal trabea and Gabine cincture." The *trabea* is here called "Quirinal," i. e. "Romulean," because worn by Romulus as well as the other early kings. Consult note on ver. 188. The "Gabine cincture" was a peculiar mode of wearing the toga. It consisted in forming a part of the toga itself into a girdle, by drawing its outer edge round the body, and tying it in a knot in front, and at the same time covering the head with another portion of the garment. Its origin was Etruscan, as its name implies. (*Müller, Etrusker,* vol. i. p. 266.) 615. *Æreaque assensu,* &c. A blast of trumpets accompanied the ceremony. 617. *Jubebatur.* "Was urged," i. e. was desired by his excited subjects.—*Tristes portas.* "The gloomy portals." Compare note on ver. 608. 621. *Impulit ipsa manu.* The doors must be supposed to have opened inward. 622. *Belli ferratos rumpit,* &c. Imitated from Ennius: *Postquam Discordia tetra Belli ferratos postes portasque refregit.*

623–631. *Inexcita atque immobilis ante.* The poet has already referred to the deep repose which Latium had previously enjoyed. Compare ver. 45. *seqq.* 624. *Pars.* Standing here successively for *quidam,* . . . *alii,* . . . *alii,* and taking not only the plural as a noun of multitude, but the gender, also, which is implied in the leading idea. 625. *Pulverulentus.* "Amid clouds of dust." 626. *Tergent.* More correct, according to Servius, than *tergunt;* and also, as Wagner states in oppo-

Arvinâ pingui, subiguntque in cote secures;
Signaque ferre juvat, sonitusque audire tubarum.
Quinque adeo magnæ, positis incudibus, urbes
Tela novant, Atina potens, Tiburque superbum,
Ardea, Crustumerique, et turrigeræ Antemnæ.
Tegmina tuta cavant capitum, flectuntque salignas
Umbonum crates: alii thoracas aënos,
Aut leves ocreas lento ducunt argento:
Vomeris huc et falcis honos, huc omnis aratri
Cessit amor: recoquunt patrios fornacibus enses.
Classica jamque sonant: it bello tessera signum.

sition to Heyne, favoured by a larger number of good manuscripts. 627. *Arvinâ pingui.* "With fat lard." The reference, strictly speaking, is to the removal of spots and stains by means of unctuous substances. The allusion, as well as to the whetstone, is condemned by some critics, but defended by Heyne and Wagner. 629. *Adeo.* "Nay, what is more," i. e. not only do the Latins themselves prepare actively for war, but five large neighbouring cities arm in their behalf. Of these five cities, *Antemnæ, Crustumerium,* and *Tibur* were on the northern confines of Latium, in the country of the Sabines; *Atina* was in the territories of the Volsci; *Ardea* was the capital of the Rutuli. The epithet *superbum* refers not only to the wealth and magnificence of the place, but also to its lofty situation. 631. *Crustumeri.* The name of the people put for that of the city. *Crustumerium* could not well find place in an hexameter verse.

632–634. *Tergmina tuta cavant,* &c. "They hollow out safe coverings for the head," i. e. they forge helmets. Equivalent to *cudunt galeas.—Salignas umbonum crates.* The boss, or *umbo,* is here taken for the whole shield. The allusion is to shields of wicker-work, covered with hides, and these still further secured by plates of iron. The *willow* was selected for this purpose on account of its lightness. 633. *Thoracas aënos.* "Brazen corslets." 634. *Leves ocreas.* A pair of *greaves* was one of the six articles of armour which formed the complete equipment of a Greek or Etruscan warrior, and likewise of a Roman soldier as fixed by Servius Tullius. They were made of bronze, brass, tin, silver, or gold, with a lining, probably, of leather, felt, or cloth, and were of *light* construction. As they were fitted with great exactness to the leg, they probably required in many cases no other fastening than their own elasticity. Often, nevertheless, they were further secured by two straps behind, or by rings around the ankles.

635–640. *Huc cessit.* "To this has yielded." 636. *Recoquunt patrios,* &c. "They forge anew in the furnaces their fathers' swords," i. e. they forge the sword anew out of the iron implements of agriculture. Thus Heyne: "*Instrumenta illa rustica liquefacta revolunt.*" Compare *Joel* iii. 10. See also *Isa.* ii. 4; *Micah* iv. 3. 637. *Classica.* "The trumpets." The *classicum,* which originally meant a *signal* rather than the musical instrument which gave the signal, was usually sounded with the *cornu.—It bello tessera signum.* "The word goes forth, the signal for war." *Tessera* properly means anything of a square

Hiç galeam tectis trepidus rapit; ille frementes
Ad juga cogit equos; clypeumque, auroque trilicem
Loricam induitur, fidoque accingitur ense.
  Pandite nunc Helicona, deæ, cantusque movete,
Qui bello exciti reges; quæ quemque secutæ
Complêrint campos acies; quibus Itala jam tum
Floruerit terra alma viris, quibus arserit armis:
Et meministis enim, divæ, et memorare potestis;
Ad nos vix tenuis famæ perlabitur aura.
  Primus init bellum Tyrrhenis asper ab oris,
Contemtor divûm, Mezentius; agminaque armat.
Filius huic juxta, Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni:

form, from τέσσερα. From the application of this term to tokens of various kinds, it was transferred to the *word* used as a token among soldiers, and the same with the σύνθημα of the Greeks. Before joining battle, it was given out and passed through the ranks, as a method by which the soldiers might be able to distinguish friends from foes. 638. *Trepidus.* "In eager haste." 639. *Ad juga.* Chariots were then used in war by all distinguished leaders.—*Auroque trilicem,* &c. Consult note on *Æn.* iii. 467.

641–646. *Pandite nunc Helicona,* &c. The Muses are here invoked to open Helicon, their sanctuary, and pour forth upon the bard that inspiration of song which is demanded by the scenes he is about to describe. We have here an imitation of Homer's call upon the deities of Helicon (*Il.* ii. 484. *seqq.*): ἔσπετε νῦν μοι Μοῦσαι, κ.τ.λ. 642. *Exciti.* "Were summoned forth." Consult note on *Æn.* iii. 676. 644. *Quibus arserit armis.* "With what arms it blazed," i. e. what warriors it then armed for battle. *Ardere* is here beautifully employed to denote the blaze of arms in the battle-field. Compare *Hom. Il.* ii. 780. Οἳ δ' ἄρ ἴσαν, ὡσεί τε πυρὶ χθὼν πᾶσα νέμοιτο. 645. *Et meministis,* &c. "For you, O ye goddesses, both remember (these things), and can recount them. Unto us there hardly glides a feeble breath of fame," i. e. we mortals, otherwise, hear but the feeble voice of tradition. Virgil here almost literally translates the language of Homer (*Il.* ii. 485. *seqq.*); Ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα, Ἡμεῖς δὲ κλέος οἷον ἀκούομεν, οὐδέ τι ἴδμεν. The poet now enters upon an enumeration of the Latin forces, after the manner of Homer in his "Catalogue of the Ships." This recital occupies the remainder of the book. 646. *Tenuis famæ aura.* "The feeble breath of fame," i. e. of tradition.

647–654. *Tyrrhenis asper ab oris.* The epithet *asper,* "fierce," or "cruel," as well as the expression "*contemtor divûm,*" sufficiently characterize this leader. (Compare Index of Proper Names.) 650. *Corpore Turni.* A species of Hellenism for *Turno.* See on *Æn.* ii. 18. The poets always make their chief heroes, as Turnus here is on the side of the Latins, superior to every other. This is natural enough, since otherwise the interest would be diminished; and, moreover, they

Lausus, equûm domitor, debellatorque ferarum,
Ducit Agyllinâ nequidquam ex urbe secutos
Mille viros; dignus, patriis qui lætior esset
Imperiis, et cui pater haud Mezentius esset.
Post hos, insignem palmâ per gramina currum,
Victoresque ostentat equos, satus Hercule pulchro,
Pulcher Aventinus; clypeoque insigne paternum,
Centum angues, cinctamque, gerit, serpentibus Hydram:
Collis Aventini silvâ quem Rhea sacerdos
Furtivum partu sub luminis edidit oras,
Mixta deo mulier, postquam Laurentia victor,
Geryone exstincto, Tirynthius attigit arva,

bring the good qualities of others to light in order to elevate still more highly the chief heroes of their strains by the force of comparison. 651. *Equûm domitor.* "The tamer of steeds." Compare the Homeric ἱππόδαμος.—*Debellatorque ferarum.* A common ground of praise in the ancient warrior, and referring to the manly exercise of the hunt. 652. *Agyllinâ ex urbe.* "From the city of Agylla." Afterward called *Cære.*—*Nequidquam.* Because they could not save him from death. 653. *Dignus patriis,* &c. "Worthy to have taken more delight in (obeying) a father's commands," i. e. worthy to have had a father whom a son could have obeyed with more satisfaction, and therefore worthy of a better father. Compare *Hom. Il.* xv. 641. Would not *iret* be a better reading than *esset,* in order to avoid the unpleasant jingle at the end of the next line?

655-663. *Insignem palmâ.* "Distinguished for the prize." It had gained the prize in a chariot-race. Some commentators make the text refer to an emblem of victory, a branch, namely, of bay or palm, attached to the chariot. This, however, as Heyne remarks, suits better the custom of a later age. 656. *Satus Hercule pulchro,* &c. The epithet *pulcher,* as applied here to Aventinus and his sire, especially the latter, seems to be imitated from Ennius, who, in speaking of Romulus, calls him "*Romulu' polcer.*" (*Ennii Fragm. ed. Hessel,* p. 19.) 657. *Insigne paternum.* "His paternal emblem," i. e. a symbol of his father's prowess. The custom of bearing devices on the shield is imitated by Virgil from the tragic writers. Compare *Eurip. Phœn.* 1142. *seqq.* where the same device is assigned to Adrastus, king of Argos. 658. *Centum angues,* &c. Elegantly expressed instead of what would be the more usual form, *hydram centum serpentibus cinctam.* 659. *Collis Aventini.* One of the hills on which Rome was afterward built. 660. *Furtivum partu edidit.* "Brought forth as her furtive offspring." *Furtivum* is here a much more elegant reading than *furtivo,* as given by several manuscripts.—*Oras.* Heyne thinks that this has very probably been altered, in the lapse of time, from *auras.* Wagner, however, states that *oras* is the reading of the best and greatest number of manuscripts. 661. *Mixta deo mulier.* Compare the Greek, μιγεῖσα θεῷ. 662. *Geryone exstincto.* Hercules was now on his return from *Spain,* with the oxen of Geryon, whom he had slain. He is called *Tirynthius,* because the crown of Tiryns belonged

Tyrrhenoque boves in flumine lavit Iberas.
Pila manu, sævosque gerunt in bella dolones;
Et tereti pugnant mucrone, veruque Sabello.
Ipse pedes, tegumen torquens immane leonis,
Terribili impexum setâ, cum dentibus albis
Indutus capiti, sic regia tecta subibat,
Horridus, Herculeoque humeros innexus amictu.
  Tum gemini fratres Tiburtia mœnia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque, acerque Coras, Argiva juventus,
Et primam ante aciem densa inter tela feruntur;

to him by inheritance through his mother Alcmena, who was daughter of Electryon, king of that city. Symmons remarks, that after this particular delineation of Aventinus, it is to be regretted that we do not hear of him again.

664–665. *Sævosque gerunt dolones.* Supply *Aventini comites.* The *dolo* was a very long pole, with a short iron head. Compare the explanation of Varro: *Ingens contus cum ferro brevissimo.* 665. *Tereti mucrone, veruque Sabello.* By *teres mucro* is here meant a narrow sword, tapering off to a point. By the *veru Sabellum,* on the other hand, we are to understand a species of dart, otherwise called *verutum,* the shaft of which was 3½ feet long, and its point five inches. It was particularly used by the Samnites and Volsci, and was adopted from them by the Roman light infantry. Virgil calls it here a *Sabine* weapon, probably because it was of Sabine origin, since the Samnites themselves were of Sabine descent. 666. *Ipse pedes.* Heyne supplies *pugnat;* but Wagner, with far more propriety, makes *ipse* the nominative to *subibat.*—*Torquens.* "Shaking." This term appears to carry with it here the idea of a covering depending from the shoulders, and moving to and fro as the wearer walks along. 667. *Impexum.* "Shaggy."—*Cum dentibus albis,* &c. "A covering with its white teeth for the head," i. e. that part of the hide which corresponded to the head of the animal was stretched, with the teeth attached to it, as a covering over the head of the warrior. We have avoided the wrangling of the commentators respecting this passage, by regarding *indutus,* with Heinrich, as a plural noun in apposition with *tegumen.* If *indutus* be taken as a participle, it remains to be shown how *capiti,* for *caput,* can be Virgilian Latinity. 668. *Sic.* The adverb comes in here with great force, as a kind of general summary. 669. *Herculeo amictu.* Hercules is commonly represented as attired in the skin of the Nemean lion.

671–677. *Fratris Tiburti,* &c. Catillus, Coras, and Tiburtus were three brothers, said by some to have been the sons of Amphiaraus. They migrated from Greece, and founded *Tibur,* calling it after the name of *Tiburtus,* the eldest of the three. According to others, they were the *grandsons* of Amphiaraus. There is no historical evidence that these three brothers were contemporary with Æneas and Latinus; the anachronism, however, is a pardonable one in a poet.—*Gentem.* Equivalent here to *urbem.* 672. *Argiva juventus.* Alluding to the

Ceu duo nubigenæ quum vertice montis ab alto
Descendunt Centauri, Homolen, Othrymque nivalem
Linquentes cursu rapido: dat euntibus ingens
Silva locum, et magno cedunt virgulta fragore.
  Nec Prænestinæ fundator defuit urbis,
Vulcano genitum pecora inter agrestia regem,
Inventumque focis, omnis quem credidit ætas,
Cæculus. Hunc legio late comitatur agrestis:
Quique altum Præneste viri, quique arva Gabinæ
Junonis, gelidumque Anienem, et, roscida rivis,
Hernica saxa colunt; quos dives Anagnia pascit,
Quos, Amasene pater. Non illis omnibus arma,
Nec clypei currusve sonant: pars maxima glandes

supposed descent from Amphiaraus, the Argive soothsayer. 674. *Nubigenæ.* "Cloud-born." The Centaurs were the fabled offspring of Ixion and the cloud. They were famed for their swiftness, and Catillus and Coras are compared with them in this respect, swiftness of foot being regarded as a distinguishing quality in an ancient hero. So in Homer, we have the "swift-footed Achilles." 675. *Homolen Othrymque.* Two mountains of Thessaly; and this same country was the native region of the Centaurs. 676. *Dat euntibus ingens,* &c. Virgil has been blamed by some critics for passing from the greater to the less, and making mention of the *virgulta* after *ingens silva.* But *ingens* here merely refers to the density of the forest, and *silva dat locum* to the projecting branches which are broken as the Centaurs rush through; while the expression *virgulta cedunt* alludes to the underwood that is trampled down beneath their hoofs.

679–685. *Vulcano genitum,* &c. The order is, (*Rex*) *Cæculus, quem regem omnis ætas credidit genitum (fuisse) Vulcano,* &c. Bryant and Heyne suspect that verses 679 and 680 are spurious, especially as *omnis quem credidit ætas* appears to them to come in so languidly. Wagner defends this latter clause by referring to the mode in which Cæculus removed the doubts of the multitude as to his divine origin. (Consult Index of Proper Names.) And hence he thinks that the words are introduced as if to point to the removal of all doubts on the subject. 681. *Late.* "From all the country far around." 682. *Quique,* &c. Imitated from Homer, *οἳ δ' εἶχον, ... ναῖον, . . . ἐνέμοντο.*—*Altum.* Præneste stood on the brow of a lofty hill.—*Arva Gabinæ Junonis.* Gabii and its territory. Juno was particularly worshipped at Gabii, and her rites came to Italy with the Pelasgi. 684. *Hernica saxa.* The Hernica are said to have derived their name from the rocky nature of their country; *herna,* in the Sabine language, signifying a rock.—*Pascit.* We have given *pascit,* with Wagner, in place of *pascis.* It makes the change of person more striking in *quos, Amasene pater.* Consult note on Æn. ii. 56.

686–690. *Sonant.* More poetical than *sunt.*—*Glandes liventis plumbi spargit.* "Scatter balls of livid lead," i. e. from slings. The plumbi [illegible] mentioned in the text, and which we have translated "balls," were of a form between *acorns* and almonds, and were cast in moulds.

Liventis plumbi spargit; pars spicula gestat
Bina manu; fulvosque lupi de pelle galeros
Tegmen habent capiti: vestigia nuda sinistri
Instituere pedis; crudus tegit altera pero.
At Messapus, equûm domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Jampridem resides populos, desuetaque bello
Agmina, in arma vocat subito, ferrumque retractat.
Hi Fescenninas acies, Æquosque Faliscos;
Hi Soractis habent arces, Flaviniaque arva,
Et Cimini cum monte lacum, lucosque Capenos.
Ibant æquati numero, regemque canebant:
Ceu quondam nivei liquida inter nubila cycni,
Quum sese e pastu referunt, et longa canoros

689. *Vestigia nuda sinistri*, &c. "They plant the sole of the left foot naked on the ground." The left foot advanced was protected by the shield, and therefore needed no covering. This fashion of protecting merely one foot or leg is frequently seen on ancient monuments. 690. *Pero.* This was a *low boot* of *untanned hide*, worn by ploughmen, shepherds, &c. It had a strong sole, and was adapted to the foot with great exactness. It was also called πηλοπάτις on account of its adaptation for walking through clay or mire. This convenient clothing for the foot, however, was not confined exclusively to the laborious and the poor. In the Greek mythology, Perseus was represented wearing boots of this description, with wings attached to them. Diana wore them when accoutred for the chase.

692–705. *Fas.* "Allowed by the fates." Messapus, observes Symmons, is not represented as absolutely invulnerable; and nothing more is affirmed in this passage respecting him, than that it was not permitted to wound him. To the introduction, in this place, of an invulnerable hero, we should strongly have objected, as more suitable to the romance of Ovid than to the epic propriety of Virgil, and as not adapted to the station assigned to this particular chief. In the presence of an invulnerable hero, even Turnus and Æneas would have been of inferior consequence. But Messapus was defended from wounds only: with less good fortune, he might have been wounded. 695. *Æquosque Faliscos.* "And Æqui Falisci." There is no allusion here to the story of Camillus and the schoolmaster (*Liv.* v. 27), as some suppose; neither does the text refer to the Falisci, and speak of them as a branch in part of the Æqui, as Niebuhr endeavours to show (*Röm. Gesch.* vol. i. p. 81); but Virgil merely alludes to the town of Falisci, which was called *Æqui*, because situated in a plain. Compare the name *Æquimelium.* (*Müller, Etrusker,* vol. i. p. 110.) 698. *Æquati numero.* "In equal ranks." Santen (*ad Ter. Maur.* p. 176) thinks that the reference here is not to ranks, but to the rude *numbers* in which they sang the praises of their king. This, however, is too refined an interpretation. 699. *Ceu quondam nivei,* &c. On the song of the swans consult the remarks of

Dant per colla modos; sonat amnis, et Asia longe
Pulsa palus.
Nec quisquam æratas acies ex agmine tanto
Misceri putet; aëriam sed gurgite ab alto
Urgueri volucrum raucarum ad litora nubem.
Ecce! Sabinorum prisco de sanguine, magnum
Agmen agens, Clausus, magnique ipse agminis instar
Claudia nunc a quo diffunditur et tribus, et gens,
Per Latium, postquam in partem data Roma Sabinis.
Una ingens Amiterna cohors, priscique Quirites,
Ereti manus omnis, oliviferæque Mutuscæ:
Qui Nomentum urbem, qui rosea rura Velini,
Qui Tetricæ horrentes rupes, montemque Severum,
Casperiamque colunt, Forulosque, et flumen Himellæ;
Qui Tiberim Fabarimque bibunt, quos frigida misit
Nursia, et Hortinæ classes, populique Latini;
Quosque secans, infaustum, interluit Allia, nomen:

Ernesti, *ad Callim. H. in Apoll.* v. 5. 701. *Amnis.* "The Caÿster." —*Asia palus.* "The Asian marsh." (Consult Index of Proper Names.) The first syllable of Asia is here long; when signifying a region, it is short. 705. *Volucrum raucarum.* Under the head of "*raucæ volucres,*" which fly from the sea to the land, the cranes are particularly meant, since in the beginning of winter they come over the sea in search of milder regions.

707–716. *Magnique ipse agminis instar.* "And himself equal to a mighty host." Consult note on *Æn.* vi. 865. 708. *Claudia et tribus et gens.* "Both the Claudian tribe and house." Virgil does not allude here, in fact, to the origin of the Claudian family, as Heyne supposes, but rather to the origin of the name. And even then, as Niebuhr remarks, he is only seeking for an *eponym.* Clausus was no more the progenitor of the Claudian tribe, than he was of the Claudian house. (*Röm. Gesch.* vol. i. p. 466. *ed.* 3.) 710. *Una.* Supply *ibant.*—*Ingens Amiterna*, &c. The situation of the places that now begin to be enumerated shows that Virgil makes the Sabine territory somewhat more extensive than it appears in Strabo and Pliny. The poet has an earlier age in view.—*Prisci Quirites.* The inhabitants of *Cures*, called *prisci* to distinguish them from the Romans of a later day. 712. *Rosea rura Velini.* "The dewy fields of the Velinus." The valley of the Velinus was so delightful as to merit the appellation of Tempe (*Cic. ad Att.* iv. 15), and, from its dewy freshness, its meads obtained the name of *Rosei Campi.* 715. *Tiberim.* We have given this form of the name, with Wagner, in place of the common *Thybrim.* 716. *Hortinæ classes.* "And the *classes* of Horta," i. e. the forces draughted from the different classes. The arrangement here alluded to is similar to that made by Servius Tullius of the Roman people.—*Populique Latini.* The Latin colonies established in the territory of the Sabines.

717–722. *Infaustum nomen.* The name of the *Allia* is here termed

Quam multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hibernis conditur undis,
Vel, quum sole novo densæ torrentur aristæ,
Aut Hermi campo, aut Lyciæ flaventibus arvis.
Scuta sonant, pulsuque pedum conterrita tellus.
Hinc Agamemnonius, Trojani nominis hostis,
Curru jungit Halesus equos, Turnoque feroces
Mille rapit populos: vertunt felicia Baccho
Massica qui rastris; et quos de collibus altis
Aurunci misere patres, Sidicinaque juxta
Æquora; quique Cales linquunt; amnisque vadosi
Accola Volturni, pariterque Saticulus asper,
Oscorumque manus. Teretes sunt aclydes illis

infaustur, on account of the total defeat of the Romans by Brennus, upon the banks of this river, B.C. 389. 718. *Quam multi Libyco*, &c. Before *quam multi* supply *tum multi incedunt.* As regards the use of *marmor* for *æquor*, consult note on *Æn.* vii. 28. 719. *Sævus ubi Orion*, &c. The setting of Orion, which was in the beginning of spring, was accompanied by heavy storms. 720. *Vel quum*, &c. Jahn thinks that the ellipsis which, according to him, exists, ought to be supplied as follows: *quam multi volvuntur fluctus*, alluding to the waves formed by the wind among the ripe grain. This, however, is quite unnecessary. The poet intended to say, *vel quam multæ sunt aristæ;* but he has inverted the construction, and made it what we see in the text, the idea of a large number being sufficiently implied in *densæ.*—*Sole novo.* "In early summer." 722. *Conterrita.* Supply *est.* We have followed the punctuation of Wagner, placing a comma after *sonant.*

723-729. *Hinc.* "After these."—*Agamemnonius Halesus.* According to some, he was the son of Agamemnon. This, however, is incorrect, since his father is mentioned in *Æn.* ix. 417. He was, more probably, a member of the same line, or else had been a companion of the Grecian hero's. 725. *Rapit.* Equivalent here, as Servius remarks, to *raptim adducit.* 726. *Massica.* The country around Mount Massicus. Supply *loca.* 727. *Aurunci patres.* "The Auruncan fathers." The Aurunci here meant dwelt in Campania, on the other side of the Liris, where the town of *Suessa Aurunca* stood. On this side of the Liris dwelt other Aurunci, from whom Turnus obtained auxiliaries. 728. *Cales.* Accusative plural.—*Amnisque vadosi*, &c. As these are to be referred, along with the others, to "*mille rapit populos*," we should expect the accusative *accolam*, and in like manner, soon after, *Saticulum.* As, however, the nominative is employed in both instances, we must resort to some such ellipsis as *cum eo veniunt.* A similar construction occurs in *Æsch. Pers.* 33. ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων Νεῖλος ἔπεμψεν· Σουσισκάνης, ... Ἀρσάμης, ... Ἀριόμαρδος.

730-732. *Teretes aclydes.* The *aclys*, as appears from the account of Virgil, was a species of *dart;* not, as some say, a kind of *club* with

Tela; sed hæc lento mos est aptare flagello:
Lævas cætra tegit: falcati comminus enses.
 Nec tu carminibus nostris indictus abibis,
Œbale, quem generâsse Telon Sebethide nymphâ
Fertur, Teleboûm Capreas quum regna teneret,
Jam senior: patriis sed non et filius arvis
Contentus, late jam tum ditione premebat
Sarrastes populos, et quæ rigat æquora Sarnus,
Quique Rufras Batulumque tenent, atque arva Celemnæ,
Et quos maliferæ despectant mœnia Abellæ:
Teutonico ritu soliti torquere cateias;
Tegmina queis capitum raptus de subere cortex;
Æratæque micant peltæ, micat æreus ensis.
 Et te montosæ misere in prœlia Nersæ,
Ufens, insignem famâ et felicibus armis:
Horrida præcipue cui gens, assuetaque multo
Venatu memorum, duris Æquicula glebis.

projecting knobs. The peculiarity of this weapon appears to have consisted in its having a leathern thong attached to it; and the design of this contrivance probably was, that, after it had been thrown to a distance, it might be drawn back again. It certainly was not a Roman weapon. It is always represented as used by foreign nations, and as distinguishing them from Greeks and Romans. 731. *Flagello.* Here equivalent to *amento.* 732. *Cætra.* This was a small round shield, made of the hide of a quadruped. From the accounts given by ancient writers, and from the distinct assertion of Tacitus (*Agric.* 36) that it was used by the Britons, we may with confidence identify the *cætra* with the target of the Scottish Highlanders, of which many specimens of considerable antiquity are still in existence.—*Falcati enses.* Repeat *sunt illis.* From various passages in ancient writers, it has been inferred that the *ensis falcatus* was a weapon of the most remote antiquity; that it was girt like a dagger upon the waist; that it was held in the hand by a short hilt; and that, as it was in fact a dagger, or sharp-pointed blade, with a proper falx projecting from one side, it was thrust into the flesh up to this lateral curvature.

735–749. *Teleboûm Capreas,* &c. "While he was holding beneath his sway Capreæ, the realm of the Teleboans." The Teleboans originally occupied the islands called *Taphiæ,* between Leucadia and the coast of Acarnania. From these they afterward wandered forth and settled in the island of *Capreæ,* and on the adjacent coast of Campania. 740. *Despectant.* Abella appears to have been situated on an eminence. The epithet *malifera* would seem to have been applied to it by no other writer. 741. *Soliti.* Supply *sunt;* and, for a nominative, *hi populi.* The *cateia* is supposed to have resembled the *aclys.* (Consult note on ver. 730.) 743. *Peltæ.* Consult note on *Æn.* i. 490.—*Æreus ensis.* See on *Æn.* i. 448. 747. *Æquicula.* The poet alludes to the Æqui

Armati terram exercent, semperque recentes
Convectare juvat prædas, et vivere rapto.
Quin et Marruviâ venit de gente sacerdos,
Fronde super galeam et felici comtus olivâ,
Archippi regis missu, fortissimus Umbro:
Vipereo generi, et graviter spirantibus hydris,
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras, et morsus arte levabat.
Sed non Dardaniæ medicari cuspidis ictum
Evaluit; neque eum juvere in vulnera cantus
Somniferi, et Marsis quæsitæ montibus herbæ.
Te nemus Angitiæ, vitreâ te Fucinus undâ,
Te liquidi flevere lacus.
Ibat et, Hippolyti proles pulcherrima, bello
Virbius: insignem quem mater Aricia misit,

or Æquiculi, who dwelt on both sides of the river Anio, and whose chief city was the obscure one of Nersæ. 749. *Vivere rapto.* "To live by plunder."

750–759. *Marruviâ de gente.* The *Marruvii* here meant were a branch of the Marsi, and their chief city, *Marruvium*, lay on the eastern shore of the lake Fucinus. 751. *Fronde et felici olivâ.* A hendiadys, for *fronde felicis olivæ.* Consult note on *Æn.* vi. 230. The olive garland is here worn as the badge of a priest. 754. *Cantu manuque.* "By song, and by the hand," i. e. by the application of the hand. This art is still practised in India, according to travellers. 756. *Dardaniæ cuspidis,* &c. He fell by the spear of Æneas. Consult *Æn.* x. 543. *seqq.* 757. *In vulnera.* Equivalent to *ad vulnera sananda.* 759. *Nemus Angitiæ.* Angitia was the sister of Circe. Her grove lay near the lake Fucinus, in the territory of the Marsi.—*Vitreâ.* "Clear as crystal."

761–764. *Ibat et Hippolyti,* &c. Construe, *Et Virbius, pulcherrima proles Hippolyti, ibat bello.* The dative *bello* is here equivalent to *ad bellum.* 762. *Virbius.* This was also the name given to Hippolytus himself after he had been brought back to life, being derived, according to the ancient mythologists, from *vir* and *bis,* i. e. *qui vir bis fuit.* Wagner considers it very surprising that both father and son should have borne the same name, a circumstance so contrary to the custom of remote antiquity, and he therefore suspects that there is some error here, either on the part of Virgil, or the authorities whom he has followed. He thinks, moreover, that the cause of the error is to be found in the expression *Aricia mater.* This form of words, on comparing it with *Populonia mater* in *Æn.* x. 172. he makes equivalent merely to *Aricia patria;* but they who did not understand its true import, took *mater* in the literal sense of "mother," and therefore imagined a second Virbius as a son of the Hippolytus who, under the name of Virbius, was translated to the skies.—*Insignem.* "Conspicuous in arms." Compare the explanation of Wagner: *Insignem esse armorum*

Eductum Egeriæ lucis, humentia circum
Litora, pinguis ubi et placabilis ara Dianæ.
Namque ferunt famâ, Hippolytum, postquam arte novercæ
Occiderit, patriasque explêrit sanguine pœnas,
Turbatis distractus equis, ad sidera rursus
Ætheria et superas cœli venisse sub auras,
Pæoniis revocatum herbis, et amore Dianæ.
Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygias detrusit ad undas.
At Trivia Hippolytum secretis alma recondit
Sedibus, et nymphæ Egeriæ nemorique relegat:
Solus ubi, in silvis Italis, ignobilis ævum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam templo Triviæ, lucisque sacratis,
Cornipedes arcentur equi; quod litore currum,
Et juvenem, monstris pavidi effudere marinis.

specie putabimus. 763. *Egeriæ lucis.* The fountain and grove of Egeria, here meant, were near the city of Aricia. There was another fountain of the same nymph, connected with the legend of Numa, near the Porta Capena of Rome.—*Humentia circum litora.* Referring to the shores of the Lake Fucinus. 764. *Pinguis ubi et placabilis,* &c. "Where (stands) an altar of Diana rich (with frequent sacrifices) and easy to be appeased," i. e. a rich altar of Diana easy to be appeased. *Placabilis* implies that the altar does not require here, as elsewhere, human victims. Hence, also, it is *pinguis,* crowned with many a victim, since otherwise, had human sacrifices been offered upon it, the horrid nature of the rite would have made the ceremony a comparatively infrequent one. Consult Wagner's very able critical note, in opposition to the remarks of Heyne.

765–781. *Novercæ.* Phædra, wife of Theseus. 766. *Patrias pœnas.* For an account of the death of Hippolytus, consult Index of Proper Names. 769. *Pæoniis revocatum herbis.* "Recalled to life by medicinal herbs." *Pæoniis,* from Παιών, the physician of the gods, though they were applied in this case by Æsculapius. See *Hom. Il.* x. 401.—*Amore Dianæ.* Hippolytus had devoted himself entirely to the service of Diana. 772. *Repertorem,* &c. Alluding to Æsculapius, the son of Apollo, and who restored Hippolytus to life. Jupiter punished him for this by striking him with a thunderbolt and hurling him to the shades. Apollo, on this, slew the Cyclopes who had forged the thunderbolt, and was, in consequence, banished for a season from the skies. 776. *Ignobilis.* "In unnoticed retirement." Compare the explanation of Heyne: "Ignobilis, *in bonam partem, utpote in secessu et solitudine, placide adeo et tranquille.*" 779. *Litore currum,* &c. Markland very ingeniously conjectures, *Litora circum Heu juvenem,*

Filius ardentes haud secius æquore campi
Exercebat equos, curruque in bella ruebat.
Ipse inter primos, præstanti corpore, Turnus
Vertitur, arma tenens, et toto vertice supra est.
Cui, triplici crinita jubâ, galea alta Chimæram
Sustinet, Ætnæos efflantem faucibus ignes:
Tam magis illa fremens, et tristibus effera flammis,
Quam magis effuso crudescunt sanguine pugnæ.
At levem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos,
Argumentum ingens, et custos virginis Argus,
Cælatâque amnem fundens pater Inachus urnâ.
Insequitur nimbus peditum, clypeataque totis
Agmina densentur campis, Argivaque pubes,
Auruncæque manus, Rutuli, veteresque Sicani,
Et Sacranæ acies, et picti scuta Labici:

&c. What offends him in the common reading is the construction *currum et juvenem effundere.* The truth is, however, that we have a zeugma here which Markland failed to perceive: "they overturned the chariot, and dashed out the youth upon the shore," the verb *effundo* carrying with it also the meaning of *everto.* 781. *Haud secius.* "Not the less on that account," i. e. though horses were excluded from these groves.

784–792. *Vertitur.* "Moves vigorously." 785. *Supra est.* "Overtops (all the rest)." 785. *Triplici crinita jubâ.* "All hairy with a triple crest." Consult note on *Æn.* i. 468.—*Chimæram.* Consult Index of Proper Names. 786. *Ætnæos.* "Ætnæan," i. e. like those of Ætna. 789. *Sublatis cornibus Io.* "An Io, with horns erect," i. e. a represen tation of Io changed into a heifer. 791. *Argumentum ingens.* "A memorable subject."—*Et custos virginis,* &c. Along with the transformed Io, there was represented on the shield, the many-eyed Argus, appointed by Juno as the keeper and watcher of the heifer. In the back ground also was depicted the river-god Inachus, the father of Io. 792. *Cælatâ urnâ.* The urn was raised in relief from the shield, and was itself adorned with work in relief.

793–802. *Nimbus peditum.* "A cloud of infantry." Compare *Hom. Il.* iv. 274. νέφος εἵπετο πεζῶν. 794. *Densentur.* From *denseo, -ēre.* 794. *Argivaque pubes.* "And Argive youth," i. e. the youth of Ardea, which was said to have been an Argive colony. Consult note on ver. 372. 795. *Sicani.* The Sicani occupied a portion of central Italy before their migration to Sicily. Compare *Æn.* xi. 317. The reference in the text appears to be to a portion of this ancient race who had settled on the Tiber, in the territories of the Rutuli. 796. *Sacranæ acies.* A name given, probably, to a portion of the Ardeatæ, or people of Ardea. Consult Heyne, *Excurs.* viii.—*Picti scuta Labici.* "The Labici with painted bucklers." Literally, "painted as to their bucklers." The poet assigns them painted shields, probably in accord-

Qui saltus, Tiberine, tuos, sacrumque Numici
Litus arant, Rutulosque exercent vomere colles,
Circæumque jugum: quîs Jupiter Anxurus arvis
Præsidet, et viridi gaudens Feronia luco;
Qua Saturæ jacet atra palus, gelidusque per imas
Quærit iter valles, atque in mare conditur, Ufens.
  Hos super advenit, Volscâ de gente, Camilla,
Agmen agens equitum, et florentes ære catervas,
Bellatrix: non illa colo calathisve Minervæ
Femineas assueta manus, sed prœlia virgo
Dura pati, cursuque pedum prævertere ventos.
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas;
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter, celeres nec tingueret æquore plantas.
Illam omnis, tectis agrisque effusa, juventus,
Turbaque miratur matrum, et prospectat euntem,
Attonitis inhians animis; ut regius ostro
Velet honos leves humeros; ut fibula crinem

ance with some old tradition. 797. *Numici.* Consult note on ver. 150. 799. *Circæum jugum.* "Circe's Mount." It was afterward called *Promontorium Circæum.* Consult note on ver. 10.—*Quîs Jupiter Anxurus,* &c. The full expression would be, *arva, queis arvis Jupiter,* &c. The country here meant is the territory of *Terracina,* a city which took the name of *Anxur,* from Jupiter Anxurus, who was worshipped there. Consult *Niebuhr, Rom. Hist.* vol. ii. p. 463. Cambridge transl. 800. *Feronia.* The grove of this goddess was three miles from Anxur. Here also she had a temple. 801. *Saturæ palus.* Near Circæi, and forming of the famous Pontine marshes through which the river *Ufens* flowed

803–812. *Camilla.* Virgil, in imitation of Homer, introduces a female warrior into his m. In Homer it is the Amazon Penthesilea; in Virgil, Camilla. leads a squadron of Volscian cavalry, and is accompanied also by four female combatants, Lavina, Tulla, Tarpeia, and Acca. Compare *Æn.* xi. 656. 665. &c. 804. *Florentes ære.* "Armed in resplendent brass." *Florentes* is here equivalent to *splendentes.* 805. *Calathis.* The *calathus* was properly the basket in which women placed their work, and especially the materials for spinning. 806. *Sed prœlia virgo,* &c. Repeat *assueta est.* 807. *Cursuque pedum prævertere ventos,* &c. Camilla was remarkable for swiftness of foot, a quality which Virgil here describes in hyperbolical language. 809. *Nec læsisset.* Equivalent to *nec læsura esset.*

814–817. *Ut regius ostro,* &c. "(To see) how," &c. She wore a purple chlamys, or cloak, in token of her regal origin. 815. *Fibula.* Heyne understands this, not of a *clasp,* but a *pin.* 816. *Lyciam pha-*

Auro internectat; Lyciam ut gerat ipsa pharetram,
Et pastoralem præfixâ cuspide myrtum.

retram. These were of the best kind.—*Ipsa.* "She herself." Wagner makes this equivalent, in fact, to *trunco corporis*, or *tergo*, the *humeri* and *crinis* having each been previously mentioned, and *ipsa*, therefore, standing in opposition to them. 817. *Pastoralem myrtum.* "A pastoral myrtle-spear," i. e. a spear made out of the wood of the myrtle; the tree from which the shepherds were accustomed to form their crooks.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER OCTAVUS.

ARGUMENT.

The war being now begun, both the generals make all possible preparations. Turnus sends to Diomedes. Æneas goes in person to beg succours from Evander and the Tuscans. Evander receives him kindly, furnishes him with men, and sends his son Pallas with him. Vulcan, at the request of Venus, makes arms for her son Æneas, and draws on his shield the most memorable actions of his posterity.

Ut belli signum Laurenti Turnus ab arce
Extulit, et rauco strepuerunt cornua cantu;
Utque acres concussit equos, utque impulit arma;
Extemplo turbati animi: simul omne tumultu
Conjurat trepido Latium, sævitque juventus
Effera. Ductores primi, Messapus, et Ufens,
Contemtorque deûm Mezentius, undique cogunt
Auxilia, et latos vastant cultoribus agros.

1—8. *Ut belli signum*, &c. Virgil makes Turnus dispaly a standard from the Laurentine citadel as the signal for war. This was, in fact, a Roman custom, which is here ascribed, by a poetic anachronism, to an earlier people. On any sudden emergency two standards were displayed from the Roman Capitol: one red, to summon the infantry; and the other blue, for the cavalry.—*Laurenti.* Latinus had retired from the helm of state, and Turnus, having the feelings of the people on his side, was virtually at the head of affairs. 3. *Impulit arma.* "Had given an impulse to the war." Literally, "had urged onward arms," i. e. the taking up of arms. Some translate this, "had clashed together his arms," i. e. shield and spear; of which Heyne, however, disapproves as too harsh. 4. *Tumultu trepido.* "In tumultuous haste." 6. *Messapus, Ufens, Mezentius.* See *Æn.* vii. 647. 691. 745. 8. *Vastant*

Mittitur et magni Venulus Diomedis ad urbem,
Qui petat auxilium, et, Latio consistere Teucros,
Advectum Ænean classi, victosque Penates
Inferre, et fatis regem se dicere posci
Edoceat, multasque viro se adjungere gentes
Dardanio, et late Latio increbrescere nomen.
Quid struat his cœptis, quem, si Fortuna sequatur,
Eventum pugnæ cupiat, manifestius ipsi,
Quam Turno regi, aut regi apparere Latino.
  Talia per Latium: quæ Laomedontius heros
Cuncta videns, magno curarum fluctuat æstu;
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat:
Sicut aquæ tremulum labris ubi lumen aënis,
Sole repercussum, aut radiantis imagine Lunæ,
Omnia pervolitat late loca; jamque sub auras
Erigitur, summique ferit laquearia tecti.
  Nox erat; et terras animalia fessa per omnes,
Alituum pecudumque genus, sopor altus habebat:

cultoribus. "Lay bare of cultivators." They withdrew the cultivators of the soil in order to fill the ranks of their respective armies, and by thus depopulating the country they in fact laid it waste.

9–16. *Diomedis urbem.* Argyripa. Diomede had settled in Lower Italy, after his return from Troy. 10. *Consistere.* "Are obtaining a firm footing." 12. *Et fatis regem,* &c. "And asserted that he was demanded, as king (of the land), by the fates." 16. *Ipsi.* "To Diomede himself." They wish to be understood that Æneas will, at a proper opportunity, turn his arms, in all probability, against Diomede likewise, not only on account of his present power, but also by reason of former enmity. The fruitless result of this embassy, however, appears in *Æn.* xi. 226. *seqq.*

18–25. *Talia.* Supply *gerebantur.* 19. *Magno curarum fluctuat æstu.* Compare *Æn.* iv. 532. 20. *Atque animum nunc huc,* &c. These two lines have already appeared, *Æn.* iv. 285. 286. 22. *Sicut aquæ tremulum,* &c. This comparison is borrowed and heightened from Apollonius Rhodius (iii. 754), who applies it to the case of Medea, when she is represented as trembling at the danger to which Jason was soon to be exposed. The principal force of the comparison lies in *tremulum* and *omnia pervolitat late loca,* as well as *jamque sub auras,* &c. The thoughts of Æneas are as little capable of fixing themselves and remaining stationary even for a moment, as the dancing beam of light reflected from the water.—*Labris.* The lips or edge of a caldron, taken for the entire vessel. 23. *Sole.* The image of the sun in the water. So, also, *imagine Lunæ.* 24. *Omnia loca.* Referring to the different parts of the room or apartment in which the caldrons are supposed to be placed. 24. *Sub auras.* Equivalent merely to *in altum.* 25. *Laquearia.* Consult note on *Æn.* i. 726.

Quum pater in ripâ, gelidique sub ætheris axe,
Æneas, tristi turbatus pectora bello,
Procubuit, seramque dedit per membra quietem.
Huic deus ipse loci, fluvio Tiberinus amœno,
Populeas inter senior se attollere frondes
Visus: eum tenuis glauco velabat amictu
Carbasus, et crines umbrosa tegebat arundo;
Tum sic affari, et curas his demere dictis:
  O sate gente deûm! Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,
Exspectate solo Laurenti arvisque Latinis,
Hic tibi certa domus; certi, ne absiste, Penates;
Neu belli terrere minis. Tumor omnis et iræ
Concessere deûm.
Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit;
Alba, solo recubans, albi circum ubera nati.
Hic locus urbis erit, requies ea certa laborum.
Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc quâ ratione, quod instat,

28–35. *In ripâ.* "On the bank (of the Tiber)." 30. *Seramque dedit per membra*, &c. What is peculiar to sleep, namely, its spreading itself over the limbs, is here ascribed to the one who is enjoying sleep. 31. *Deus ipse loci, Tiberinus.* The god of the Tiber is here at the same time a local deity. 32. *Senior.* The river-gods were generally represented in works of art as advanced in years. 33. *Glauco amictu.* He wore a covering of the colour of the water. Consult note on ver. 64. 34. *Carbasus.* "A vestment of hempen cloth." This noun is of both genders. 35. *Affari, ... demere.* Historical infinitives.

36–40. *Ex hostibus.* "Out of the hands of the foe." 37. *Revehis nobis.* In allusion to the fabled Italian origin of Dardanus. Troy is *brought back* to the land whence it sprang. 37. *Æternaque Pergama servas.* Because a second Ilium is to be founded in Latium. 38. *Exspectate.* Because predicted by oracles. 40. *Tumor omnis et iræ*, &c. "All the swelling anger of the gods has subsided." More literally, "has yielded," i. e. to the controlling power of the fates. *Tumor et iræ* is put, by a species of hendiadys, for *tumens ira.* 43. *Litoreis ingens*, &c. The river-god here repeats what Helenus had already predicted (*Æn.* iii. 390. *seqq.*) 47. *Ex quo ter denis redeuntibus annis.* "In thrice ten revolving years from which period," i. e. from the time of finding the animal and her young. 48. *Clari cognominis.* *Alba*, according to the poet, who follows here some early tradition, derived its name from the *white* sow found on the spot by Æneas. It took its name more probably, however from the chalk deposits in its neighbour-

Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus a Pallante profectum,
Qui regem Euandrum comites, qui signa secuti,
Delegere locum, et posuere in montibus urbem,
Pallantis proavi de nomine Pallanteum.
Hi bellum assidue ducunt cum gente Latinâ:
Hos castris adhibe socios, et fœdera junge.
Ipse ego te ripis et recto flumine ducam,
Adversum remis superes subvectus ut amnem.
Surge age, nate deâ; primisque cadentibus astris
Junoni fer rite preces, iramque minasque
Supplicibus supera votis. Mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas, et pinguia culta secantem,
Cæruleus Thybris, cœlo gratissimus amnis.
Hic mihi magna domus, celsis caput urbibus, exit.

hood. (Compare *Heyne*, *ad Tibull*. i. 7. 58.) 49. *Quâ ratione, quod instat*, &c. Repeated from *Æn*. iv. 115.

51–58. *Arcades his oris*, &c. The god now gives most singular directions, and yet in full accordance with what the Sibyl had predicted (*Æn*. vi. 97); namely a union between the Trojans and a Grecian race. According to an old tradition, *Euander*, a Pelasgic chief, came, about sixty years after the fall of Troy, from Arcadia, where he had inhabited a city named *Pallanteum*, and settled in Italy on the eastern side of the Tiber, where he founded a city, called also *Pallanteum*, on the *Palatine Hill*, as it was subsequently termed. He and his Arcadian followers claimed descent from *Pallas*, son of Lycaon, and hence they are styled by Virgil "*genus a Pallante profectum*." With this race the god of the Tiber directs Æneas to form an alliance. 52. *Euandrum*. More correct than *Evandrum*, the common reading. Consult note on *Æn*. vii. 389. 53. *In montibus*. "Among the mountains." i. e. on the Palatine Hill. (Consult previous note.) 54. *Pallantis*. Pallas, son of Lycaon. (*Pausan*. viii. 44.—*Apollod*. iii. 8. 1.) 55. *Hi bellum*, &c. See on *Æn*. vii. 46. 57. *Ripis et recto flumine*. "Along the banks and by the direct route of the stream," i. e. and by the direct route up the Tiber. 58. *Adversum amnem*. "The opposing river," i. e. the opposing current of the river.

59–65. *Primisque cadentibus astris*. "And with the first stars that set," i. e. at the first dawn of day. 61. *Supera*. "Strive to overcome."—*Victor*. "When finally victorious." 63. *Stringentem ripas*. "Gently laving the banks." *Stringo* here carries with it the idea of *grazing, gently touching, gliding by*, &c. 64. *Cæruleus*. The water of the Tiber is of a yellowish hue. Compare *Æn*. ix. 814. The epithet "cærulean," however, is here applied to the god, as being the general attribute of rivers. 65. *Exit*. The present has here, in effect, the force of *exibit*. The reference is to the city of Rome, which the river-god declares is to be his "mighty home," because in it he is to be worshipped with peculiar honours.—*Celsis caput urbibus*. Rome is to be, in other words, *caput urbium*.

Dixit, deinde lacu Fluvius se condidit alto,
Ima petens: nox Ænean somnusque reliquit.
Surgit, et, ætherii spectans orientia Solis
Lumina, rite cavis undam de flumine palmis
Sustinet, ac tales effundit ad æthera voces;
Nymphæ, Laurentes Nymphæ, genus amnibus unde est,
Tuque, O Thybri, tuo, genitor, cum flumine sancto!
Accipite Ænean, et tandem arcete periclis.
Quo te cumque lacus, miserantem incommoda nostra,
Fonte tenet, quocumque solo pulcherrimus exis;
Semper honore meo, semper celebrabere donis,
Corniger Hesperidum fluvius regnator aquarum.
Adsis O tantum! et propius tua numina firmes.
Sic memorat, geminasque legit de classe biremes,
Remigioque aptat: socios simul instruit armis.
Ecce autem! subitum atque oculis mirabile monstrum,
Candida per silvam cum fœtu concolor albo
Procubuit, viridique in litore conspicitur, sus:
Quam pius Æneas tibi enim, tibi, maxima Juno,

66–78. *Lacu alto.* Equivalent, in fact, to *amnis parte altissimâ.* 70. *Sustinet.* "Supports." A much better reading than *sustulit*, as given by Heyne. The latter merely refers to the taking up of water; whereas the former implies that the water is upheld in the hand until the prayer is ended. 71. *Genus amnibus unde est*, &c. "Whence rivers have their origin." He is addressing the nymphs who preside over fountains. 72. *O Thybri genitor.* The river-god is again regarded as advanced in years. Compare ver. 32.—*Cum flumine sancto.* The stream is here termed "sacred," because the abode of the river-deity. 73. *Arcete periclis.* Compare the explanation of Heyne: "*Finem laborum facito.*" 74. *Quo te cumque lacus*, &c. "In whatever fountains thy waters hold thee," i. e. wherever thy fountain head is. 77. *Corniger.* This epithet is given to rivers, because in the works of ancient art, the river-gods were generally represented with either the visage or the horns of a bull, in allusion to the roar and impetuous movement of waters, especially when issuing from their parent source. Compare *Georg.* iv. 371. 78. *Propius.* "With more immediate aid." Literally, "more nearly," i. e. more effectually than in a dream.—*Numina.* Referring to the promise made by the river-god of conducting Æneas safely to the city of Euander, &c.

80–89. *Armis.* Arms, in the proper sense of the term, not naval equipments. Compare ver. 93. 83. *In litore.* There is no clashing here between this and *per silvam.* The meaning is, in fact, *per silvam in litore*, but the poet indulges purposely in more than ordinary amplification of language in order to mark the extraordinary nature of the event. 84. *Tibi enim.* "Even to thee," i. e. to thee, not to any other deity. Heyne makes *enim* have here a strong *asseverative* force, and to be equivalent to *utique.* It would be more correct, however

Mactat, sacra ferens, et cum grege sistit ad aram.
Thybris eâ fluvium, quam longa est, nocte tumentem
Leniit, et tacitâ refluens ita substitit undâ,
Mitis ut in morem stagni, placidæque paludis,
Sterneret æquor aquis, remo ut luctamen abesset.
Ergo iter inceptum celerant rumore secundo:
Labitur, uncta vadis abies; mirantur et undæ,
Miratur nemus insuetum fulgentia longe
Scuta virûm fluvio, pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur
Arboribus, viridesque secant placido æquore silvas.
Sol medium cœli conscenderat igneus orbem,

to say that it has an *assertive* and *restrictive* force combined, and is equivalent to *quidem*. Compare *Hand, Tursellin.* ii. p. 393. 86. *Quam longa est.* "During its whole continuance." Literally, "as long as it is." Compare *Æn.* iv. 193. Observe the use of the present here in denoting unbroken continuity. 87. *Refluens.* As if the current were now setting up the stream. 89. *Æquor aquis.* Equivalent to *æquor aquarum.*

90–92. *Rumore secundo.* "With joyous shouts," i. e. on the part of the rowers, encouraging one another at the oar. We have adopted the punctuation of Wagner, who connects these words with what precedes, but refers them to the naval "celeusma," which regulated the movements of the men at the oars. Heyne, on the other hand, connects the words in question with *labitur uncta,* &c. placing a semicolon after *celerant;* a punctuation preferred also by Burgess (*ad Dawes. Misc. Crit.* p. 446) and Wakefield. The reference will then be to the gurgling noise of the water under the prow, "with a pleasant gurgling sound." But, as Wagner remarks, since there is nothing very forcible in these words, they give a heavy air, if joined with it, to the line that comes after. The true mode of appending them would have been, "*Labitur uncta vadis abies rumore secundo.*" 91. *Abies.* For *carina.* Supply *pice* after *uncta;* and compare *Æn.* iv. 398. The expression in the text is borrowed from Ennius: "*Labitur uncta trabes.*" (*Enn. Fragm.* p. 79. *ed. Hessel.*)—*Mirantur et undæ,* &c. Nothing can be more beautiful than the picture which is here afforded of armed vessels gliding amid forests, over the bosom of a placid and sequestered river, and presenting to the pacific scene, for the first time, a spectacle of warlike exhibition. 92. *Insuetum.* "Unaccustomed to the sight."

94–101. *Fatigant.* "Weary out," i. e. spend. They pass the whole day and night in incessant rowing. Compare *Æn.* x. 807. 95. *Flexus.* "Windings," or "reaches."—*Variisque teguntur arboribus,* &c. The banks of the river were covered with trees, whose branches hung over the stream, and beneath and through which the vessels made their way. 97. *Sol medium cœli,* &c. This was on the second day.—*Orbem* here properly refers to the arching vault of the sky, and the

Quum muros arcemque procul, ac rara domorum
Tecta vident; quæ nunc Romana potentia cœlo
Æquavit: tum res inopes Euandrus habebat.
Ocius advertunt proras, urbique propinquant.
Forte die sollemnem illo rex Arcas honorem
Amphitryoniadæ magno divisque ferebat
Ante urbem in luco. Pallas huic filius una,
Una omnes juvenum primi, pauperque senatus,
Tura dabant; tepidusque cruor fumabat ad aras.
Ut celsas videre rates, atque inter opacum
Allabi nemus, et tacitis incumbere remis;
Terrentur visu subito, cunctique relictis
Consurgunt mensis. Audax quos rumpere Pallas
Sacra vetat, raptoque volat telo obvius ipse,
Et procul e tumulo: Juvenes, quæ causa subegit
Ignotas tentare vias? quo tenditis? inquit.
Qui genus? unde domo? pacemne huc fertis, an arma?

path of the sun along the same. 98. *Rara domorum tecta.* "The scattered roofs of dwellings," i. e. roofs of dwellings appearing here and there. 99. *Quæ nunc Romana potentia cœlo,* &c. The city of Euander then occupied the Palatine Hill, which in the subsequent days of Roman power and magnificence was crowded with lofty edifices, such as the temple of the Palatine Apollo, the Palatine Library, connected with the same, &c. 100. *Res inopes.* "Scanty resources." At the time of the Trojan hero's arrival, the kingdom of Euander was but in a humble condition.

102–114. *Honorem.* "Sacrifice." 103. *Amphitryoniadæ magno.* "To the great son of Amphitryon," i. e. Hercules, the reputed son of Amphitryon, but in reality the son of Jove. 105. *Juvenum primi.* The youths of the most distinguished families. Equivalent to *juvenes primi,* and an imitation of the Greek.—*Pauperque senatus.* A graphic expression, and depicting forcibly the weak sources of this humble Argive colony. 106. *Ad aras.* The victims were accustomed to be slain near the altars, and of course the ground round about would be stained with their blood. 108. *Tacitis remis.* This expression may refer either to the absence of all shouting on the part of the mariners, or to the cessation of the naval "celeusma." 109. *Relictis mensis.* They were engaged at the moment in partaking of the sacred feast which always followed the sacrifice. 110. *Rumpere sacra.* "To break off the sacred rites," i. e. to interrupt the solemnity by abruptly leaving the feast. This, if done voluntarily, was regarded as an act of sacrilege; if the result of compulsion, it became an omen of evil augury. 111. *Obvius.* "To meet (the new comers)." 113. *Tenditis.* Supply [illegible] 114. *Qui genus? unde domo?* "Who are you as to race?" [illegible] what country do you come? *Domus* is here used, as frequently elsewhere, for *patria.* Compare the Greek forms of expression, of which

Tum pater Æneas puppi sic fatur ab altâ,
Paciferæque manu ramum prætendit olivæ:
Trojugenas, ac tela vides inimica Latinis;
Quos illi bello profugos egere superbo.
Euandrum petimus. Ferte hæc, et dicite lectos
Dardaniæ venisse duces, socia arma rogantes.
Obstupuit tanto percussus nomine Pallas:
Egredere O! quicumque es, ait, coramque parentem
Alloquere, ac nostris succede penatibus hospes:
Excepitque manu, dextramque amplexus inhæsit.
Progressi subeunt luco, fluviumque relinquunt.
  Tum regem Æneas dictis affatur amicis:
Optime Grajugenûm, cui me Fortuna precari,
Et vittâ comtos voluit prætendere ramos;
Non equidem extimui Danaûm quod ductor, et Arcas,
Quodque ab stirpe fores geminis conjunctus Atridis;

those in the text are an imitation: Τίνες (κατὰ) τὸ γένος; πόθεν οἴκοθεν;—*Arma.* For bellum.

115–124. *Puppi ab altâ.* At first the Trojans had directed the prows of their vessels towards the shore; on coming nearer, however, they had caused the prows to swing around, and having turned the sterns of the ships to the land, they now impelled them thither by a backward movement, so that on disembarking they might, according to ancient custom, draw their vessels upon the shore stern foremost. Consult note on *Æn.* vi. 5. 118. *Bello superbo.* "By a haughty and unfeeling war." *Superbus*, as here employed, carries with it the blended ideas of haughty disobedience towards the oracles of the gods, and cruelty towards the unfortunate. 119. *Ferte hæc.* "Bear these my words," i. e. this my message. Servius, with less propriety, refers *hæc* to the olive-branch. 120. *Socia arma.* "Allied arms," i. e. an alliance in arms. 124. *Excepit manu.* "He received (him) with (his) hand," i. e. stretched out his hand to receive Æneas as he leaped from the stern upon the shore.—*Dextram amplexus inhæsit.* "Having grasped the right hand (of Æneas) he kept clinging to it," i. e. having grasped, held him tightly by his right hand. Compare the explanation of Heyne: *Manum ejus prehendit, et prehensam tenet;* and the Homeric phrase, ἐν τ' ἄρα οἱ φῦ χειρί. 128. *Ramos vittâ comtos.* "Branches decked with the fillet (of wool)." The fillets, which were made of wool, were wrapped round the branch. 129. *Non equidem extimui*, &c. "I had no apprehensions, indeed, because thou wast a leader of Greeks," &c. i. e. from thy being a Grecian leader. 130. *Quodque ab stirpe fores*, &c. The relationship was as follows. Hippodamia, daughter of Œnomaus and Sterope, married Pelops, from whom the Atridæ were descended. Sterope's mother was Maia, who was herself the mother of Mercury, and from Mercury Euander was said to have sprung. According to another account, Echemus was the father of Euander, and had for wife Timandra, the sister of Helen and

Sed mea me virtus, et sancta oracula divûm,
Cognatique patres, tua terris didita fama,
Conjunxere tibi, et fatis egere volentem.
Dardanus, Iliacæ primus pater urbis et auctor,
Electrâ, ut Graii perhibent, Atlantide cretus,
Advehitur Teucros; Electram maximus Atlas
Edidit, ætherios humero qui sustinet orbes.
Vobis Mercurius pater est, quem candida Maia
Cyllenæ gelido conceptum vertice fudit;
At Maiam, auditis si quidquam credimus, Atlas,
Idem Atlas generat, cœli qui sidera tollit.
Sic genus amborum scindit se sanguine ab uno.
His fretus, non legatos, neque prima per artem
Tentamenta tui pepigi: me, me ipse, meumque
Objeci caput, et supplex ad limina veni.
Gens eadem, quæ te, crudeli Daunia bello
Insequitur: nos si pellant, nihil abfore credunt,
Quin omnem Hesperiam penitus sua sub juga mittant,
Et mare, quod supra, teneant, quodque alluit infra.
Accipe daque fidem. Sunt nobis fortia bello

Clytemnestra, which last two females married the two Atridæ. 131. *Mea virtus.* The purity of my own motives.—*Sancta oracula divûm.* Alluding to the revelations of the Sibyl. (*Æn.* vi. 96.) 132. *Cognatique patres.* Dardanus and Mercury, as is explained immediately after. 133. *Conjunxere me tibi.* "Having united me unto thee," i. e. have filled me with the desire of becoming united unto thee in friendship. Compare the explanation of Heyne: "*Adduxere me, ut me tibi adjungere studeam.—Et fatis egere volentem.* His destinies, as announced by the Sibyl, and confirmed by the god of the Tiber, concurred with his own inclinations. 135. *Ut Graii perhibent.* Wagner charges Virgil with having made a manifest slip in assigning these words to Æneas, a Trojan. 136. *Teucros.* "To the Teucri," i. e. to Troas, where Teucer then reigned. 139. *Cyllenæ.* Mercury was born of Maia, on Mount Cyllene, in Arcadia. 140. *Auditis si quidquam credimus.* That is, if tradition be entitled to any credit. 142. *Scindit se sanguine ab uno.* "Divides itself from one common source," i. e. branches off in two directions from one individual, Atlas, through his two daughters, Electra and Maia.

143–151. *Non legatos, neque prima,* &c. "I have not made trial of thee in the first instance, by means of ambassadors, or any artful attempts at negotiating." With *legatos* supply *per*, from the succeeding clause. *Pangere* is equivalent here to *figere* or *facere*. Hence *pangere alicujus tentamentum* is the same as *aliquem tentare*. Compare the Greek *πειράζειν τινός*. 146. *Gens eadem Daunia.* Alluding to the Rutuli, who are here called the *Daunian* race, from *Daunus*, their earlier king. 149. *Et mare quod supra,* &c. "The sea that laves it above, and that which washes it below," i. e. the upper and

Pectora; sunt animi, et rebus spectata juventus.
  Dixerat Æneas: ille os oculosque loquentis
Jam dudum, et totum lustrabat lumine corpus.
Tum sic pauca refert: Ut te, fortissime Teucrûm,
Accipio agnoscoque libens! ut verba parentis,
Et vocem Anchisæ magni, vultumque, recordor!
Nam memini, Hesionæ visentem regna sororis,
Laomedontiaden Priamum, Salamina petentem,
Protenus Arcadiæ gelidos invisere fines.
Tum mihi prima genas vestibat flore juventa;
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden: sed cunctis altior ibat
Anchises. Mihi mens juvenili ardebat amore
Compellare virum, et dextræ conjungere dextram.
Accessi, et cupidus Pheneï sub mœnia duxi.
Ille mihi insignem pharetram, Lyciasque sagittas,
Discedens, chlamydemque auro dedit intertextam,
Frenaque bina, meus quæ nunc habet, aurea, Pallas.
Ergo et, quam petitis, juncta est mihi fœdere dextra;
Et, lux quum primum terris se crastina reddet,
Auxilio lætos dimittam, opibusque juvabo.
Interea sacra hæc, quando huc venistis amici,
Annua, quæ differre nefas, celebrate faventes

lower seas, or the *Adriatic* and *Mare Tyrrhenum*. 151. *Rebus spectata.* "Tried in action," i. e. by actual experience.

153–159. *Jam dudum.* "Long before he had ceased." Literally, "long since." 157. *Nam memini,* &c. After having visited his sister at Salamis, Priam continued his journey and came to Arcadia, which lay to the west south-west of that island, and in the centre of the Peloponnesus. Here Euander, at that time a young Arcadian prince, had an opportunity of seeing and becoming acquainted with him and Anchises. These reminiscences impart great freshness and beauty to the poem. 159. *Protenus.* Observe the force of the adverb in expressing continuity of progress.—*Arcadiæ gelidos fines.* Modern travellers represent Arcadia as still a very cold country in winter. This is natural enough for so mountainous a region. (Consult *Holland's Travels*, p. 426.)

160–174. *Vestibat.* Old form for *vestiebat.* 165. *Pheneï.* Pheneos was a city of Arcadia, and the residence at that period of Euander. Subsequently to this, and before his migration to Italy, he inhabited Pallanteum. Compare note on ver. 341. 166. *Lyciasque sagittas.* The Lycians were famous for their skill in archery. Hence a Lycian arrow is one of the best of its kind. 167. *Chlamydem.* Consult note on *Æn.* iv. 137. 169. *Mihi.* A Græcism, for *a me.* 171. *Opibus.* Warlike supplies in general, not merely troops, as Servius explains it. 172. *Quando.* "Since." Equivalent to *siquidem.* 173. *Faventes.* This term contains a tacit allusion to the well-known formula, "*favete*

Nobiscum, et jam nunc sociorum assuescite mensis.
  Hæc ubi dicta, dapes jubet et sublata reponi
Pocula, gramineoque viros locat ipse sedili;
Præcipuumque toro et villosi pelle leonis
Accipit Ænean, solioque invitat acerno.
Tum lecti juvenes certatim, aræque sacerdos,
Viscera tosta ferunt taurorum, onerantque canistris
Dona laboratæ Cereris, Bacchumque ministrant.
Vescitur Æneas, simul et Trojana juventus,
Perpetui tergo bovis, et lustralibus extis.
  Postquam exemta fames, et amor compressus edendi,
Rex Euandrus ait: Non hæc solemnia nobis,
Has ex more dapes, hanc tanti numinis aram
Vana superstitio, veterumque ignara deorum,
Imposuit. Sævis, hospes Trojane, periclis
Servati facimus; meritosque novamus honores.

linguis," by which those who were present at a sacrifice were enjoined to keep a religious silence as far as any ill-omened expressions were concerned. See on *Æn.* v. 70. Æneas and his followers are not, of course, required to keep absolute silence, but only to join in the celebration with good feelings, and to abstain from marring its effect by any remark of an inauspicious or ill-omened character.

175–183. *Sublata.* They had been removed on the approach of the Trojan vessels. 176. *Ipse.* Emphatic. King Euander, as the chief personage present. 177. *Præcipuum.* "As his principal guest." 178. *Solio acerno.* Poetic, for *ad solium acernum.* 180. *Viscera tosta.* "The roasted flesh." See on *Æn.* i. 211. 181. *Dona laboratæ Cereris.* "The gifts of laboured Ceres," i. e. the gifts of Ceres, on which labour had been bestowed in order to render them fit for the use of man. A mere poetical periphrasis for "bread." 183. *Perpetui tergo bovis.* "On the chine of an entire ox." The chine, *νῶτον*, *tergum*, was presented, says Valpy, at the table of the principal persons. Its Homeric epithet, *διηνεκές* (*Il.* vii. 312), seems here meant to be expressed by *perpetui*, as if the poet had said *perpetuo tergo.*—*Lustralibus.* So called because accustomed to be burned on the altar as a part of the sin offering, or *lustratio.* It must be borne in mind, however, that Virgil, in using this epithet, alludes to the custom of later ages, since in Homeric times the entrails, as here represented, were served up at table.

184–189. *Postquam exemta fames,* &c. A close imitation of the well-known Homeric line, *αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο.* 187. *Veterum ignara deorum.* A superstition abandoning the good old path of early worship. 189. *Meritos novamus honores.* The feast was an annual one in honour of Hercules, for having delivered them from Cacus. The fable of Cacus and Hercules was one of Italian origin, and was frequently handled by the Roman poets. On the present occasion, the episode relating to it may, as Heinrich remarks, appear to some to be spun out to too great a length; the poet, how-

Jam primum saxis suspensam hanc aspice rupem:
Disjectæ procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
Hic spelunca fuit, vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virûm tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magnâ se mole ferebat.
Attulit et nobis aliquando optantibus ætas
Auxilium, adventumque dei. Nam maximus ultor,
Tergemini nece Geryonæ spoliisque superbus,
Alcides aderat, taurosque hâc victor agebat
Ingentes; vallemque boves, amnemque tenebant.
At furiis Caci mens effera, ne quid inausum
Aut intractatum scelerisve dolive fuisset,
Quatuor a stabulis præstanti corpore tauros
Avertit, totidem fòrmâ superante juvencas;
Atque hos, ne qua forent pedibus vestigia rectis,

ever, has an excuse in its being a domestic legend, and one of great renown.

190–199. *Saxis suspensam hanc rupem.* "The rock suspended on crags." He points to a large mass of stone, on the summit of a neighbouring height, resting on broken fragments of rock, and connected with the mountain by means of these alone, the main body of the supporting rock having been thrown down, and these supports alone left standing. Compare the explanation of Forbiger: *Cacumen rupis singulis modo saxis cum ipso monte cohærens, mole ejus diruptâ et scopulis dejectis.* 191. *Disjectæ.* Supply *sunt.* The true meaning of *moles* has been explained in the previous note.—*Montis domus.* The cave of Cacus on the mountain-top. The rocky masses that guarded the entrance have been torn away, and the interior stands all deserted to the view. 193. *Submota.* "Withdrawn (from view)." 194. *Semihominis Caci.* He was of gigantic size, half human, half savage beast.—*Caci facies* is put for Cacus himself, as *forma viri* for *vir*, in *Æn.* iii. 591.

200–216. *Aliquando ætas.* "Time at length." *Ætas* here implies a long previous continuance of trouble. 202. *Tergemini nece,* &c. Hercules now came from Spain, bringing with him the oxen of Geryon, after having slain their master himself, "of triple form," in the island of Erythea, which lay in the Sinus Gaditanus, or *Bay of Cadiz.* 203. *Hâc agebat.* "Drove this way." Supply *viâ.* 205. *Inausum aut intractatum.* Of these participles, *inausum,* as Wagner remarks, here refers to a *design* or *intent; intractatum,* to a design or intent *carried into execution.* There is, therefore, nothing tautological in this passage. 207. *A stabulis.* Referring here to the pastures in which they had laid

Caudâ in speluncam tractos, versisque viarum
Indiciis raptos, saxo occultabat opaco.
Quærenti nulla ad speluncam signa ferebant.
Interea, quum jam stabulis saturata moveret
Amphitryoniades armenta, abitumque pararet,
Discessu mugire boves, atque omne querelis
Impleri nemus, et colles clamore relinqui.
Reddidit una boum vocem, vastoque sub antro
Mugiit, et Caci spem custodita fefellit.
Hic vero Alcidæ furiis exarserat atro
Felle dolor: rapit arma manu nodisque gravatum
Robur; et aërii cursu petit ardua montis.
Tum primum nostri Cacum videre timentem,
Turbatumque oculis. Fugit ilicet ocior Euro,
Speluncamque petit: pedibus timor addidit alas.
Ut sese inclusit, ruptisque immane catenis
Dejecit saxum, ferro quod et arte paternâ
Pendebat, fultosque emuniit objice postes:

themselves down for the night. 210. *Versis viarum indiciis.* "With the tracks of their route turned (in an opposite direction)," i. e. in an opposite direction to that in which they had been dragged. 212. *Quærenti.* Supply *Alcidæ* or *Herculi.* Some read *quærentem*, others *quærentes*, depending at once on *ferebant.* According to our text, *ferebant*, "led," has *se* understood. Wakefield considers the whole line spurious, and Heyne observes that it might as well be away. 213. *Moveret.* "Was beginning to remove." A metaphor borrowed from military operations, as, for example, the breaking up of a camp, *castra movere.* 216. *Et colles clamore relinqui.* "And the hills were getting left behind (by them) with loud cries." Burmann gives a different and much less natural interpretation: "and the hills were left behind by their cry," i. e. their cry passed beyond, or over the hills, and reached the cave of Cacus.

219–232. *Furiis.* Observe the force of the plural.—*Atro felle.* "From the dark gall." The *heart* is the seat of anger in *Æn.* vi. 407. 220. *Arma roburque.* "His arms and club." A species of poetic pleonasm for *robur* alone. 221. *Ardua.* "The summit." Supply *loca.* 223. *Turbatum oculis.* Betraying his agitation by his look. 225. *Ruptis immane catenis,* &c. A large stone hung suspended over the entrance by iron chains, and, when lowered by means of these, closes the mouth of the cave. Cacus, in his alarm, does not wait to lower the stone, but breaks the chains, and lets it fall at once. 226. *Ferro.* The iron chains.—*Arte paternâ.* By the art of his father Vulcan. 227. *Fultos.* To be connected with *objice* in construction. So Ovid *A. A.* ii. 244. *appositâ janua fulta serâ.* Compare also Heyne and Wunderlich, *ad Tibull.* i. 2. 6.—*Objice.* Referring to the barrier afforded by the stone after it had fallen. Compare the explanation of Heyne:—*objice*, i. e. *saxo illo objecto.* 228. *Tirynthius.*

Ecce! furens animis aderat Tirynthius; omnemque
Accessum lustrans, huc ora ferebat et illuc,
Dentibus infrendens. Ter totum, fervidus irâ,
Lustrat Aventini montem; ter saxea tentat
Limina nequidquam; ter fessus valle resedit.
Stabat acuta silex, præcisis undique saxis,
Speluncæ dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum.
Hanc, ut prona jugo lævum incumbebat ad amnem,
Dexter in adversum nitens concussit, et imis
Avulsam solvit radicibus; inde repente
Impulit; impulsu quo maximus insonat æther,
Dissultant ripæ, refluitque exterritus amnis.
At specus, et Caci detecta apparuit ingens
Regia, et umbrosæ penitus patuere cavernæ:
Non secus, ac si quâ penitus vi terra dehiscens
Infernas reseret sedes, et regna recludat
Pallida, dîs invisa, superque immane barathrum
Cernatur, trepidentque immisso lumine Manes.
Ergo, insperatâ deprensum in luce repente,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat.
Ille autem, neque enim fuga jam super ulla pericli,
Faucibus ingentem fumum, mirabile dictu!
Evomit, involvitque domum caligine cæc ,

Consult note on *Æn.* vii. 662. 231. *Ter saxea tentat*, &c. "Thrice to no purpose does he make trial of the stone thresholds," i. e. to force an entrance into the cave.

233–246. *Acuta silex.* "A sharp and flinty cliff." *Silex* is feminine here, but elsewhere it is usually masculine. Compare also *Ecl.* i. 15.—*Præcisis undique saxis.* "With the rocks cut away all around," i. e. the cliff was steep on all sides. 234. *Speluncæ dorso insurgens.* "Rising up as a back for the cave," i. e. forming a back to the cavern, and at the same time rising to a great height. 236. *Ut prona jugo*, &c. "As, bending forward with its top, it overhung the river on the left," i. e. it had the Tiber on its left, and hung over this stream. Hercules, therefore, placed himself on the right of the rock, and by a powerful effort tumbled it into the river. 240. *Dissultant ripæ.* "The banks leap asunder," i. e. the mass of rock falls partly on the bank, and causes it to split and break up. 245. *Dîs invisa.* "Hated by the very gods." Compare the Homeric *τά τε στυγέουσι θεοί περ.* (*Il.* xx. 65.)

248–267. *Inclusum.* He had now no chance of escape. 250. *Vastis molaribus.* Heyne: *Simpliciter pro grandibus saxis.* 251. *Super.* For *superest.* 252. *Faucibus ingentem fumum*, &c. This he does

Prospectum eripiens oculis; glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris.
Non tulit Alcides animis, seque ipse per ignem
Præcipiti jecit saltu, qua plurimus undam
Fumus agit, nebulâque ingens specus æstuat atrâ.
Hic Cacum in tenebris, incendia vana vomentem,
Corripit, in nodum complexus, et angit inhærens
Elisos oculos, et siccum sanguine guttur.
Panditur extemplo foribus domus atra revulsis;
Abstractæque boves, abjuratæque rapinæ
Cœlo ostenduntur, pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo
Terribiles oculos, vultum, villosaque setis
Pectora semiferi, atque extinctos faucibus ignes.
Ex illo celebratus honos, lætique minores
Servavere diem; primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri.

as the son of the fire-god. 255. *Commixtis igne tenebris.* He emits both smoke and fire. 256. *Animis.* "In his wrath." 257. *Qua plurimus undam*, &c. A beautiful poetic circumlocution, to express "where the smoke was thickest," or *qua fumus densissimus erat* 260. *In nodum complexus.* "Grasping him like a knot." We have given *in nodum* here the simplest explanation. Some commentators make Hercules to have doubled up Cacus, as it were; but some mention would have then been made by the poet of the broken spine. Others suppose that he grasped Cacus around the middle, as he had done the Nemean lion and Antæus. Neither opinion is correct. *In nodum* appears to be equivalent merely to *in similitudinem nodi.*—*Angit inhærens*, &c. "Clinging (to him), compresses his projecting eyes," i. e. strangles him till his eyes project, &c. Propertius (iv. 9. 15.) and Ovid (*Fast.* i. 576.) make Hercules to have slain Cacus with his club. In details of this kind, the poets, of course, very seldom agree. 262. *Foribus revulsis.* "The door being wrenched away," i. e. the stone that blocked up the front entrance being removed. 263. *Abjuratæque rapinæ.* "And the abjured plunder," i. e. the plunder, the possession of which he had denied with an oath. This circumstance is not mentioned elsewhere by the poet, but still it is easy to be conceived as having taken place. 265. *Tuendo.* Put for *intuendo.*

268–272. *Ex illo.* Supply *tempore.* From that time annual honours were rendered to the hero.—*Læti.* Here equivalent to *læti beneficio*, i. e. *grati.* 269. *Primusque Potitius auctor*, &c. Supply *erat.* The expression *primus auctor* is explained by the narrative of Livy, (i. 7.) where it is said that the *Potitii* came to these rites, when first established, sooner than the *Pinarii.* 270. *Domus Pinaria.* The priesthood for these rites remained in the *Pinarian* and *Potitian* houses, although Livy speaks only of the latter, and Virgil of the former. The Potitian family continued till the censorship of Appius Claudius (A. U. C. 448);

Hanc aram luco statuit, quæ Maxima semper
Dicetur nobis, et erit quæ maxima semper.
Quare agite, O juvenes! tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate deum, et date vina volentes.
Dixerat; Herculeâ bicolor quum populus umbrâ
Velavitque comas, foliisque innexa pependit.
Et sacer implevit dextram scyphus. Ocius omnes
In mensam læti libant, divosque precantur.
Devexo interea propior fit Vesper Olympo:
Jamque sacerdotes, primusque Potitius, ibant,
Pellibus in morem cincti, flammasque ferebant.
Instaurant epulas, et mensæ grata secundæ
Dona ferunt, cumulantque oneratis lancibus aras.

the latter till a much later period, but the time of its extinction is not precisely ascertained. 271. *Statuit.* "(The hero himself) erected." We have adopted here the punctuation of Heyne, namely, a full stop at the end of verse 270, making the nominative to *statuit* to be supplied from verse 260. In the same way Ovid always makes Hercules to have erected this altar unto himself: "*Constituitque sibi, quæ Maxima dicitur, aram.*" (*Fast.* i. 581.)—*Maxima.* The *ara Maxima* of Hercules was in the Forum Boarium at Rome. Heyne regards verses 271 and 272 as spurious.

273–278. *Tantarum in munere laudum.* "In honour of an exploit so glorious." Compare the explanation of Heyne: *In honorem tanti facinoris, qua de nobis meruit Hercules.* Wagner, however, and some other editors, give *munere* here the force of *sacrificio*, i. e. "*in sacrificio Herculi ab egregium illud facinus instituto.*" 274. *Porgite.* Old form for *porrigite.* The reference is, not the stretching out of the cup in pledging one another, nor for the purpose of having it replenished by the attendants, but in order to perform a libation. 275. *Communem deum.* Heyne:—*Communem* Trojanis *et* Arcadibus, *communi fœdere junctis.*—*Date vina.* That is, make libations. 276. *Herculeâ bicolor quum populus,* &c. The poplar was sacred to Hercules; hence the expression in the text, "*Herculeâ umbrâ.*" The leaves, moreover, on the upper and the under side are of a different colour; hence the term *bicolor.* 278. *Scyphus.* See *Macrob. Sat.* v. 21.

280–288. *Devexo Olympo.* In the revolution of the heavens, the diurnal hemisphere was now setting. 282. *Pellibus in morem cincti.* Evidently in imitation of the costume of Hercules. 283. *Instaurant epulas,* &c. Heyne regards this and the succeeding line as spurious, but they are ably defended by Weichert (*De Vers. injur. susp.* p. 98. *seqq.*), and more especially by Wagner. This last-mentioned writer refers *instaurant epulas* to the evening repast, the other having taken place at midday; while he regards the *mensæ grata secundæ dona* as pointing to the libations made after supper, and the subsequent circula-

**Tum Salii ad cantus, incensa altaria circum,
Populeis adsunt evincti tempora ramis:
Hic juvenum chorus, ille senum; qui carmine laudes
Herculeas et facta ferunt: ut prima novercæ
Monstra manu geminosque, premens, eliserit angues;
Ut bello egregias idem disjecerit urbes,
Trojamque, Œchaliamque; ut duros mille labores
Rege sub Eurystheo, fatis Junonis iniquæ,
Pertulerit: Tu nubigenas, invicte, bimembres,
Hylæumque Pholumque, manu, tu Cresia mactas
Prodigia, et vastum Nemeâ sub rupe leonem:
Te Stygii tremuere lacus, te janitor Orci,
Ossa super recubans antro semiesa cruento:
Nec te ullæ facies, non terruit ipse Typhoeus,
Arduus, arma tenens: non te rationis egentem**

tion of the wine. 285. *Tum Salii.* Weichert is offended at this mention of the Salii, and proposes *Tunc alii.* But the Salii would appear to have been an early Italian priesthood, whom Numa subsequently restricted to the worship of Mars.—*Incensa altaria circum.* As the flame ascended, the Salii danced and sung. 287. *Hic juvenum chorus,* &c. The band of Salii here meant consisted, as appears from the poet, of young and old. 288. *Ferunt.* "Tell of." Put for *referunt.*

289–304. *Monstra novercæ.* Alluding to the malice of Juno. *Monstra* and *angues* both refer to the same things, namely, the snakes which the infant Hercules crushed in the cradle. 292. *Fatis Junonis iniquæ.* It was fated that Hercules should undergo so many labours in order to satisfy the wrath of Juno, and that not even Jove should be able to free him from the same. 293. *Tu nubigenas, invicte,* &c. By giving *mactare* here the general meaning of "to subdue," we are saved the trouble of having recourse to a *zeugma;* for the *Cresia prodigia,* "the monstrous boar of Crete," was brought alive to Eurystheus. Observe the use of the plural. Observe, too, the transition from the third to the second person, which Milton has imitated in the Evening Hymn of our first parents in his *Par. Lost: Both turned, and, under open sky, adored | The God that made the sky, earth, air, and heaven, | Which they beheld; the moon's resplendent globe, | And starry pole. Thou also mad'st the night, | Maker omnipotent!* 294. *Hylæumque Pholumque.* Two of the Centaurs. See *Georg.* ii. 456. 296. *Te Stygii tremuere lacus.* Referring to the time when Hercules descended to the lower world in quest of Cerberus.—*Janitor Orci.* Cerberus. 298. *Typhoeus.* Here, observes Valpy, the same Hercules, who was contemporary with Eurystheus and Theseus, is made to have taken part in the wars between the gods and the giants. Not so by any means. Hercules merely encounters the *shade* of Typhoeus in the lower world, as Æneas (vi. 287) does the shades of the Lernean Hydra, of the Chimæra, &c. See *Æn.* vi. 285. *seqq.* 299. *Rationis egentem.*

Lernæus turbâ capitum circumstetit anguis.
Salve! vera Jovis proles, decus addite divis;
Et nos, et tua dexter adi pede sacra secundo.
Talia carminibus celebrant; super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum:
Consonat omne nemus strepitu, collesque resultant.
Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex, obsitus ævo,
Et comitem Ænean juxta, natumque tenebat
Ingrediens, varioque viam sermone levabat.
Miratur, facilesque oculos fert omnia circum,
Æneas, capiturque locis; et singula lætus
Exquiritque auditque virûm monumenta priorum.
Tum rex Euandrus, Romanæ conditor arcis:
Hæc nemora indigenæ Fauni Nymphæque tenebant,
Gensque virûm truncis et duro robore nata:
Quîs neque mos, neque cultus erat; nec jungere tauros,

"Deprived (by this) of thy presence of mind." 300. *Turbâ.* For *multitudine.* 302. *Pede secundo.* "With favouring omens." 304. *Spirantem ignibus.* "Breathing with flames," i. e. breathing forth flames. Equivalent to *exspirantem ignes.*

307–312. *Obsitus ævo.* "Oppressed with age." Compare *Ter Eun.* ii. 2. 4. *Annis pannisque obsitus;* and *Plaut. Menæchm.* v. 2. 4. *consitus sum senectute.* 310. *Faciles oculos.* "His eyes quickly glancing." 311. *Capitur.* "Is delighted." 312. *Virûm monumenta priorum.* "Memorials of men of earlier days." Referring particularly to the ruins of earlier cities. Compare ver. 355. *seqq.*

313–318. *Romanæ conditor arcis.* Euander is called here "the founder of the Roman citadel" merely in allusion to his having founded the ancient city of Pallanteum on the Palatine Hill. Compare ver. 54. 314. *Indigenæ Fauni Nymphæque* "Native Fauns and Nymphs," i. e. produced in the very land itself. *Indigenæ* is analogous here to αὐτόχθονες. The early Italians were termed by the Romans of a later day *Aborigines,* since no tradition existed of their having wandered into the land from foreign parts. A similarly indigenous origin, therefore, is here assigned to their sylvan divinities. 315. *Truncis et duro robore nata.* "Sprung from the trunks of trees and the stubborn oak," i. e. from the trunk of the stubborn oak. An old and proverbial form of speech, to indicate a rude and simple race. Compare the Greek expression ἀπὸ δρυὸς ἢ ἀπὸ πέτρης εἶναι. (*Hom. Od.* xix. 163. with the note of Crusius.) The country around the Tiber appears to have been covered with forests at an early period, in which a wild and untutored race wandered. These the poet, on account of their uncivilized and primitive habits, makes to have sprung from the very trees themselves. 316. *Neque mos, neque cultus.* "Neither any settled mode of life, nor culture." *Mos* here denotes those *settled habits* to which men attain only through the influence of civilization.—*Jungere*

Aut componere opes nôrant, aut parcere parto:
Sed rami, atque, asper victu, venatus alebat.
Primus ab ætherio venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exsul ademtis.
Is genus indocile, ac dispersum montibus altis,
Composuit, legesque dedit: Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea quæ perhibent, illo sub rege fuerunt
Sæcula: sic placidâ populos in pace regebat;
Deterior donec paullatim, ac decolor, ætas,
Et belli rabies, et amor successit habendi.
Tum manus Ausonia, et gentes venere Sicanæ;
Sæpius et nomen posuit Saturnia tellus:
Tum reges, asperque, immani corpore, Thybris:
A quo post Itali fluvium cognomine Thybrim
Diximus; amisit verum vetus Albula nomen.
Me pulsum patriâ, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum

tauros. "To yoke the steers," i. e. to turn their attention to agriculture." 317. *Componere opes,* &c. "To gather wealth, or to use sparingly what had been acquired." 318. *Asper victu, venatus.* "Hunting, a rugged source of sustenance." Compare the explanation of Heyne: *Venatus qui asperum victum præbet, h. e. non nisi labore et molestiâ parandum.*

319–327. *Primus ab ætherio,* &c. The old tradition of the dethronement of Saturn by his son Jupiter, and his consequent settlement in Latium, which was followed by the golden age. 322. *Composuit.* "Settled," i. e. gave them settled habitations. 323. *Latuisset.* Observe the use of the subjunctive in indicating a tradition: "he had lurked, as is said." The derivation itself of *Latium* from *lateo* is utterly worthless. The poet makes Saturn to have lain hid here, because he feared lest his son Jupiter might retaliate upon him for having devoured his brethren. 324. *Aurea quæ perhibent,* &c. The construction is, *sub illo rege fuere sæcula quæ perhibent* (*fuisse*) *aurea* (*sæcula*). 326. *Deterior ac decolor ætas.* The reference is first to the silver age, and then to those of brass and iron. They are all, including even the silver, regarded as degenerate.

329–333. *Posuit.* "Changed." Literally, "laid aside," i. e. laid aside one name and took another, according as some invading tribe, according to Virgil, imposed a new appellation upon it. 330. *Tum reges.* "Then (came) kings," i. e. a succession of kings to rule over the land.—*Asperque Thybris.* This was a Tuscan king, who fell in battle near the river Albula, and caused its name to be changed to that of Tiber (Thybris, Tiberis). So, at least, says the old legend. Mannert considers Albula the Latin, and Thybris, or Tiberis, the Etrurian name of the stream, which last became, in the course of time, the prevailing one. 333. *Pulsum patriâ.* An accidental murder compelled

His posuere locis, matrisque egere tremenda
Carmentis Nymphæ monita, et deus auctor Apollo.
Vix ea dicta; dehinc progressus monstrat et aram,
Et Carmentalem Romani nomine portam
Quam memorant, Nymphæ priscum Carmentis honorem
Vatis fatidicæ, cecinit quæ prima futuros
Æneadas magnos, et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer Asylum
Retulit, et gelidâ monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycæi.
Nec non et sacri monstrat nemus Argileti,
Testaturque locum, et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem, et Capitolia, ducit,

him to leave Arcadia.—*Extrema.* The early Greeks regarded the western regions of the world as comparatively remote and unknown.

338–346. *Carmentalem Romani nomine portam,* &c. "And the gate which the Romans (now) call *Carmental* by name." We have adopted *Romani,* with Wagner, in place of the common reading. *Romano.* 341. *Et nobile Pallanteum.* "And that the Pallanteum would become ennobled." On its site, in after days, the *Palatium* was erected. 343. *Retulit.* "Called." Equivalent merely to *appellavit.* Compare the remark of Wagner, in explanation of this meaning: "*Verba enim sunt notæ, quibus res quasi referimus, seu exprimimus.*" —*Gelidâ sub rupe.* The *Lupercal* was a cave sacred to Pan, at the foot of the Palatine Hill. 344. *Parrhasio dictum Panos,* &c. "According to Arcadian custom, named after the Lycean Pan." The cave was called *Lupercal,* from *lupus,* just as, in Arcadia, Pan was styled Λυκαῖος, from λύκος. This Greek etymology, however, is of no value. The appellation Λυκαῖος was given originally to Pan from Mount *Lycæus* in Arcadia.—*Parrhasius* is equivalent to *Arcadius.* The name is derived from the *Parrhasii,* a people of Arcardia near the Laconian frontier.—*Panos* is the Greek genitive of *Pan.* 345. *Nec non et sacri,* &c. The Argiletum was here a grove, and the name was said to have been derived from *Argi letum,* i. e. the "death of Argus." This Argus was an Argive, and a guest of Euander's, who conspired against that monarch, and was slain, in consequence, by the followers of the latter, though without his knowledge. Others, however, deduce the term from *argilla,* "clay," &c., a large quantity of which is found in that vicinity. At a later day, *Argiletum* was a street at Rome, which led from the *Vicus Tuscus* to the *Forum Olitorium* and *Tiber.* 346. *Testaturque locum,* &c. "And he calls the place to witness (his innocence), and informs (Æneas) of the death of his guest Argus," i. e. states to him all the particulars of the story.

347–358. *Tarpeiam.* The poet here indulges in an anachronism. The Tarpeian Rock received its name, according to the common account, in the reign of Romulus.—*Capitolia.* For *Capitolium.* The Capitoline heights only are meant here. At a later day they were crowned with

Aurea nunc, olim silvestribus horrida dumis.
Jam tum religio pavidos terrebat agrestes
Dira loci: jam tum silvam saxumque tremebant.
Hoc nemus, hunc, inquit, frondoso vertice collem,
Quis deus, incertum est, habitat deus: Arcades ipsum
Credunt se vidisse Jovem, quum sæpe nigrantem
Ægida concuteret dextrâ, nimbosque cieret.
Hæc duo præterea disjectis oppida muris,
Reliquias veterumque vides monumenta virorum.
Hanc Janus pater, hanc Saturnus condidit arcem:
Janiculum huic, illi fuerat Saturnia nomen.
  Talibus inter se dictis ad tecta subibant
Pauperis Euandri, passimque armenta videbant
Romanoque foro et lautis mugire Carinis.
Ut ventum ad sedes; Hæc, inquit, limina victor
Alcides subiit; hæc illum regia cepit.

splendid buildings, especially the temple of Jupiter Capitolinus. **348.** *Aurea.* Alluding partly to the splendour of the edifice itself, partly to the immense treasures which it possessed in works of art, &c. Consult *Rycquius de Capitolio*, c. xxiv. *seqq.* **349.** *Jam tum religio*, &c. To enthrone, remarks Symmons, from the remotest times, on the summit of the Capitoline Hill, a visible divinity, arrayed in all the terrors of the monarch of the gods, was a sublime idea, which has been executed as nobly as it was conceived. **350.** *Silvam saxumque.* The former of these words refers to the woods which then covered the Capitoline heights; the latter, to the rocky heights themselves. **352.** *Quis deus, incertum est*, &c. "A god inhabits; what god is uncertain." **343.** *Quum sæpe nigrantem*, &c. Jupiter, according to this legend, presented himself to the view in his most fearful form; holding the ægis in his right hand and the thunderbolt in his left. Compare *Hom. Il.* iv. Ҷ7. xvii. 593. The darkness, observes Symmons, with which Virgil has in this place surrounded the majesty of the god, and has described as emanating from his ægis, is productive of the most sublime effect. According to ancient mythology, the ægis worn by Jupiter was the hide of the goat Amalthea, which had suckled him in his infancy. We have adopted the punctuation of Wagner, placing a comma after *dextrâ*, and thus connecting it with what precedes. Consult Wagner's critical note. **355.** *Hæc duo oppida.* Janiculum and Saturnia, as is mentioned soon after. **356.** *Veterumque vides monumenta*, &c. Compare ver. 312. **357.** *Hanc arcem.* Pointing to one of the two ruined towns. The common text has *urbem*, which comes in very awkwardly after *oppida*.

360–368. *Passimque armenta videbant*, &c. Euander's cattle were pasturing in what was at a later day the very heart of Rome. **361** *rinis.* The *Carinæ* formed a street at Rome, in a hollow between Cælian, Esquiline, and Palatine Hills, whence its name. It con- some of the most splendid private structures in the city, and was sidence of many of the principal Romans. **362.** *Sedes.* "The

Aude, hospes, contemnere opes, et te quoque dignum
Finge deo; rebusque veni non asper egenis.
Dixit; et angusti subter fastigia tecti
Ingentem Ænean duxit, stratisque locavit
Effultum foliis et pelle Libystidis ursæ.
Nox ruit, et fuscis tellurem amplectitur alis.
At Venus, haud animo nequidquam exterrita, mater,
Laurentumque minis et duro mota tumultu,
Vulcanum alloquitur, thalamoque hæc conjugis aureo
Incipit, et dictis divinum aspirat amorem:
Dum bello Argolici vastabant Pergama reges
Debita casurasque inimicis ignibus arces;
Non ullum auxilium miseris, non arma rogavi
Artis opisque tuæ; nec te, carissime conjux,
Incassumve tuos volui exercere labores:
Quamvis et Priami deberem plurima natis,
Et durum Æneæ flevissem sæpe laborem.
Nunc Jovis imperiis Rutulorum constitit oris:
Ergo eadem supplex venio, et sanctum mihi numen
Arma rogo, genetrix nato. Te filia Nerei,
Te potuit lacrimis Tithonia flectere conjux.
Aspice, qui coëant populi, quæ mœnia clausis
Ferrum acuant portis in me excidiumque meorum.
Dixerat; et niveis hinc, atque hinc, diva lacertis
Cunctantem amplexu molli fovet. Ille repente
Accepit solitam flammam; notusque medullas
Intravit calor, et labefacta per ossa cucurrit:

monarch's abode. 364. *Et te quoque dignum*, &c. That is, make thyself to resemble Hercules in a contempt for mere external splendour, and despise not our humble hospitality. 365. *Asper*. "Fastidious." 367. *Ingentem*. Compare note on *Æn.* vi. 413. 368. *Libystidis*. See on *Æn.* v. 37. 369. *Nox ruit*. "Night comes rapidly on." Consult note on *Æn.* ii. 250.

372–391. *Vulcanum alloquitur*, &c. Imitated from Homer (*Il.* xix. 294. *seqq.*), where Juno succeeds in influencing the monarch of Olympus.—*Thalamo aureo*. The epithet *aureo* here indicates the workmanship of a god, namely, Vulcan himself. 373. *Et dictis divinum*, &c. "And breathes divine love into her words." Some render *dictis*, "by her words, and understand *illi* as the object. 375. *Debita*. Supply *fatis*. 378. *Labores*. Referring to the labours of his forge. 379. *Natis*. The reference is to one in particular, namely, *Paris*. 382. *Et sanctum mihi numen*, &c. "And implore arms from thy divine power revered by me," i. e. worthy of all reverence in my eyes. 383. *Filia Nerei*. Thetis, who, according to Homer, obtained arms for Achilles from the fire-god. 384. *Tithonia conjux*. Aurora, who obtained, according to the Cyclic poets, arms for her son Memnon from Vulcan.

Non secus atque olim, tonitru quum rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit, læta dolis, et formæ conscia, conjux.
Tum pater æterno fatur devinctus amore:
Quid causas petis ex alto? fiducia cessit
Quo tibi, diva, mei? similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset;
Nec Pater omnipotens Trojam, nec fata vetabant
Stare, decemque alios Priamum superesse per annos.
Et nunc, si bellare paras, atque hæc tibi mens est;
Quidquid in arte meâ possum promittere curæ,
Quod fieri ferro liquidove potest electro,
Quantum ignes animæque valent: absiste precando
Viribus indubitare tuis! Ea verba locutus,
Optatos dedit amplexus, placidumque petivit,
Conjugis infusus gremio, per membra, soporem.
  Inde, ubi prima quies medio jam noctis, abactæ
Curriculo expulerat somnum; quum femina primum,
Cui tolerare colo vitam, tenuique Minervâ,

391. *Tonitru quum rupta corusco*, &c. "When the bright chink-like fire of the skies, having burst forth with (loud) thundering, traverses the storm-clouds with gleaming light." 392. *Ignea rima*, literally, "the fiery chink," is extremely graphic, and we have endeavoured to preserve its force in the translation. Besides the idea of *suddenness*, *rupta* conveys also that of a *zigzag motion*, according to Heinrich.

394–404. *Æterno devinctus amore.* Imitated from *Lucret.* i. 34. 395. *Causas ex alto.* "Far-fetched arguments." More literally, "arguments from what is remote," i. e. from such remote instances as those of *Thetis* and *Aurora*. 395. *Fiducia mei.* "Confidence in me." 396. *Similis si cura fuisset*, &c. "Had a wish like this been thine," i. e. hadst thou wished me to do this. Literally, "had there been to thee such a care." 398. *Nec Pater*, &c. According to the ancient belief, the decrees of Fate could not be altered, but they might be put off. 401. *Quidquid curæ.* "Whatever skill." 402. *Liquidove electro.* Electrum was a compound metal much esteemed by the ancients, and took its name, probably, from its resemblance to pale *amber*. It was composed of silver and gold in certain proportions. According to Pliny, the proportions were four parts of gold to one of silver, but other writers mention a greater quantity of the less precious metal. 403. *Quantum ignes animæque valent.* Supply *omne hoc tibi promitto*, as referring to all that precedes, from *quidquid in arte meâ*, &c. Of *animæ* compare the explanation of Servius: *Spiritus, quo fabriles inflari folles solent.* 404. *Indubitare tuis.* "To distrust the extent of thy influence." *Indubitare*, according to Servius, was first used by Virgil.

407–415. *Medio jam noctis abactæ curriculo.* Equivalent merely to *mediâ jam nocte*. 409. *Cui tolerare vitam impositum.* "On whom

Impositum, cinerem et sopitos suscitat ignes,
Noctem addens operi; famulasque ad lumina longo
Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos:
Haud secus ignipotens, nec tempore segnior illo,
Mollibus e stratis opera ad fabrilia surgit.
  Insula Sicanium juxta latus Æoliamque
Erigitur Liparen, fumantibus ardua saxis:
Quam subter specus, et, Cyclopum exesa caminis,
Antra Ætnæa tonant; validique incudibus ictus
Auditi referunt gemitum, striduntque cavernis
Stricturæ Chalybum, et fornacibus ignis anhelat;
Vulcani domus, et Vulcania nomine tellus.
Hoc tunc ignipotens cœlo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.
His informatum manibus, jam parte politâ,

the task is imposed of supporting existence."—*Tenui Minervâ.* "The loom yielding but a scanty reward." The name of the goddess is here employed for the art over which she presided. 411. *Noctem addens operi.* "Adding night to her work," i. e. early in the morning, before it is light. 412. *Castum ut servaret cubile,* &c. Compare the explanation of Heyne: "*Ut habeat, unde vivat honeste ipsa et nati, servatâ maritalis tori pudicitiâ.*" 414. *Nec tempore segnior illo.* "Nor at that time less industrious," i. e. rising as early, and equally industrious.

416–422. *Insula Sicanium,* &c. Homer makes the workshop of Vulcan to have been in Olympus (*Il.* xviii. 369). Virgil, on the other hand, here selects one of the Lipari islands, named Hiera, off the northern coast of Sicily. Callimachus (*H. in Dian.* 46) makes Lipara the scene of the fire-god's labours, and hence Theocritus (*Id.* ii. 133) names Vulcan Λιπαραῖος. 417. *Erigitur.* Referring to the mountainous character of the island. 419. *Ætnæa antra.* Caverns resembling those supposed to be in the bowels of Ætna, and hollowed out (*exesa*) by the action of fire.—*Validique incudibus ictus,* &c. "And powerful blows are heard re-echoing from anvils." Equivalent, as Servius remarks, to *referentes gemitus audiuntur.* Literally, "and powerful blows, being heard, return a groan from anvils." 421. *Stricturæ Chalybum.* "The (ignited) masses of iron." *Stricturæ* here is equivalent to μύδροι.—*Chalybes,* the name of the people, is put for the metal for which their country was famous. Consult Index of Proper Names.—*Fornacibus ignis anhelat.* A beautiful poetic expression to denote the *low roar* of the flames in the furnace.

423–432. *Hoc.* Old form for *huc.* 425. *Brontesque, Steropesque, et Pyracmon.* These three names have each a meaning. The first is derived from βροντή, "thunder;" the second from στεροπή, "lightning;" the third from πῦρ, "fire," and ἄκμων "an anvil." Hesiod (*Theog.* 140) and Apollodorus (i. 1. 2) calls this last one Ἄργης. 426. *Informatum.* A technical term applied to the work of statuaries, painters,

Fulmen erat; toto genitor quæ plurima cœlo
Dejicit in terras: pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis, et alitis austri:
Fulgores nunc terrificos sonitumque metumque
Miscebant operi, flammisque sequacibus iras.
Parte aliâ, Marti currumque rotasque volucres
Instabant, quibus ille viros, quibus excitat urbes;
Ægidaque horriferam, turbatæ Palladis arma,
Certatim squamis serpentum auroque polibant,
Connexosque angues, ipsamque in pectore divæ
Gorgona, desecto vertentem lumina collo.

and other artists, when in progress and still unfinished. Compare ver. 447. 427. *Quæ plurima.* An imitation of the Greek. The Latin prose form of expression would be *cujus generis plurima.* 429. *Imbris torti.* Compare the explanation of Wagner: *Imber tortus*, h. e. *constrictus et coactus in grandinem.*" Compare also *Æn.* ix. 671. *seqq.* The thunderbolt is here made to consist of twelve shafts or barbed darts, every three typifying some phenomenon that accompanies the thunder in the kingdom of nature. To these are then added the fearful gleamings, the loud uproar, the panic terrors, and the vengeful flames, that mark its path.—*Radios.* Equivalent to *cuspides*, or the Greek ἀκτῖνας. These *radii* are sometimes represented as straight; more commonly, however, they have a barbed point like a javelin, while the remaining part has a zigzag appearance, as if in imitation of forked lightning. The number of *radii*, again, varies from four to twelve, and they are either made to project from the two extremities of the bolt, or from the extremities and the sides. The bolt itself is often depicted with wings. 432. *Miscebant.* Observe the force of the imperfect, as indicating the work on which they were employed at the time of the fire-god's coming. So also *instabant* and *polibant.*

434–438. *Quibus ille viros*, &c. An enlargement of the idea contained in the Homeric λαοσσόος. 435. *Ægidaque horriferam.* The reference is now to the *breastplate* of Minerva, not to the *ægis* as wielded by Jove.—*Turbatæ.* Equivalent to *iratæ.*—*Arma.* Observe the employment of *arma*, as indicating defensive armour, the ægis being now the breastplate. 436. *Squamis auroque.* "With golden scales." A hendiadys. 438. *Ipsamque Gorgona.* "And the Gorgon herself," i. e. the Gorgon's head; referring to Medusa, whose head formed a common appendage of the breastplate of Minerva.—In our remarks on the ægis (ver. 354.) it was stated that, according to the ancient mythology, the ægis worn by Jupiter was the hide of the goat Amalthea; it must now be added, that, by the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it, as appears from the present passage among others, as a breastplate covered with metal in the form of scales, not used to support the shield, as was done with the more ancient ægis, but extending equally on both sides from shoulder to shoulder.—*Desecto vertentem*, &c. The eyes are here represented as actually moving in

Tollite cuncta, inquit, cœptosque auferte labores,
Ætnæi Cyclopes, et huc advertite mentem:
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistrâ.
Præcipitate moras. Nec plura effatus; at illi
Ocius incubuere omnes, pariterque laborem
Sortiti: fluit æs rivis, aurique metallum;
Vulnificusque chalybs vastâ fornace liquescit.
Ingentem clypeum informant, unum omnia contra
Tela Latinorum; septenosque orbibus orbes
Impediunt. Alii ventosis follibus auras
Accipiunt redduntque: alii stridentia tinguunt
Æra lacu: gemit impositis incudibus antrum.
Illi inter sese multâ vi brachia tollunt
In numerum, versantque tenaci forcipe massam.
Hæc pater Æoliis properat dum Lemnius oris,
Euandrum ex humili tecto lux suscitat alma,

their sockets, which adds, of course, to the wondrous nature of the work. Compare Wagner, *ad loc.* and also what is said by the ancient poets respecting the wonderful *αὐτόματα* of Vulcan. (*Hom. Il.* xviii. 417. *seqq.*)

444–453. *Ocius incubuere*, &c. "All together, and having parcelled out the work equally, bent themselves quickly (to the task)." We have followed the construction recommended by Wagner, "*omnes pariterque sortiti*," not "*omnes incubuere et sortiti (sunt)*." 445. *Æs.* Consult note on *Æn.* i. 449. 446. *Chalybs.* "Iron." Consult note on ver. 421. 447. *Informant.* "They mark out the outline." The force of *informo*, in such cases as the present, is well explained by Forcellini, "*primam et rudem alicui rei formam induco.*" Compare note on ver. 426.—*Unum contra.* "Alone (sufficient) against." 448. *Septenosque orbibus orbes impediunt.* "And they join plates firmly to plates in sevenfold order," i. e. they lay plate upon plate to the number of seven, and unite them firmly together. The result is a sevenfold shield of metal plates. Compare the explanation of Heyne: "*Laminæ æreæ, aliæ super aliam impactæ, ut septemplex esset clypeus.*" The force of the verb *impediunt* is well explained by Wagner: "*ita inter se jungunt et compingunt, ut divelli non possint.* 449. *Alii ventosis*, &c. This, and the four following lines, occur, with a slight variation, in *Georg.* iv. 171. *seqq.* 451. *Lacu.* "In the trough." Compare Ovid, *Met.* ix. 170. *Gelido ceu quondam lamina candens Tincta lacu stridit.* 452. *Illi inter sese*, &c. Observe the peculiar cadence of the line, as indicating laborious and strenuous effort. 453. *In numerum.* "In equal time."—*Versantque.* "And keep turning again and again." Observe the force of the frequentative.

455–460. *Euandrum ex humili tecto*, &c. From a scene of labour, noise, and bustle, remarks Valpy, the reader is at once transported to

Et matutini volucrum sub culmine cantus.
Consurgit senior, tunicâque inducitur artus,
Et Tyrrhena pedum circumdat vincula plantis:
Tum lateri atque humeris Tegeæum subligat ensem,
Demissa ab lævâ pantheræ terga retorquens.
Nec non et gemini custodes limine ab alto
Præcedunt gressumque canes comitantur herilem.
Hospitis Æneæ sedem et secreta petebat,
Sermonum memor, et promissi muneris, heros.
Nec minus Æneas se matutinus agebat.
Filius huic Pallas, illi comes ibat Achates.
Congressi jungunt dextras, mediisque residunt
Ædibus, et licito tandem sermone fruuntur.
Rex prior hæc:
  Maxime Teucrorum ductor, quo sospite nunquam
Res equidem Trojæ victas, aut regna, fatebor;

another, where reigns perfect repose. 456. *Et matutini volucrum*, &c. The reference is particularly to the note of the swallow. Compare Anacreon (*Od.* xii. 8. *seqq.*) where the bard complains of his dreams being broken by the swallow's early twittering, ὑπορθρίαισι φωναῖς. Heyne has a note on this passage in wretched taste, and asks whether the poet means the crowing of the cock! 457. *Tyrrhena vincula.* The epithet *Tyrrhena* is here merely ornamental. Otherwise, however, by the "Tuscan sandal" was meant a particular kind, having a wooden sole, and fastened round the foot by leather thongs. Hence *vincula.* 459. *Tegeæum.* Equivalent here to *Arcadicum*, from *Tegea*, a city of Arcadia. 460. *Pantheræ terga.* "A leopard's skin." The *panthera* of the Latins is the πάρδαλις of the Greeks, and corresponds to the *leopard*, not the *panther.*

461–468. *Gemini custodes canes.* "Two watchful dogs." More literally, "two dogs, guardians (of the mansion)."—*Limine ab alto.* Markland regards *alto* as inconsistent with the idea of an humble mansion, and therefore proposes *arto.* Heyne thinks that we must either adopt Markland's emendation, or else regard *alto* as "*paullo otiosius.*" Wagner is of opinion that the epithet is merely a general one, and is here employed to indicate the threshold of a palace, however small and humble this last may be. Heinrich's explanation, however, ap-[pea]rs to be the best, namely, that *alto* here refers to a threshold raised [hig]h above the ground after a rustic fashion. 463. *Æneæ sedem*, &c. [Th]e apartment of Æneas, and the privacy which it afforded. We have followed here the explanation given to this passage by Wagner: "*Secretum autem locum, cubile Æneæ, petiit Euander.*" The object of the monarch was to have a private conversation with the guest on matters of high moment to the latter, and therefore requiring strict secrecy. 464. *Sermonum memor, et promissi muneris.* Compare ver. 170. *seqq* 466. *Huic.* Referring to Euander 468. *Licito.* "Unrestrained." Because they were now in privacy.

Nobis ad belli auxilium pro nomine tanto
Exiguæ vires: hinc Tusco claudimur amni;
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentes populos, opulentaque regnis
Jungere castra paro; quam fors inopina salutem
Ostentat: fatis huc te poscentibus affers.
Haud procul hinc, saxo, incolitur fundata, vetusto,
Urbis Agyllinæ sedes; ubi Lydia quondam
Gens, bello præclara, jugis insedit Etruscis.
Hanc, multos florentem annos, rex deinde superbo
Imperio et sævis tenuit Mezentius armis.
Quid memorem infandas cædes, quid facta tyranni
Effera? dî capiti ipsius generique reservent!
Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora,
Tormenti genus! et, sanie taboque fluentes,
Complexu in misero, longâ sic morte necabat.
At fessi tandem cives, infanda furentem,
Armati circumsistunt ipsumque domumque:
Obtruncant socios, ignem ad fastigia jactant.
Ille inter cædem Rutulorum elapsus in agros
Confugere, et Turni defendier hospitis armis.

472–495. *Pro nomine tanto.* "In comparison with the distinguished name (which I enjoy with thee and thy countrymen)," i. e. in comparison with that fame which has induced you to come hither. Compare Heyne: "*Pro famâ quæ te ad nos adduxit.*" Some commentators, with less propriety, refer *nomine tanto* to Æneas and the Trojans: "considering your distinguished name." 473. *Hinc Tusco claudimur amni.* Alluding to the Tiber, which bounded his humble realms on the west, and which is here called "the Tuscan river," because forming for a great part of its course the boundary of Etruria on the east and south-east. 475. *Opulentaque regnis castra.* "And the forces of a powerful kingdom." Literally, "and a camp rendered powerful by a kingdom." Grammarians term this an hypallage, for *opulentorum regnorum castra.* 477. *Fatis poscentibus.* In accordance with the express will of the fates. 479. *Urbis Agyllinæ.* Agylla was also called *Cære,* and was of Pelasgic origin, having been founded at a very early period by Tyrrhenian Pelasgi, who settled in, and civilized Etruria. They were said to have come from the coast of *Lydia.* The poet merely speaks here of their *founding* Agylla, but the reference, of course, is simply to this as one of their *settlements.* 481. *Rex Mezentius.* Mezentius is here called "king;" his true title, however, was *Lucumo.* This last was the title applied to the hereditary chiefs who ruled over each of the twelve independent tribes of the Etrurian nation. 491. *Fastigia.* Properly the *peak of the roof*, taken here for the whole. 493. *Confugere.* The historical infinitive, put for the imperfect: and so

Ergo omnis furiis surrexit Etruria justis :
Regem ad supplicium præsenti Marte reposcunt.
His ego te, Ænea, ductorem millibus addam.
Toto namque fremunt condensæ litore puppes,
Signaque ferre jubent ; retinet longævus haruspex
Fata canens : O Mæoniæ delecta juventus !
Flos veterum virtusque virûm, quos justus in hostem
Fert dolor, et meritâ accendit Mezentius irâ ;
Nulli fas Italo tantam subjungere gentem :
Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita divûm.
Ipse oratores ad me regnique coronam
Cum sceptro misit, mandatque insignia Tarchon,
Succedam castris, Tyrrhenaque regna capessam.
Sed mihi tarda gelu, sæclisque effœta, senectus
Invidet imperium, seræque ad fortia vires.
Natum exhortarer, ni, mixtus matre Sabellâ,
Hinc partem patriæ traheret. Tu, cujus et annis
Et generi fata indulgent, quem numina poscunt,
Ingredere, O Teucrûm atque Italûm fortissime ductor !
Hunc tibi præterea, spes et solatia nostri,

defendier, which is the old form for *defendi.* 495. *Præsenti Marte.* "With present war," i. e. by an immediate recourse to arms. The people of Agylla, according to Euander, were at the very time in arms, and on the point of sailing against the Rutulians to demand that Mezentius be given up.

497—507. *Puppes* The vessels are here put for the crews themselves. 498. *Signa ferre.* "To set sail." Literally, "to bear onward the standards," i. e. advance. 499. *Mæoniæ.* Mæonia was another name for Lydia among the poets. It contains, therefore, an allusion here to the alleged Lydian descent of the people of Agylla, or, rather, of the Etrurians generally, through the Pelasgic Tyrrheni. 500. *Veterum virûm.* Equivalent here to *gentis antiquæ.* According to Servius, the expression in the text, *flos veterum*, &c., is borrowed from Ennius. 503. *Externos duces.* Put, in strictness, for *externum ducem.* 506. *Insignia.* "Badges of royalty." The reference here is to the *sella eburnea, trabea*, &c.—*Tarchon.* This form is more in accordance with the usage of Virgil than *Tarcho*, as given in the common text. The poet makes Greek names, having a Latin genitive, end in the nominative in *on*, with the single exception of *Apollo.* On the contrary, names of Italian origin end with him in *o*, as *Aluro, Epulo, Hisbo*, &c. 507. *Succedam castris.* Supply *precantes ut.*

508–519. *Sæclis.* Here equivalent to *annis*, or *longo annorum cursu.* 510. *Natum exhortarer*, &c. The oracle required a foreign leader, and the son of Euander only fulfilled the condition on the father's side, having been born of a Sabine mother. 514. *Hunc Pallanta.* "My Pallas here." Observe the force of *hunc* in indicating

Pallanta adjungam; sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta,
Assuescat, primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo; totidemque suo tibi nomine Pallas.
  Vix ea fatus erat, defixique ora tenebant
Æneas Anchisiades et fidus Achates;
Multaque dura suo tristi cum corde putabant:
Ni signum cœlo Cytherea dedisset aperto.
Namque improviso vibratus ab æthere fulgor
Cum sonitu venit, et ruere omnia visa repente,
Tyrrhenusque tubæ mugire per æthera clangor.
Suspiciunt: iterum atque iterum fragor increpat ingens:
Arma inter nubem, cœli in regione serenâ,
Per sudum rutilare vident, et pulsa tonare.
Obstupuere animis alii; sed Troïus heros
Agnovit sonitum, et divæ promissa parentis.
Tum memorat: Ne vero, hospes, ne quære profecto,

gesture. The father points to his son, who is close by. 516. *Grave Martis opus.* "The heavy work of war." Compare the Homeric μέγ' ἔργον Ἄρηος.—*Cernere.* "To mark," i. e. to make them models of imitation. 518. *Arcadas equites.* The cavalry are sent as immediate aid. The epithet *Arcadas* is merely ornamental. The Arcadians at home, by reason of their mountainous country, were not very strong in cavalry. The same remark will apply to the new territories of Euander in Italy, independently of their small size. 519. *Pallas.* Supply *dabit.*

520–526. *Tenebant.* "Were keeping." 522. *Putabant.* "Were revolving." We have altered the common punctuation after *Achates* and *putabant*, in accordance with the suggestion of Wagner. In translating, therefore, the words *ni signum*, &c., in the succeeding line, we must supply as follows: "(and they would have continued long to do so) had not," &c. In prose Latinity we should have *cum* in place of *ni*, with a semicolon or comma after *Achates* and *putabant.* 523. *Cœlo aperto.* "In the clear sky." Literally, "in the open sky." So, on the other hand, clouds are said to *cover* the heavens. 524. *Cum sonitu.* "With a peal of thunder." Thunder and lightning in a clear sky formed an omen of peculiar importance.—*Ruere.* "To be coming into collision." Put for *corruere.* 526. *Tyrrhenusque tubæ*, &c. The Tyrrheni, who brought civilization into Etruria, are also said to have been the inventors of the trumpet. Observe the poetic usage of *Tyrrhenus tubæ clangor* for *Tyrrhenæ tubæ clangor.* 528. *Arma inter nubem*, &c. These were the arms just made by Vulcan for Æneas, and which Venus was bearing through the sky. In the clear heavens was a cloud in which they were conveyed, and hence the expression *inter nubem*, in the text. 529. *Et pulsa tonare.* Observe the zeugma in *vident*, the verb in this clause being equivalent to *audiunt.*

Quem casum portenta ferant: ego poscor Olympo.
Hoc signum cecinit missuram diva creatrix,
Si bellum ingrueret; Vulcaniaque arma per auras
Laturam auxilio.
Heu quantæ miseris cædes Laurentibus instant!
Quas pœnas mihi, Turne, dabis! quam multa sub undas
Scuta virûm galeasque, et fortia corpora volves,
Thybri pater! Poscant acies, et fœdera rumpant.
  Hæc ubi dicta dedit, solio se tollit ab alto;
Et primum Herculeis sopitas ignibus aras
Excitat, hesternumque Larem, parvosque Penates,
Lætus adit; mactant lectas de more bidentes,
Euandrus pariter, pariter Trojana juventus.
Post hinc ad naves graditur, sociosque revisit:
Quorum de numero, qui sese in bella sequantur,

533–540. *Quem casum portenta ferant.* "What (coming) event these prodigies portend." Literally, "may be bringing (with them)." —*Ergo poscor Olympo.* Supply *ab* before *Olympo.* The meaning of the clause is, "I am summoned by the gods to the conflict." *Me vocant dii ad pugnam.* Heyne regards *Olympo* as the dative for *ab Olympo*, and gives a somewhat different explanation of the passage: "*Me Olympus poscit, me vult, respicit,* h. e. *ad me ostentum æris spectat, nihil est quod vos teneamini.*" 537. *Heu quantæ miseris,* &c. Æneas sees, in spirit, the overthrow of his foes. 540. *Thybri pater!* The battle in which Turnus lost his life, and the Latins were defeated, was fought in the vicinity of the Tiber.—*Poscant, rumpant.* Uttered ironically.

542–546. *Et primum Herculeis,* &c. "And first he awakens the dormant altars with Herculean fires." Poetic, for "he awakens the slumbering fires on the altars sacred to Hercules." By "Herculean fires" are meant fires in honour of Hercules. Euander, according to Heyne, would seem to have worshipped Hercules as a domestic or family deity, and to have consecrated a special altar to him in his dwelling, and on this altar Æneas now rekindles the fires for a sacrifice to him as one of Euander's Penates. Another sacrifice is then offered by him to the *Lar domesticus* of Euander, and his more immediate Penates. Wagner, however, takes a more correct view of the subject, and makes the sacrifice to Hercules to have been offered at the *Ara Maxima* (ver. 271), on which the previous oblation was being made by Euander at the time of Æneas's arrival. After this, according to the same critic, another sacrifice is made *within* the dwelling, unto the Lares and Penates. 543. *Hesternumque Larem.* "The Lar of the previous day's worship," i. e. the Lar to whom he had made his offering on the previous day, when entering for the first time the dwelling of Euander. Some read *externum,* in the sense of ξένιον, instead of *hesternum,* but without any necessity.—*Parvosque Penates.* The epithet *parvos* has a peculiar reference to the humble abode of the monarch.

547–553. *In bella.* "To the scene of warlike preparations," i. e. to

Præstantes virtute legit; pars cetera pronâ
Fertur aquâ, segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena petentibus arva:
Ducunt exsortem Æneæ; quem fulva leonis
Pellis obit totum, præfulgens unguibus aureis.
Fama volat, parvam subito vulgata per urbem,
Ocius ire equites Tyrrheni ad litora regis.
Vota metu duplicant matres, propiusque periclo
It timor, et major Martis jam apparet imago.
Tum pater Euandrus, dextram complexus euntis,
Hæret, inexpletum lacrimans; ac talia fatur:
O! mihi præteritos referat si Jupiter annos!
Qualis eram, quum primam aciem Præneste sub ipsâ

Cære, and the forces assembled there, in order that he may obtain their aid. *Bella* here strikingly depicts the martial feeling that animates the people of Cære, and their eagerness to advance against the Rutulians. Commentators manage to find a difficulty here, where none in fact exists. 549. *Segnis.* "Without effort." Equivalent here to *sine remigio*, as Servius well explains it. 550. *Nuntia ventura.* The feminine agreeing with *pars*, instead of *nuntii venturi*. The remainder of the Trojans who had accompanied Æneas to the city of Euander, return to the Trojan encampment, and bring the tidings to Ascanius of the affairs in hand, and his father's movements. 552. *Exsortem.* Supply *equum*, and consult note on *Æn.* v. 534. 553. *Præfulgens unguibus aureis.* "All resplendent with gilded claws." The preposition *præ* increases here the force of the simple verb.

555–559. *Tyrrheni ad litora regis.* "To the shores of the Etrurian king," i. e. to Cære, where Mezentius had been reigning. Some manuscripts give *limina*, of which Heinsius approves. This reading, however, is not needed. We must bear in mind that the forces of Cære were encamped on the *shore*, ready to *embark* as soon as a fit leader could be found. 556. *Matres.* Mothers, alarmed for the safety of their sons, about to proceed to the war.—*Propiusque periclo it timor.* "And fear advances nearer and nearer with the danger itself," i. e. they do not now fear danger merely, but they fear it as something close at hand, and imminent. Consult Wagner, *ad loc.* 558. *Euntis.* Supply *filii.* 559. *Inexpletum lacrymans.* "Weeping in a way that would not be satisfied." We have preferred here the reading of Heyne to *inexpletus*, as given by Wagner. It is certainly the more forcible and natural one of the two.

561–587. *Qualis eram.* The full construction would be, *ut sim talis, qualis eram*, &c.—*Præneste sub ipsâ.* In *Æn.* vii. 670. *Cæculus* is called the founder of *Præneste*, and is numbered among the chieftains in the army of the Latins. Here, however, Euander says that he himself fought, in earlier years, under the walls of Præneste, and slew Herilus, king of that place. Cæculus, therefore, must have been a second founder of the city, or, in other words, must have rebuilt it.

Stravi, scutorumque incendi victor acervos,
Et regem hâc Herilum dextrâ sub Tartara misi;
Nascenti cui tres animas Feronia mater,
Horrendum dictu! dederat, terna arma movenda;
Ter leto sternendus erat; cui tunc tamen omnes
Abstulit hæc animas dextra, et totidem exuit armis:
Non ego nunc dulci amplexu divellerer usquam,
Nate, tuo; neque finitimo Mezentius umquam,
Huic capiti insultans, tot ferro sæva dedisset
Funera, tam multis viduâsset civibus urbem.
At vos, O superi! et divûm tu maxime rector
Jupiter! Arcadii, quæso, miserescite regis,
Et patrias audite preces: Si numina vestra
Incolumem Pallanta mihi, si fata reservant,
Si visurus eum vivo, et venturus in unum;
Vitam oro: patiar quemvis durare laborem.
Sin aliquem infandum casum, Fortuna, minaris;
Nunc, O nunc! liceat crudelem abrumpere vitam,
Dum curæ ambiguæ, dum spes incerta futuri,
Dum te, care puer, mea sera et sola voluptas,
Complexu teneo; gravior neu nuntius aures
Vulneret. Hæc genitor digressu dicta supremo
Fundebat: famuli collapsum in tecta ferebant.
Jamque adeo exierat portis equitatus apertis:
Æneas inter primos, et fidus Achates;
Inde alii Trojæ proceres: ipse agmine Pallas
In medio, chlamyde et pictis conspectus in armis;

Observe, also, that *Præneste* is neuter in the place quoted. 564. *Feronia.* Compare *Æn.* vii. 800. 565. *Terna arma movenda.* "Arms to be thrice wielded," i. e. be had to be thrice conquered and slain. 569. *Finitimo huic capiti insultans.* "Insulting this his neighbour," i. e. me, his neighbour. Compare, as regards the force of *capiti* here, the note on *Æn.* iv. 354. We have given *finitimo*, with Wagner, in place of *finitimus*, as adopted by Heyne. It is most euphonious, and sanctioned also by better manuscripts. 571. *Viduâsset.* For *privâsset.* Compare, as regards the peculiar force of this verb, the remarks of Corte, *ad Lucan.* ii. 441.—*Urbem.* *Cære* or Agylla. 574. *Patrias.* For *paternas.* 576. *Venturus in unum.* For *conventurus.* 579. *Nunc, O nunc.* Wagner reads, *nunc, nunc O liceat*, which he strives to defend on metrical, or, rather, rhythmical grounds. 580. *Dum curæ ambiguæ.* Supply *sint.* 581. *Mea sera et sola voluptas.* That is, the only solace of my declining years. 582. *Gravior nuntius.* "More painful tidings than ordinary." We have given *neu*, with Wagner, instead of the common *ne*. It is certainly the more spirited form here. 588–596. *Chlamyde.* Consult note on *Æn.* iv. 137.—*Pictis armis*

Qualis, ubi Oceani perfusus Lucifer undâ,
Quem Venus ante alios astrorum diligit ignes,
Extulit os sacrum cœlo, tenebrasque resolvit.
Stant pavidæ in muris matres, oculisque sequuntur
Pulveream nubem, et fulgentes ære catervas.
Olli per dumos, qua proxima meta viarum,
Armati tendunt. It clamor, et agmine facto,
Quadrupedante putrem sonitu quatit ungula campum.
  Est ingens gelidum lucus prope Cæritis amnem,
Religione patrum late sacer: undique colles
Inclusere cavi, et nigrâ nemus abiete cingunt.
Silvano fama est veteres sacrâsse Pelasgos,
Arvorum pecorisque deo, lucumque diemque
Qui primi fines aliquando habuere Latinos.
Haud procul hinc Tarcho et Tyrrheni tuta tenebant
Castra locis; celsoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis.
Huc pater Æneas et bello lecta juventus
Succedunt, fessique et equos et corpora curant.

We must understand armour not only decorated with gold and silver ornaments, as Heyne remarks, but having also devices (γραφαί σήματα) painted upon the shield, &c.—*Conspectus.* This participle is here equivalent to *conspicuus*, or, as others say, to *conspiciendus.* 589. *Oceani perfusus undâ.* "Rising from Ocean." Literally, "bedewed with the water of Ocean." 590. *Quem Venus ante alios*, &c. Because it is her own star. 591. *Extulit os sacrum cœlo.* That is, has begun to ascend in all its hallowed beauty from the edge of the horizon. 594. *Qua proxima meta viarum.* "Where is the nearest limit of their route," i.e. by the shortest route. Compare the explanation of Wagner: "*Qua brevissimo itinere pervenitur eo quo tendunt.*" 596. *Quadrupedante putrem*, &c. In this line, imitating the sound of cavalry in quick motion, Ennius is imitated.

597–607. *Gelidum prope Cæritis amnem.* "Near the cold river of Cære." *Cæritis* is here the genitive of *Cæres*, another form of name for the city of Cære. The name of the river itself was, according to Cluver, *Cæretanus*, corresponding to the modern *Vacina.* The stream flowed on the east side of the city. 598. *Colles cavi.* "Hills surrounding a valley." 599. *Nemus.* Merely synonymous with *lucus* in ver. 597, and standing here for *um.* 602. *Qui primi.* "Who were the first that held possession, &c. These Pelasgi, according to the common account, settled also in Cære, and left many traces of their language and customs behind them. (*Dion. Hal.* i. 20. *Id.* iii. 58.) 603. *Tuta tenebant castra locis.* "Kept their camp defended by the situation of the place." 605. *Et latis tendebat in arvis.* "And stretched away over the wide-extended fields," i. e. the line of encampment was extended over a wide space of country. 607. *Curant.* This narration is completed in *Æn.* x. 148. *seqq.*

At Venus ætherios inter, dea candida, nimbos
Dona ferens aderat; natumque in valle reductâ
Ut procul et gelido secretum flumine vidit,
Talibus affata est dictis, seque obtulit ultro:
En! perfecta mei promissâ conjugis arte
Munera: ne mox aut Laurentes, nate, superbos,
Aut acrem dubites in prœlia poscere Turnum.
Dixit, et amplexus nati Cytherea petivit;
Arma sub adversâ posuit radiantia quercu.
Ille, deæ donis, et tanto lætus honore,
Expleri nequit, atque oculos per singula volvit,
Miraturque interque manus et brachia versat
Terribilem cristis galeam flammasque vomentem,
Fatiferumque ensem, loricam ex ære rigentem,
Sanguineam, ingentem, qualis, quum cærula nubes
Solis inardescit radiis, longeque refulget;
Tum leves ocreas electro auroque recocto,
Hastamque, et clypei non enarrabile textum.
Illic res Italas, Romanorumque triumphos,
Haud vatum ignarus, venturique inscius ævi,
Fecerat ignipotens; illic genus omne futuræ
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi fœtam Mavortis in antro

610–625. *Gelido secretum flumine.* "Apart by the cold river." *Secretum* is here equivalent to *solum*, i. e. *secretum a sociis* We have given *et gelido*, with Wagner, in place of *egelido*, the reading of Heyne. *Egelidus* is not in accordance with epic language; and, besides, the river in question has already been styled *gelidum* in ver. 597. 612. *Promissâ arte.* Equivalent to *arte quam mihi promiserat.* Compare ver. 401. 617. *Donis et tanto honore.* "With such precious gifts." A hendiadys. 618. *Expleri.* Supply *tuendo.* 619. *Interque manus,* &c. The smaller parts of the armour are held in his hands, the larger in his arms. 622. *Sanguineam.* Equivalent to *rutilam.* 624. *Leves ocreas.* Consult note on *Æn.* vii. 634.—*Electro.* Consult note on ver 402.—*Auro recocto.* "Refined gold." 625. *Clypei non enarrabile textum.* "The workmanship of the shield too wonderful to be described in words." Cerda refers *textum* to the execution of the work. Heyne to the subjects unfolded on the shield; it appears, however, in fact, to have reference to both in an equal degree.

627–634. *Haud vatum ignarus.* "Not ignorant of what had been foretold." *Vatum* is put for *dicta vatum.* Another reading is *fatûm*, by syncope, for *fatorum.* 629. *Pugnataque in ordine bella.* The centre of the shield represented the Mediterranean, with the battle of Actium. The remainder was divided into compartments, each devoted to some prominent period of Roman history. 630. *Fœtam.* "Newly-

Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos; illam, tereti cervice reflexam,
Mulcere alternos, et corpora fingere linguâ.
Nec procul hinc Romam, et raptas sine more Sabinas
Consessu caveæ, magnis Circensibus actis,
Addiderat, subitoque novum consurgere bellum
Romulidis, Tatioque seni, Curibusque severis.
Post idem, inter se posito certamine, reges
Armati, Jovis ante aram, paterasque tenentes,
Stabant, et cæsâ jungebant fœdera porcâ.
Haud procul inde, citæ Metum in diversa quadrigæ

delivered." Here equivalent to *enixam*. 631. *Geminos huic ubera circum*, &c. The twin-boys are *Romulus* and *Remus*. The story of their having been suckled by a she-wolf is often depicted on ancient coins. 634. *Mulcere alternos*. "To fondle them by turns." This expression has been thought too bold, since change of motion cannot be represented in a picture, but the motion and successive action, observes Symmons, seemingly attributed in some instances to the figures on the shield, belong to the explanation, which sometimes mingles the future with the present. The painter or the sculptor can give only one point of action, but he who explains the painting or the sculpture will naturally illustrate its design. 635. *Sine more*. "Without regard to law or right." Compare the explanation of Wagner, "Sine more, *quippe jure gentium violato*." 636. *Caveæ*. The *cavea* was that part of the circus, theatre, &c. which contained the audience or spectators. See on *Æn*. v. 340. In the present instance the *circus* is meant, the reference being to the Circensian games. The rape of the Sabine women took place during the celebration of these games, which were then called *Consualia*, because in honour of Consus or Neptune.—*Circensibus*. Supply *ludis*. 637. *Consurgere*. Observe the peculiar construction, *addiderat consurgere*, where the prose form of expression would have been *et bellum subito consurgens*. 638. *Romulidis*, &c. "To the followers of Romulus," &c. i. e. between the Romans headed by Romulus, and the Sabines led on by Titus Tatius. *Cures*, one of the Sabine towns, is here put for the whole nation. The epithet *severis* refers to the austere and rigid manners and moral discipline of the Sabine race.

639-645. *Idem reges*. Romulus and Titus Tatius. 640. *Pateras*. Consult note on *Æn*. i. 739. 641. *Cæsâ porcâ*. According to a Roman custom, of which Livy often makes mention. Compare also *Æn*. xii. 170. The masculine would be the proper form; but the feminine is here employed in place of it by poetic usage, and also in order to avoid the less elegant masculine form, *porco*. Compare Quintilian (viii. 3. *med.*), "*Quædam non tam ratione quam sensu indicantur, ut illud:* cæsâ jungebat fœdera porcâ. *Fecit elegans fictio nominis; quod si fuisset* porco, *vile erat*." 642. *Citæ quadrigæ*, &c. Alluding to the death of *Mettus Fuffetius*, who was torn asunder by being attached to two four-

Distulerant; at tu dictis, Albane, maneres!
Raptabatque viri mendacis viscera Tullus
Per silvam, et sparsi rorabant sanguine vepres.
Nec non Tarquinium ejectum Porsenna jubebat
Accipere, ingentique urbem obsidione premebat;
Æneadæ in ferrum pro libertate ruebant.
Illum indignanti similem, similemque minanti,
Aspiceres, pontem auderet quia vellere Cocles,
Et fluvium vinclis innaret Clœlia ruptis.
In summo, custos Tarpeiæ, Manlius, arcis,

horse chariots that were driven in different directions. Niebuhr makes the more correct form of the name to have been *Mettius*. 643. *At tu dictis*, &c. "But thou, O Alban, shouldst have adhered to thy agreement," i. e. shouldst not have acted treacherously in battle towards the Romans. 644. *Mendacis.* Equivalent here to *perfidi.*—*Tullus.* Tullus Hostilius. 645. *Per silvam*, &c. Commentators discover here a resemblance between the sound and sense.

646–651. *Porsenna.* There is considerable doubt about the true form of this name. Horace, in a pure iambic (*Epod.* xvi. 4.) gives *Porsĕnæ.* Martial, also (*Epigr.* i. 22.) has *Porsĕna*, and the short penult is likewise found in Silius Italicus (viii. 391. 480.; x. 484. 502). Niebuhr maintains that *Porsĕna*, in Martial, is a blunder on the part of the poet (*Rom. Gesch.* vol. i. n. 1200.), but this is far from likely, seeing that the short quantity is given, also, by the two other writers just mentioned. (Consult *Macaulay's Lays of Anc. Rome*, p. 44. *seqq. Lond. ed.*) It seems better, therefore, to suppose that the original Tuscan form of the name was *Porsenna*, like *Vibenna*, *Ergenna*, &c. and that this became shortened, in the ordinary pronunciation of the Romans, into *Porsĕna* or *Porsna.* Both forms, therefore, might easily occur in poetry. Heyne reads *Porsĕna*, but Servius says, "Sane *Porsenna*," though the reason which the latter assigns is not very satisfactory, "*unum* n *addidit metri causa.*"—*Jubebat.* "Was ordering (the Romans)," i. e. was depicted in the the act of ordering. 648. *In ferrum ruebant.* Equivalent, as Thiel well explains it, to *ruebant ut arma raperent.* Compare *Georg.* ii. 503. 649 *Illum.* Referring to Porsenna. 650. *Quia vellere*, &c. We have given *quia*, with Wagner, instead of *quod*, the reading of Heyne. *Quod* refers to the feelings and sentiments of the speaker, and is what grammarians call *subjective*: *quia*, on the other hand, refers to what is actually taking place before the eyes, and is *objective.* 650. *Cocles.* The poet alludes to the legend of *Horatius Cocles* and the Sublician bridge. 651. *Vinclis ruptis.* "Her confinement being broken." *Vinclis* is here put for *custodiâ.*

652–654. *In summo.* "On the highest part (of the shield)." We have so rendered the words, and not, as Heyne maintains they ought to be rendered, with reference to the *arx*, or citadel. Compare *in medio*, ver. 675. Wagner is in favour of this same interpretation.—*Tarpeiæ arcis.* The Tarpeian rock formed part of the Capitoline Mount; hence



Stabat pro templo, et Capitolia celsa tenebat;
Romuleoque recens horrebat regia culmo.
Atque hic, auratis volitans, argenteus anser,
Porticibus, Gallos in limine adesse canebat:
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ;
Aurea cæsaries ollis, atque aurea vestis;
Virgatis lucent sagulis; tum lactea colla
Auro innectuntur; duo quisque Alpina coruscant

the epithet "Tarpeian" applied by the poet to the citadel, which stood on the latter. 653. *Pro templo.* The preposition has here the force, not of *antea*, but "in defence of." So *Æn.* ix. 575. *Summis stantem pro turribus.* Compare also *Æn.* ix. 677. 654. *Romuleo culmo.* Alluding to the *casa Romuli*, or *thatched* cottage of Romulus, the primitive palace (*regia*) of that early king, and preserved by the Romans with great veneration. It stood on the summit of the Capitoline Mount.—*Recens.* In the workmanship of Vulcan, the thatched roof was wrought of gold, and presented, therefore, a fresh and new appearance to the eye. Heyne regards ver. 654 as spurious, but it is ably defended by Wagner.

655-662. *Atque hic auratis*, &c. Heyne condemns the mixture of poverty and splendour in this and the previous line. But it must be borne in mind that the *auratæ porticus* do not mean galleries really of gold, but merely indicate that Vulcan employed this metal to depict them on the shield. 656. *Gallos in limine*, &c. An allusion to the well-known legend of the Capitol's having been saved from surprise by the sacred geese. 657. *Tenebant.* Equivalent to *in eo erant ut tenerent.* 658. *Dono notis opacæ.* A somewhat pleonastic addition, after *tenebris.* 659. *Aurea cæsaries ollis*, &c. That is, their *hair* and *attire* were represented in gold. The ancient writers assign yellow or ruddy locks to the Celtic race. Consult on this subject the note of Niebuhr (*Röm. Gesch.* vol. ii. p. 592. n. 1169.) Servius very strangely understands *vestis* of the *beard*, in which he is followed by Wakefield (*ad Lucret.* v. 672.) and others. The words refer to the Gallic *sagula*, mentioned immediately after, and which are represented here as golden, either because they were of a yellow ground, or, what is more probable, because the Gauls were fond of attire interwoven with gold. (Compare *Sil. Ital.* iv. 155.) The *sagulum* was a smaller kind of *sagum*, which last was a kind of military cloak worn by the Romans as well as other nations. The *sagum* was open in the front, and usually fastened across the shoulders by a clasp. Those worn by the northern nations of Europe were striped (*virgata*) in different colours, somewhat like the Scotch plaid. 660. *Lactea colla.* The Gauls were in general remarkable for fair complexions. Hence Ammianus remarks, "*Candidi pæne sunt Galli omnes*" (xv. 12. *init*). 661. *Auro innectuntur.* The reference is to the *torques*, of which mention has been made in a previous note (*Æn.* v. 559).—*Alpina gæsa.* "Alpine javelins." The *gæsum* was a heavy weapon, the shaft being as thick as a

Gæsa manu, scutis protecti corpora longis.
His exsultantes Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia cœlo,
Extuderat: castæ ducebant sacra per urbem
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis;
Et scelerum pœnas, et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem:
Secretosque pios; his dantem jura Catonem.
Hæc inter tumidi late maris ibat imago,

man could grasp, and the iron head barbed, and of an extraordinary length compared with the shaft. The term itself is probably of Celtic origin, and was used by the Gauls wherever their ramifications extended. The Romans adopted the use of the *gæsum* from the Iberians.

663–666. *Salios.* Consult note on ver. 285.—*Lupercos.* The *Luperci* were the priests of the god *Lupercus.* Every year they celebrated a festival in honour of this deity, who was regarded as the god of fertility. This festival took place on the 15th of February, and during a part of it the Luperci ran, half naked, half covered with the skins of goats which they had sacrificed, through the streets of Rome. (Consult Index of Proper Names.) 664. *Apices.* The *apex* was a cap worn by the *Flamines* and *Salii* at Rome. The essential part of the apex, to which alone the name properly belonged, was a pointed piece of olive-wood, the base of which was surrounded with a lock of wool, this was worn on the top of the head, and was held there either by fillets only, or, as was more commonly the case, by the aid of a cap, which fitted the head, and was also fastened by means of two strings or bands. The *Flamines* were forbidden by law to go into public, or even into the open air, without the apex. On ancient monuments we see it round as well as conical. Various forms of it are shown on bas-reliefs, and on coins of Roman emperors, who as priests were entitled to wear it.—*Ancilia.* Consult note on *Æn.* vii. 188. 666. *Pilentis mollibus.* The *pilentum* was a splendid four-wheeled carriage, furnished with soft cushions (to which last some think that *mollibus* here alludes, though not correctly), which conveyed the Roman matrons in sacred processions and in going to the Circensian and other games. This distinction was granted to them by the Senate, on account of their generosity in giving their gold and jewels, on a particular occasion, for the service of the state. (Compare *Liv.* v. 25.) Servius properly makes the *mollia pilenta* to have been carriages well hung, and therefore easy and soft of motion. Niebuhr is in favour of the same interpretation. (*Röm. Gesch.* vol. i. p. 463. n. 977.)

668–670. *Te, Catilina, minaci,* &c. Catiline is here placed in *Tartarus,* and the younger Cato, who so nobly opposed his murderous designs, has a seat assigned him in *Elysium.* That the Cato, who died at Utica, is here meant, there can be no doubt whatever; nor need we be surprised at Virgil's openly praising a republican and patriot. It was part of the policy of Augustus to keep up an appearance of free-

Aurea; sed fluctu spumabant cærula cano;
Et circum argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant.
In medio classes æratas, Actia bella,
Cernere erat; totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.

dom, and to profess an attachment to the old forms of the republic, while in reality he was playing the tyrant. A difficulty, however, of another kind has been started by some commentators. In *Æn.* vi. 434. Virgil has assigned a different spot in the lower world to those who committed suicide, and yet here Cato, who fell by his own hand, is made lawgiver to the souls of the pious. A poet, however, as Symmons remarks, is not to be compelled to such rigorous consistency; and though the multitude of suicides might be condemned to a state of middle punishment, one illustrious soul might be exempted from their lot, and stationed by the power of his virtues among the blessed. Besides, it is to be remarked that the suicides whom Virgil represents as suffering in Hades are they who wantonly threw away their lives from the mere impatience of existence, and not they with whom the act of self-destruction was, as they believed, justified by the motive, or consecrated by the cause in which it was committed.

672–677. *Fluctu spumabant cano.* "Foamed with the white billow," i.e. the foam of the waves was wrought in silver. In the shield of Achilles, as described by Homer, Oceanus, the great world-stream, is represented, according to the rude geographical ideas of that early age, as running around the border of the shield; for, with Homer, the earth is a circular plane encircled or girded by Oceanus. In the shield of Æneas, on the other hand, the sea occupies the middle of the picture, and represents the Mediterranean.—*Cærula.* Equivalent here to *æquora.* There is, in fact, an ellipsis of *maria.* 673. *Argento clari delphines.* Equivalent to *delphines argentei.* 675. *In medio.* The central part of the shield round about the boss. 676. *Cernere erat.* An imitation of the Greek idiom, where ἦν is employed with somewhat of the force of ἐξῆν. See on *Æn.* vi. 596.—*Instructo Marte.* Equivalent, in fact, to *classibus instructis.* 677. *Fervĕre.* With the short penult, from the old stem-form *fervo,* of the third conjugation.—*Leucaten.* Referring to the promontory of Leucate, in the island of Leucadia. This promontory was at some distance from the scene of action, the battle having been fought in the mouth of the *Sinus Ambracius,* lying to the north. The poet, however, represents the fleets of Antony and Octavianus as drawn up in opposition to each other near this same promontory, in order to give a more imposing aspect to the scene.—*Auroque effulgere fluctus.* This looks very much like a later interpolation, inserted for the purpose of completing the verse. We have already been told that the *sea* was *golden* (v. 671. *seqq.*) and, besides, that the crest of the billows was of *silver;* so that what is stated seems either superfluous, or else contradictory to what has gone before. Weichert, Jahn, and Wagner attempt to defend it, but with very little success. *Effulgĕre* is from the old stem-form *effulgo.*

Hinc Augustus agens Italos in prœlia Cæsar,
Cum Patribus, Populoque, Penatibus et magnis dîs.
Stans celsâ in puppi: geminas cui tempora flammas
Læta vomunt, patriumque aperitur vertice sidus
Parte aliâ, ventis et dîs Agrippa secundis,
Arduus, agmen agens: cui, belli insigne superbum,
Tempora navali fulgent rostrata coronâ.

678-681. *Hinc Augustus.* Augustus defends the Roman nation, and the gods of his native land; Antony, on the other hand, comes supported by a foreign force, and as the enemy of his country. The poet skilfully avails himself of this idea. 670. *Cum Patribus Populoque.* This is stated, in order that it might appear that Augustus was defending the cause of the republic, as intrusted to him by the senate and people. —*Penatibus et magnis Dîs.* Compare *Æn.* iii. 12. 680. *Stans celsâ in puppi,* &c. An imposing picture. Augustus stands at the stern of the vessel, near the images of the tutelary divinities; bright flames play about his temples, while above his head, on the top of his helmet, shines the star of his line, the *Julium sidus.* 681. *Læta.* Denoting here merely the brightness or splendour. Compare *Æn.* i. 591. Heyne explains *geminas flammas tempora,* as poetic for *gemina tempora flammas.* With the description, comprae *Hom. Il.* v. 4. *seqq.*—*Patrium sidus.* Alluding to the famous star, or rather comet, which appeared not long after the assassination of Julius Cæsar, and which was visible for seven nights, beginning to appear each time one hour before sunset. (*Sueton. Vit. Cæs.* 88.) This star, according to the popular belief of the day, was the soul of Cæsar received into the sky. Hence Augustus caused a star to be affixed to the head of Cæsar's statues, and he himself wore one on the top of his helmet at the battle of Actium. (*Voss. ad Eclog.* ix. 47.)—*Aperitur.* Properly said of the rising of a star; it becomes here, therefore, a forcible term, as indicating a new luminary of the sky.

682-684. *Agrippa.* This was the famous M. Vipsanius Agrippa, who commanded the fleet on the present occasion, and to whose exertions Augustus was mainly indebted for the victory.—*Ventis secundis.* The wind had been adverse until the fifth day. Hence *ventis* here, as the more immediately important term, precedes *dîs.* 683. *Arduus.* Referring to his station on the stern of his ship, like that of Augustus. (Compare ver. 680.) 684. *Belli insigne superbum,* &c. Augustus had bestowed a *corona rostrata* of gold on Agrippa, for his naval victory over Sextus Pompeius, off the coast of Sicily. Velleius Paterculus says that it had been previously conferred on no Roman (ii. 81). It seems difficult to determine whether the *corona navalis* and the *corona rostrata* were two distinct crowns, or only two denominations for the same one. Virgil here unites both terms in one sentence. But it appears probable, that the former, besides being a generic term, was inferior in dignity to the latter, and was given to the sailor who first boarded an enemy's ship; whereas, the latter was given to a commander who destroyed the whole fleet, or gained any signal victory. At all events, they were both made of gold.

Hinc, ope barbaricâ, variisque Antonius armis,
Victor ab Auroræ populis, et litore rubro,
Ægyptum, viresque Orientis, et ultima secum
Bactra vehit; sequiturque, nefas! Ægyptia conjux.
Una omnes ruere, ac totum spumare, reductis
Convulsum remis, rostrisque tridentibus, æquor.
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus altos:
Tantâ mole viri turritis puppibus instant.
Stuppea flamma manu, telisque volatile ferrum

685–688. *Hinc ope barbaricâ*, &c. Antony, besides the Roman legions, which had suffered much in the wars with the Armenians, Medes, and Parthians, (*Vell. Paterc.* ii. 82.) brought a large number of eastern auxiliaries with him. (*Plut. Vit. Ant.* c. 61.) These troops, moreover, having been collected from different nations, must have had very different kinds of arms. Hence *ope barbaricâ*, and *variis armis*. 686. *Victor ab Auroræ populis*, &c. Antony had been recently successful against the Parthians. He had also become possessed of the person of Artavasdes, king of Armenia. (*Plut. Vit. Ant.* c. 37. *seqq.* —*Vell. Paterc. l. c.*)—*Litore rubro.* Not the shore of what we term at the present day the *Red Sea*, but that of the *Indian Ocean*. This ocean the Greeks termed ἐρυθρὰ θάλασσα, which the Latins translated by *mare rubrum*. 637. *Ultima Bactra.* Put here for the remote East generally. Bactra was the farthest city of the East that was subject to Antony. 688. *Ægyptia conjux.* Cleopatra is meant. A union between a Roman and a foreigner was not regarded as a lawful marriage, but simply as a living together. Hence the foul disgrace which such a union brought with it to Antony. Equally disgraceful was it to come to the battle accompanied by a female, and one, too, unto whom, although she was a foreigner, he had promised, if victorious, the full dominion of the Roman world.

689–695. *Ruere.* Supply *videntur*. Heyne gives *ruere* here a transitive force, and understands *mare*, making the verb refer to an upturning of the sea with oars, &c. This, however, is opposed by Wagner, who regards *ruere* as meaning here simply "to rush." See on *Æn.* i. 85. 690. *Rostris tridentibus.* Consult note on *Æn.* i. 35. 691. *Pelago credas*, &c. That is, from the size of the ships engaged, you would believe that they were so many floating islands. The large ships, however, were on the side of Antony. Augustus gained the victory by his light Liburnian galleys. 693. *Tantâ mole viri*, &c. The ships of Antony, on this occasion, were, according to the unanimous testimony of the ancient writers, remarkable for their great size. They had also, besides this, large towers erected in them. 694. *Stuppea flamma.* "Blazing tow." Literally, "the flame of tow." The poet here alludes to what was technically called a *malleolus*. The term denoted a hammer, the transverse head of which was formed for holding pitch and tow, which, having been set on fire, was projected slowly, so that it might not be extinguished during its flight, upon houses and other

Spargitur: arva novâ Neptunia cæde rubescunt.
Regina in mediis patrio vocat agmina sistro;
Necdum etiam geminos a tergo respicit angues.
Omnigenûmque deûm monstra, et latrator Anubis,
Contra Neptunum, et Venerem, contraque Minervam
Tela tenent. Sævit medio in certamine Mavors
Cælatus ferro, tristesque ex æthere Diræ:
Et scissâ gaudens vadit Discordia pallâ;
Quam cum sanguineo sequitur Bellona flagello.
Actius, hæc cernens, arcum intendebat Apollo
Desuper: omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.
Ipsa videbatur ventis regina vocatis

buildings, in order to set them on fire, and which was, therefore, commonly used in sieges, naval battles, &c. Virgil is here historically correct, since a large number of Antony's vessels, which fought with obstinate bravery even after he had fled, were set on fire by missiles and destroyed. 695. *Novâ cæde.* Merely marking the commencement of the conflict. Compare the explanation of Wagner: "*Per illa* novâ cæde rubescunt *nihil aliud significari videtur quam:* incipiunt *cæde rubescere;* novum *enim dicitur quod primum fit.*"

696–704. *Regina in mediis,* &c. The allusion is again to Cleopatra. Virgil ironically places the sistrum in her hands, and in like manner, Propertius represents her as wishing to put to flight with this instrument the Roman trumpet (iii. 2. 43). The sistrum was an Egyptian instrument of music, used in certain ceremonies by that people, and especially in the worship of Isis. It was held in the right hand, and shaken, from which circumstance it derived its name σεῖστρον, from σείω, "to shake." Apuleius describes the *sistrum* as a bronze rattle (*æreum crepitaculum*), consisting of a narrow plate curved like a sword-belt, through which passed a few rods, that rendered a loud, shrill sound. He says these instruments were sometimes made of silver, or even of gold. 697. *Geminos a tergo angues.* "The two serpents behind her," i. e. the serpents that are to cause her death. Cleopatra, according to common account, destroyed herself by the bite of an asp. Virgil, however, would seem to have followed some other version of the story, which made her to have employed two asps. Compare the language of Velleius Paterculus (ii. 87). 698. *Omnigenûmque deûm monstra,* &c. The gods of Egypt are here arrayed against the gods of Rome. The language of the poet contains an ironical allusion to the strange deities, and the animal worship of the Egyptians. Anubis was represented with the head of a dog, and hence he is styled *latrator.* 701. *Cælatus ferro.* "Fashioned in relief out of iron." 702. *Pallâ.* Consult note on *Æn.* i. 648. 704. *Actius Apollo.* Referring to Apollo as worshipped on the promontory of Actium, where he had a temple. Hence the term *desuper* in the text, Apollo being described as looking down from his mountain-height on the scene of the conflict.

707–713. *Ipsa videbatur,* &c. It will be borne in mind that

Vela dare, et laxos jam jamque immittere funes.
Illam inter cædes, pallentem morte futurâ,
Fecerat ignipotens undis et Iapyge ferri;
Contra autem, magno mœrentem corpore Nilum,
Pandentemque sinus, et totâ veste vocantem
Cæruleum in gremium, latebrosaque flumina, victos.
At Cæsar, triplici invectus Romana triumpho
Mœnia, dis Italis votum immortale sacrabat,

various stages of the fight were portrayed on the shield. Cleopatra a moment ago was represented as summoning her followers to the conflict, and she is now depicted in another part of the shield as in the act of fleeing from the battle. The ancient writers make her to have been the first that fled on the present occasion. The infatuated Antony followed her, and ruined all his hopes. 708. *Laxos immittere funes.* Consult note on *Æn.* v. 830. 709. *Pallentem morte futurâ.* "Pale at (the thought of) approaching death." The poet makes the Egyptian queen to have already meditated the act of self-destruction. Some commentators, however, refer the words of the text merely to the terror of the moment, lest death might overtake her amid the tumult of battle and flight. It is rather, however, the paleness of despair. 710. *Iapyge.* This wind blew in the direction of Apulia, Iapygia, and the promontory of Iapyx (Promontorium Iapygium), whence it derived its name. It answered to the west-north-west, and was directly favourable for Cleopatra in her flight towards Egypt. The wind, as may be inferred from the accounts of those who have recorded this memorable battle, shifted during the engagement from south-east to the west-north-west, from the former of which points it had favoured the sailing of the fleet of Augustus when it proceeded to meet the enemy, and from the latter it now speeded the flight of Antony's forces towards the Peloponnesus and Egypt. 712. *Pandentemque sinus.* The river-god, in a reclining posture, his form partially covered with a robe, stands ready to receive the fugitives into his bosom.—*Totâ veste.* Equivalent to *toto sinu expanso.* The reference is to the *sinus*, or swelling bosom of the robe. 713. *Cæruleum in gremium.* The colour of the waters is here applied to the god himself. Compare ver. 64. *Cæruleus Thybris.*—*Latebrosa flumina.* "Sheltering waters," i. e. waters affording many lurking-places or *latebræ.* The reference appears to be especially to the numerous mouths of the Nile, and their intricate navigation.

714–716. *At Cæsar, triplici,* &c. We now come to the grandest feature in the whole description, the threefold triumph of Augustus. This splendid pageant lasted three days. On the first day was celebrated a triumph for the reduction of the Iapydes, Pannonians, and Dalmatians. On the second day there was a triumph for the victory at Actium, and on the third day one for the reduction of Alexandrea and Egypt, and the close of the war. (*Dio Cass.* li. 21. *Sueton. Vit. Aug.* 22.) 715. *Sacrabat.* Observe the *zeugma.* The common text quite destroys the effect of this, by placing a comma after *immortale,*

Maxima tercentum totam delubra per urbem.
Lætitiâ ludisque viâ plausuque fremebant:
Omnibus in templis matrum chorus omnibus aræ;
Ante aras terram cæsi stravere juvenci.
Ipse, sedens niveo candentis limine Phœbi,
Dona recognoscit populorum, aptatque superbis
Postibus: incedunt victæ longo ordine gentes,
Quam variæ linguis, habitu tam vestis, et armis.
Hic Nomadum genus et discinctos Mulciber Afros,
Hic Lelegas, Carasque, sagittiferosque Gelonos
Finxerat. Euphrates ibat jam mollior undis:
Extremique hominum Morini, Rhenusque bicornis;
Indomitique Dahæ, et, pontem indignatus, Araxes.

and connecting *sacrabat* with the succeeding line. 716. *Tercentum.* A definite for an indefinite number, and equivalent, in fact, to *plurima.* It must be observed, also, that the poet here assigns to one particular period of the life of Augustus what was scattered, in fact, over the whole of his reign, the consecrating, namely, of numerous temples, &c. (Compare *Sueton, Vit Aug.* 29.)

718–723. *Matrum chorus.* A band of Roman mothers, returning thanks to the gods, with prayers and hymns, for the return of peace. 720. *Ipse.* A splendid addition to the picture. Augustus is represented as sitting under the marble portico (*niveo limine*) of the temple of the palatine Apollo, and looking down upon the triumphal procession as it passes by. In this procession are borne the golden crowns presented to him by various nations (*dona populorum*), long trains of captives succeed, and along with them are carried the effigies of rivers, the Euphrates, the Rhine, the Araxes, all of which have acknowledged his arms. 721. *Aptat postibus.* "Fits, or fixes, them to the proud temple-gates."

724–728. *Nomadum.* Referring to the nomadic tribes of Africa. Antony drew large supplies from Africa, especially from Æthiopia, and from Cyrene on the Mediterranean coast.—*Discinctos.* "Loosely attired." As inhabitants of a hot clime. 725. *Lelegas, Carasque.* Names of ancient communities, put here to represent the nations of Asia Minor.—*Gelonos.* The Geloni were, properly speaking, a Scythian or Sarmatian race. Here, however, they stand for the Thracian tribes, many of whom were numbered among the forces of Antony. 726. *Mollior undis.* "More gently with its waters," i. e. with a more gentle stream, as if acknowledging defeat. The reference here is to the Parthians particularly. 727. *Extremique hominum Morini.* The Morini were a people of Belgic Gaul, on the shores of the British Ocean. They are here called *extremi hominum* with reference to their remote situation on the coast.—*Rhenusque bicornis.* "And the two-horned Rhine." Alluding partly to the two arms of the river, namely, the *Vahalis* and *Rhenus*, and partly to the usual costume of river-deities. Consult note on ver. 77. 728. *Pontem indignatus Araxes.* Strong poetic lan-

Talia per clypeum Vulcani, dona parentis,
Miratur; rerumque ignarus, imagine gaudet,
Attollens humero famamque et fata nepotum.

guage to designate a rapid and impetuous stream. Servius adds, that Augustus succeeded in throwing a bridge over this river, a previous one, erected by Alexander the Great, having been swept away. The remark is probably incorrect. If, however, it be true, Virgil's meaning will be, "and the Araxes that (once) disdained a bridge;" and in this case, there is a neat compliment to Augustus.

729–731. *Dona parentis.* "The splendid gift of his parent." Observe the force of the plural. *Dona parentis* is in apposition with *clypeum.* 730. *Miratur.* Understand *Æneas. Rerumque ignarus,* &c. "And though ignorant of the events themselves (delineated thereon), delights in the mere representation." 731. *Attollens humero,* &c. He raises up, and throws over his shoulder, by means of the strap attached to it, the shield which thus contained on its broad surface some of the most glorious events in the history of his descendants. In the Homeric times, the Greeks used a belt for the sword, and another for the shield. These passed over the shoulders and crossed upon the breast. The shield-belt lay over the other, and was the larger and broader of the two. This mode of carrying the shield was subsequently laid aside, on account of its inconvenience.

P VIRGILII MARONIS

ÆNEIDOS

LIBER NONUS.

ARGUMENT.

Turnus takes advantage of Æneas's absence, fires some of his ships (which are transformed into sea-nymphs), and assaults his camp. The Trojans, reduced to the last extremities, send Nisus and Euryalus to recall Æneas; which furnishes the poet with the admirable episode of their friendship, generosity, and the conclusion of their adventures.

Atque ea diversâ penitus dum parte geruntur,
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum. Luco tum forte parentis,
Pilumni Turnus sacratâ valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti divûm promittere nemo
Auderet, volvenda dies, en! attulit ultro.
Æneas, urbe, et sociis, et classe relictâ,
Sceptra Palatini sedemque petit Euandri.
Nec satis: extremas Corythi penetravit ad urbes;

1–13. *Atque.* The participle *atque* connects the narrative that follows with the portion of the story detailed in the previous book.—*Diversâ penitus parte.* "In a far different quarter." Referring to what is described in the eighth book respecting the movements of Æneas at the court of Euander, and his subsequent visit to the people of Cære. 3. *Parentis Pilumni.* "His progenitor Pilumnus." He is called *avus* in the same general sense in *Æn.* x. 76. Compare *Æn.* x. 619. 5. *Thaumantias.* "The daughter of Thaumas." A beautifully expressive appellation for the goddess of the rainbow, *Thaumas* signifying "wonder," from the Greek θαῦμα. 6. *Optanti.* Supply *tibi.* 7. *Volvenda dies.* "Time, as it rolls on." Consult note on *Æn.* i. 269. 8. *Urbe.* "His new city." 9. *Sceptra.* For *regna.* 10 *Corythi,*

Lydorumque manum, collectos armat agrestes.
Quid dubitas? nunc tempus equos, nunc poscere currus.
Rumpe moras omnes, et turbata arripe castra.
Dixit, et in cœlum paribus se sustulit alis;
Ingentemque fugâ secuit sub nubibus arcum.
Agnovit juvenis, duplicesque ad sidera palmas
Sustulit, et tali fugientem est voce secutus:
Iri, decus cœli, quis te mihi nubibus actam
Detulit in terras? unde hæc tam clara repente
Tempestas? medium video discedere cœlum,
Palantesque polo stellas. Sequor omina tanta,
Quisquis in arma vocas. Et, sic effatus, ad undam
Processit, summoque hausit de gurgite lymphas,
Multa deos orans; oneravitque æthera votis.
Jamque omnis campis exercitus ibat apertis,
Dives equûm, dives pictaï vestis, et auri.

See on *Æn.* iii. 170. 11. *Lydorumque manum.* Alluding to the Lydian origin of Etrurian civilization, through the Pelasgic Tyrrheni. Consult note on *Æn.* viii. 479.—*Agrestes.* The poet does not mean by this mere undisciplined rustics, but hardy bands of the cultivators of the soil. Compare *Æn.* x. 310, where mention is made, in the same sense, of the *agrestes turmæ* of Turnus, and consult also ver. 607. *seqq.* of the present book. 12. *Tempus.* Supply *est* or *jubet.* 13. *Turbata arripe castra.* "Seize upon his camp while it is in a state of confusion," i. e. attack the Trojan camp while in a state of confusion and alarm at the absence of its commander. No intelligence had as yet been received respecting Æneas; for the events in this book are simultaneous with those described in the preceding book, and the companions of Æneas were as yet on their return from the court of Euander.

14–24. *Dixit,* &c. Two lines are repeated from *Æn.* v. 657. 19. *Tam clara tempestas.* "So bright a sky." *Tempestas* answers here precisely to our term "sky," and denotes the upper regions of the air, where the clouds are, and where the changes of weather (*tempestates*) are supposed to originate. 20. *Medium video discedere cœlum,* &c. "I see the mid-heavens part asunder, and the stars wandering in the firmament." Iris, in her departure from the earth, cleaves the air with a flash of light; and the beholder, as he follows her with his eye, fancies that he sees the heavens opening to his view, and the very stars appearing amid the beams of day. 21. *Palantes.* Referring merely to the regular course of the stars in the sky. 22. *Quisquis.* Turnus knew Iris, but he did not know by what deity she had been sent to earth.—*Ad undam.* For *ad fontem.* 23. *Summoque hausit,* &c. This was done that he might pray with washed hands and with the greater purity. Compare *Æn.* viii. 69. 24. *Multa orans.* So *Hom. Il.* i. 460. πολλὰ λισσόμενοι.

26–32. *Dives pictaï vestis et auri.* "Rich in attire interwoven with gold." Equivalent, as Heinrich and Wagner remark to *vestis auro*

Messapus primas acies, postrema coërcent
Tyrrhidæ juvenes; medio dux agmine Turnus
Vertitur arma tenens, et toto vertice supra est:
Ceu, septem surgens sedatis amnibus, altus
Per tacitum Ganges, aut pingui flumine Nilus
Quum refluit campis, et jam se condidit alveo.
  Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucri, ac tenebras insurgere campis.
Primus ab adversâ conclamat mole Caïcus:
Quis globus, O cives! caligine volvitur atrâ!
Ferte citi ferrum, date tela, ascendite muros:
Hostis adest, eia! Ingenti clamore per omnes
Condunt se Teucri portas, et mœnia complent.
Namque ita discedens præceperat, optimus armis,
Æneas: si qua interea fortuna fuisset,
Neu struere auderent aciem, neu credere campo;
Castra modo, et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor, iraque monstrat,

intertextæ. *Pictaï* is the old form for *pictæ.* 28. *Tyrrhidæ juvenes.* Compare *Æn.* vii. 484. 29. *Vertitur arma tenens*, &c. This verse is found already in *Æn.* vii. 784. and is wanting, also, in many manuscripts. It interrupts the comparison, as Heyne remarks, between the progress of an army and that of a river, in the three next verses, and he therefore regards it as interpolated. It is rejected, also, by Brunck, Schrader, Bothe, and Weichert. Jahn and Wagner defend it, but without much force. 30. *Surgens.* Referring to the periodical increase of the waters. According to the ancients, the Ganges, soon after leaving its sources in the *Montes Emodi*, flowed along in seven channels for a part of its course. This idea is here adopted by Virgil. *Amnibus*, therefore, does not refer, in the present passage, to tributary streams, but is equivalent merely to *alveïs.* The force of the comparison lies in the silent flow of the river and the silent march of the mighty host.—*Sedatis.* "Of which the violence has abated." The Ganges, having left the mountains, its stream is less impetuous along the more level country. 31. *Aut pingui flumine Nilus*, &c. Another comparison of the silent march of the host, with the silent reflux of the Nile, and its flow of waters after the annual inundation has subsided.

35–45. *Ab adversâ mole.* From that part of the ramparts which fronted the foe. 37. *Date tela*, &c. The common text has *date tela, scandite*, which has been condemned by many critics as being the only instance where Virgil makes long a final short syllable preceding a word beginning with *s* and another consonant. We have given *ascendite*, with Wagner, from one of the manuscripts. 39. *Condunt se.* "Block themselves up." 41. *Si qua interea fortuna fuisset.* "That, in case any accident of war should occur during the interval (of his absence)." 44. *Monstrat.* Equivalent here to *impellit* or *suadet.* Compare the explanation of Heyne: "*Nam qui suadet, monstrat quid sit faciendum,*

Objiciunt portas tamen, et præcepta facessunt,
Armatique cavis exspectant turribus hostem.
  Turnus, ut ante volans tardum præcesserat agmen,
Viginti lectis equitum comitatus et urbi
Improvisus adest: maculis quem Thracius albis
Portat equus, cristâque tegit galea aurea rubrâ.
Ecquis erit mecum, juvenes, qui primus in hostem—?
En! ait: et jaculum attorquens emittit in auras,
Principium pugnæ, et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur
Horrisono: Teucrûm mirantur inertia corda;
Non æquo dare se campo, non obvia ferre
Arma viros, sed castra fovere. Huc turbidus, atque huc,
Lustrat equo muros, aditumque per avia quærit.
Ac, veluti pleno lupus insidiatus ovili
Quum fremit ad caulas, ventos perpessus et imbres,
Nocte super mediâ: tuti sub matribus agni
Balatum exercent: ille, asper, et improbus irâ,
Sævit in absentes; collecta fatigat edendi
Ex longo rabies, et siccæ sanguine fauces.
Haud aliter Rutulo, muros et castra tuenti,
Ignescunt iræ: duris dolor ossibus ardet;
Quâ tentet ratione aditus, et quæ via clausos
Excutiat Teucros vallo, atque effundat in æquum.

et quâ ratione." 45 *Objiciunt portas tamen.* Supply *hostibus.* They content themselves with remaining within the protection of their ramparts.

49–57. *Thracius equus.* The epithet here is merely ornamental, and equivalent, in fact, to *insignis* or *præstans.* The Thracian horses were held in high esteem by the ancients, but we can hardly suppose that Turnus had literally one of this particular kind. 51. *Qui primus in hostem.* Supply *irruat.* 52. *Attorquens.* Here *ad,* as elsewhere, increases the force of the simple verb, "brandishing powerfully," or "vigorously." Virgil has here introduced a Roman custom of hurling a javelin into the enemy's territory, as a signal of war. 53. *Arduus.* Supply *equo.* 57. *Castra fovere.* Somewhat analogous to our English expression, "nestle within their camp." An ironical expression of course. Compare *Georg.* iii. 420.

60–76. *Quum fremit ad caulas.* "When he howls at the sheep-folds." Heinrich explains *caulas* by the "doors" or "openings" of the fold, and supplies *ovilis.* 63. *In absentes.* "Against those whom he cannot reach." The sheep, being protected from his fury, are here regarded as actually absent.—*Fatigat.* "Wearies him," i. e. renders him impatient. 64. *Ex longo.* Supply *tempore.* 67. *Quæ via* "What path," i. e. what mode of access. 68. *Effundat in æquum.* The inequality of the contest at present consisted in the Trojans being

Classem, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circum, et fluvialibus undis,
Invadit: sociosque incendia poscit ovantes,
Atque manum pinu flagranti fervidus implet.
Tum vero incumbunt: urguet præsentia Turni;
Atque omnis facibus pubes accingitur atris.
Diripuere focos; piceum fert fumida lumen
Tæda, et commixtam Vulcanus ad astra favillam.
Quis deus, O Musæ! tam sæva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite. Prisca fides facto, sed fama perennis.
Tempore quo primum Phrygiâ formabat in Idâ
Æneas classem, et pelagi petere alta parabat;
Ipsa deûm fertur genetrix, Berecyntia, magnum
Vocibus his affata Jovem: Da, nate, petenti,
Quod tua cara parens domito te poscit Olympo.
Pinea silva mihi, multos dilecta per annos;
Lucus in arce fuit summâ, quo sacra ferebant,
Nigranti piceâ trabibusque obscurus acernis:
Has ego Dardanio juveni, quum classis egeret.

defended by their ramparts. Turnus wished to bring them out to a fair and open fight. Hence *in equum* is a much better reading than *in æquor*, as given by Heyne. The latter would imply that the camp of the Trojans was on elevated ground, and that Turnus wished to bring them down into the plain; but the Trojan encampment was itself in the plain, not on high ground. 70. *Aggeribus septam.* The vessels were drawn up on shore, according to ancient custom.—*Et fluvialibus undis.* The reference appears to be to canals or trenches dug around the vessels, and cutting off the approach of a foe. 76. *Vulcanus.* By metonymy for *ignis* or *incendia.* Supply *fert* from the preceding clause.

79-92. *Prisca fides facto,* &c. "The belief in the fact is (it is true), of ancient date, but the tradition has never died." 82. *Deûm genetrix Berecyntia.* Cybele, to whom *Ida,* as well as Mount *Berecyntus* in Phrygia, was sacred. Consult note on *Æn.* vi. 785. 84. *Domito Olympo.* Jupiter's mother had preserved him from Saturn; to her, therefore, as Servius remarks, he was indebted, in fact, for the possession of Olympus. 85. *Pinea silva mihi,* &c. "I have a forest of pine, dear to me during many years. (In a part of that forest) once stood a grove," &c. Heyne regards lines 86 and 87 as spurious; but they are defended by Wagner, whose interpretation we have given. The grove covered the summit of Ida, and in it sacrifices were offered to Cybele. The remainder of the mountain was occupied by the pine forest. The grove was composed of pitch-pine trees and maples intermingled. 86. *In arce summâ.* "On the top of the mountain (of Ida)."—*Fuit.* The grove once stood there; the trees were afterwards cut down to build the fleet. 87. *Trabibus.* For *arboribus.* 88. *Has*

Læta dedi: nunc sollicitam timor anxius angit.
Solve metus, atque hoc precibus sine posse parentem,
Neu cursu quassatæ ullo, neu turbine venti,
Vincantur. Prosit, nostris in montibus ortas.
Filius huic contra, torquet qui sidera mundi:
O genetrix! quo fata vocas? aut quid petis istis?
Mortaline manu factæ immortale carinæ
Fas habeant? certusque incerta pericula lustret
Æneas? Cui tanta deo permissa potestas?
Immo, ubi defunctæ finem portusque tenebunt
Ausonios olim, quæcunque evaserit undis,
Dardaniumque ducem Laurentia vexerit arva,
Mortalem eripiam formam, magnique jubebo
Æquoris esse deas; qualis Nereïa Doto
Et Galatea secant spumantem pectore pontum.
Dixerat; idque ratum, Stygii per flumina fratris,
Per pice torrentes atrâque voragine ripas
Annuit, et totum nutu tremefecit Olympum.
  Ergo aderat promissa dies, et tempora Parcæ

Supply *arbores*, from *lucus*.—*Dardanio juveni.* Æneas. 89. *Anxius angit.* Heyne calls this "*inepta alliteratio*," and reads *urguet*. Wagner, on the other hand, maintains that Virgil purposely employs an alliteration here to express a stronger feeling of solicitude on the part of the goddess; and he refers to Cicero's *moles molestiarum* (*De Orat.* i. 1).

90. *Atque hoc precibus*, &c. "And let a parent be able to obtain this by her entreaties." 92. *Prosit.* Scil. *Trojanis.*—*Nostris in montibus ortas.* That they grew on Ida, a mountain sacred unto me. Supply *esse*.

93-106. *Torquet qui sidera mundi.* "Who regulates the movements of the stars of the universe." Compare *Æn.* vi. 797. 94. *Quo fata vocas?* "Whither dost thou call the fates?" i. e. what change art thou striving to make in the settled order of things?—*Istis?* "For those ships of thine." Supply *navibus* or *trabibus*. 96. *Certusque*, &c. "Shall Æneas go through uncertain dangers, certain himself of being saved?" 98. *Defunctæ.* Supply *cursu suo*, and compare *Æn.* vi 83. 99. *Quæcunque evaserit*, &c. The pronoun and the verb are in the singular, but the reference is a plural one. All the ships did not reach Italy. One, the vessel of Orontes, was sunk in the storm off the coast of Africa (*Æn.* i. 113), and four were burned by the Trojan women in Sicily (*Æn.* v. 699). 101. *Mortalem eripiam formam.* Supply *iis omnibus*. 104. *Idque ratum*, &c. Supply *esse*. The construction is *id ratum esse annuit.*—*Stygii fratris.* Pluto. Jove ratifies his promise with the fearful oath by the Styx, Cocytus, and other rivers of the lower world, which oath no deity dared to break with impunity. 106. *Nutu tremefecit Olympum.* So in Homer, μέγαν δ' ἐλέλιξεν Ὄλυμπον.

107-122. *Turni injuria.* "The outrage of Turnus," i. e. the vio-

Debita complêrant; quum Turni injuria Matrem
Admonuit ratibus sacris depellere tædas.
Hic primum nova lux oculis offulsit, et ingens
Visus ab Aurorâ cœlum transcurrere nimbus,
Idæique chori; tum vox horrenda per auras
Excidit, et Troum Rutulorumque agmina complet:
Ne trepidate meas, Teucri, defendere naves,
Neve armate manus: maria ante exurere Turno,
Quam sacras dabitur pinus. Vos ite solutæ,
Ite deæ pelagi; Genetrix jubet. Et, sua quæque,
Continuo puppes abrumpunt vincula ripis,
Delphinumque modo demersis æquora rostris
Ima petunt. Hinc virgineæ, mirabile monstrum,
Quot prius æratæ steterant ad litora proræ,
Reddunt se totidem facies, pontoque feruntur.
　Obstupuere animi Rutulis: conterritus ipse
Turbatis Messapus equis; cunctatur et amnis,
Rauca sonans, revocatque pedem Tiberinus ab alto.
At non audaci Turno fiducia cessit;
Ultro animos tollit dictis, atque increpat ultro;
Trojanos hæc monstra petunt; his Jupiter ipse
Auxilium solitum eripuit: non tela, nec ignes
Exspectant Rutulos. Ergo maria invia Teucris,
Nec spes ulla fugæ; rerum pars altera ademta est:
Terra autem in nostris manibus; tot millia, gentes
Arma ferunt Italæ. Nil me fatalia terrent,

nce offered by him to the sacred ships.—*Matrem.* Cybele. 110. *Oculis.* Supply *Trojanorum.* 111. *Ab Aurorâ.* "From the East." 112. *Idæique chori.* Alluding to the different priests of Cybele, the Corybantes, the Curetes, and the Idæi Dactyli. Figures of these were seen in the cloud. 114. *Ne trepidate.* "Hasten not." 116. *Vos.* Addressing the ships. 118. *Puppes.* The sterns, not the prows, are here mentioned, in allusion to the ancient mode of drawing up vessels stern foremost on the shore. 120. *Hinc.* That is *ab imis æquoribus.* 122. *Reddunt se.* "Rise again."

124–132. *Messapus.* The commander of the van. Compare ver. 27. 127. *Ultro animos tollit dictis.* "Farther than this, too, he raises by his words the spirits of the Rutulians; and farther, too, rebukes them (for their fears)." *Ultro* has here the force of *insuper.* Consult Wagner, *Quæst. Virg.* xxvii. 1. 128. *Petunt.* "Regard." 129. *Auxilium solitum.* Turnus regards the loss of their ships as a sure proof that Jove had abandoned their cause, and by destroying their vessels, has ruined all their hopes, without waiting for them to be burnt by the Rutulians. 131. *Rerum.* Means of deliverance. Referring to the sea. 132. *Tot millia.* In apposition with *gentes Italæ.*

Si qua Phryges præ se jactant, responsa deorum.
Sat fatis Venerique datum, tetigere quod arva
Fertilis Ausoniæ Troës: sunt et mea contra
Fata mihi, ferro sceleratam exscindere gentem,
Conjuge præreptâ; nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periisse semel satis est. Peccare fuisset
Ante satis, penitus modo non genus omne perosos
Femineum. Quibus hæc medii fiducia valli,
Fossarumque moræ, leti discrimina parva,
Dant animos; at non viderunt mœnia Trojæ,
Neptuni fabricata manu, considere in ignes?
Sed vos, O lecti! ferro quis scindere vallum
Apparat, et mecum invadit trepidantia castra?
Non armis mihi Vulcani, non mille carinis
Est opus in Teucros. Addant se protenus omnes
Etrusci socios; tenebras et inertia furta
Palladii, cæsis summæ custodibus arcis,
Ne timeant; nec equi cæcâ condemur in alvo:
Luce, palam, certum est igni circumdare muros.
Haud sibi cum Danaïs rem, faxo, et pube Pelasgâ,

138–144. *Conjuge.* Lavinia. 139. *Iste dolor.* Scil. *conjugis raptæ.* The sons of Atreus (Menelaus and Agamemnon) are not the only ones who have felt indignation at a loved one's having been borne away, in allusion to the rape of Helen. 104. *Sed periisse semel satis est,* &c. "But (it will be said) it is sufficient atonement for them to have perished once. (Well, then,) it should have been sufficient for them to have committed this offence once before, having conceived (after this) an almost total aversion towards the whole race of women." 141. *Perosos.* Agreeing with the pronoun understood in the accusative before *peccare.* 142. *Quibus hæc medii,* &c. "(They) unto whom this confidence," &c. Observe the harshness of construction in *quibus hæc,* &c. as indicative of the excited feelings of the speaker. 144. *Non.* To be taken here in the sense of *nonne.*

146–158. *Sed vos, O lecti,* &c. With *vos* supply *dicite.* 148. *Armis Vulcani.* Such as those given to Achilles (*Hom. Il.* xviii. 478). —*Mille carinis.* Alluding to the fleet of the Greeks that sailed against Troy. *Mille* is here merely a round number, employed according to a well-known poetic usage. 150. *Tenebras et inertia furta,* &c. Alluding to the theft of the Palladium in the night, by Ulysses and Diomede. In other words, let them not fear lest we call darkness and fraud to our aid, and steal from them that on which their safety depends. 152. *Equi alvo,* This refers to the stratagem of the wooden horse, by which Troy was taken. 153. *Certum est.* "We are resolved." Supply *nobis.* 154. *Faxo.* An old form for *facero;* and the future perfect is here used for the simple future, in order to express *haste,* or

Esse putent, decimum quos distulit Hector in annum.
Nunc adeo, melior quoniam pars acta diei,
Quod superest, læti bene gestis corpora rebus
Procurate, viri; et pugnam sperate parari.
Interea, vigilum excubiis obsidere portas
Cura datur Messapo, et mœnia cingere flammis.
Bis septem, Rutulo muros qui milite servent,
Delecti: ast illos, centeni quemque, sequuntur
Purpurei cristis juvenes, auroque corusci.
Discurrunt, variantque vices; fusique per herbam
Indulgent vino, et vertunt crateras aënos.
Collucent ignes: noctem custodia ducit
Insomnem ludo.
Hæc super e vallo prospectant Troës, et armis
Alta tenent; nec non, trepidi formidine, portas
Explorant, pontesque et propugnacula jungunt;
Tela gerunt. Instant Mnestheus acerque Serestus
Quos pater Æneas, si quando adversa vocarent,
Rectores juvenum, et rerum dedit esse magistros.
Omnis per muros legio, sortita periclum,
Excubat, exercetque vices, quod cuique tenendum est.
Nisus erat portæ custos, acerrimus armis,

rapidity of operation. Hence translate, "I will *soon* cause," &c.—*Pubs Pelasgû.* Contemptuous, as denoting a mere band of beardless warriors. 156. *Melior pars diei.* "The better part of the day," i. e. the part better adapted for action. 158. *Et pugnam sperate parari.* "And expect that a fight is ready (for you)," i. e. remain fully assured that on the morrow a battle awaits you. Some read *sperate parati;* but the jingle is exceedingly inharmonious.

160-165. *Flammis.* "With watch-fires." 162. *Illos centeni quemque,* &c. "A hundred warriors follow these each." The select band consisted, therefore, of 1400 men. 164. *Variantque vices* "And vary the turns," i. e. mount guard by turns. 165. *Vertunt.* "Invert," i. e. drain.

168-175. *Hæc.* These movements of the enemy. 169. *Alta.* Supply *mœnia.* 170. *Pontes et propugnacula jungunt.* "They join together the bridges and outworks," i. e. they join the outworks to the main fortifications by means of stages or galleries. 171. *Tela gerunt.* "They bring together missiles," i. e. heap them up, so as to have them ready for action. For *congerunt.* 174. *Sortita periclum.* "Having allotted the danger," i. e. having distributed by lot the posts of danger. There seems to be an inverted construction, to be thus arranged: *Omnis legio excubat per muros, exercetque vices, sortita periclum, quod cuique tenendum est.* By *vices* is meant the *successive duties* of each watch. Compare ver. 221.

176-182. *Portæ.* "Of one of the gates." 177. *Ida venatrix.*

Hyrtacides; comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem, levibusque sagittis;
Et juxta comes Euryalus, quo pulchrior alter
Non fuit Æneadûm, Trojana neque induit arma;
Ora puer primâ signans intonsa juventâ.
His amor unus erat, pariterque in bella ruebant:
Tum quoque communi portam statione tenebant.
Nisus ait: Dîne hunc ardorem mentibus addunt,
Euryale? an sua cuique deus fit dira cupido?
Aut pugnam, aut aliquid jam dudum invadere magnum
Mens agitat mihi; nec placidâ contenta quiete est
Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant: somno vinoque soluti,
Procubuere; silent late loca. Percipe porro,
Quid dubitem, et quæ nunc animo sententia surgat.
Ænean acciri omnes, populusque, patresque,
Exposcunt; mittique viros, qui certa reportent.
Si, tibi quæ posco, promittunt; nam mihi facti
Fama sat est; tumulo videor reperire sub illo
Posse viam ad muros et mœnia Pallantea.
Obstupuit, magno laudum percussus amore,
Euryalus; simul his ardentem affatur amicum:
Mene igitur socium summis adjungere rebus,
Nise, fugis? solum te in tanta pericula mittam?
Non ita me genitor, bellis assuetus Opheltes,
Argolicum terrorem inter, Trojæque labores,

"The huntress Ida." A nymph, the mother of Nisus; not, as some suppose, the mountain so named, with the epithet *venatrix* added by enallage. 179. *Juxta.* "By his side." 185. *An sua cuique,* &c. "Or is that which one earnestly desires to be regarded as a divine inspiration?" More literally, "or is his own desire a deity to each one?" 186. *Invadere.* "To attempt." Said generally of things that involve more or less difficulty and hazard. 189. *Lumina rara.* "Watch-fires." Compare ver. 166. 191. *Quid dubitem.* "What I am meditating with some degree of hesitation."

193-206. *Qui certa reportent.* "To bear to him the true state of our affairs." More literally, "certain (or positive) tidings." 194. *Si, tibi quæ posco, promittunt.* "If they promise what I ask for thee." Nisus generously intends to give over all the rewards that shall be promised for the achievement to his friend Euryalus, being content himself with the glory alone that may result. *Tumulo videor reperire,* &c. "Methinks I can find a way," &c. In such a construction as the present, where *mœnia* occurs immediately after *muros*, the latter appears to refer to the *walls*, the former to the *city itself*, with its buildings. (Compare Wagner *ad loc.* and Niebuhr, *Röm. Gesch.* vol. ii. not. 80.) After *videor*, supply *mihi.* 202. *Argolicum terrorem.* "The terror inspired

Sublatum, erudiit; nec tecum talia gessi,
Magnanimum Ænean, et fata extrema, secutus:
Est hic, est animus lucis contemtor, et istum
Qui vitâ bene credat emi, quo tendis, honorem.
Nisus ad hæc: Equidem de te nil tale verebar;
Nec fas; non: ita me referat tibi magnus ovantem
Jupiter, aut quicumque oculis hæc aspicit æquis.
Sed, si quis, quæ multa vides discrimine tali,
Si quis in adversum rapiat casusve, deusve,
Te superesse velim: tua vitâ dignior ætas.
Sit, qui me raptum pugnâ, pretiove redemtum,
Mandet humo; solita aut, si qua id Fortuna vetabit,
Absenti ferat inferias, decoretque sepulcro.
Neu matri miseræ tanti sim causa doloris;
Quæ te sola, puer, multis e matribus ausa,
Persequitur, magni nec mœnia curat Acestæ.
Ille autem: Causas nequidquam nectis inanes,
Nec mea jam mutata loco sententia cedit.
Acceleremus, ait; vigiles simul excitat: illi
Succedunt, servantque vices: statione relictâ

by the Greeks," i. e. the terrific war waged by the Greeks. 203. *Sublatum.* "Bred up," "reared." An allusion to the Roman custom of fathers taking up children newly born, in token of acknowledging them. 204. *Fata extrema.* Alluding to the wanderings of Æneas in quest of his destined city and final home. 205. *Hic.* Indicative of gesture, the hand being placed on the breast.—*Lucis.* For *vitæ.* 206. *Vitâ bene emi.* "To be cheaply purchased by (the sacrifice of) life." *Quo.* For *in quem.*

208–222. *Nec fas; non.* "Nor have I any right to do so; no." the full form of expression would be, *nec fas est mihi tale vereri.* 210. *Quæ multa,* &c. "So many are the contingencies, which thou seest, in such a hazard as this." 211. *Rapiat.* Supply *me.* 213. *Sit.* "Let there be some friend."—*Raptum pugnâ.* "Carried off from the field of battle." 214. *Solita.* Alluding to the usual fickleness of Fortune. 215. *Absenti.* "To my absent corpse." The ancient Greeks and Romans were accustomed to visit at periods the tombs of their relatives and friends, and to offer to them sacrifices and various gifts. These oblations were called *inferiæ.*—*Sepulcro.* "With a cenotaph." See on *Æn.* iii. 66. 301. 304. 217. *Quæ te, sola, puer,* &c. The mother of Euryalus had refused to be left behind in Sicily with the other Trojan females, but boldly followed her son. Compare *Æn.* v. 715. *seqq.* It must be borne in mind, however, that not all the Trojan females were left behind in Sicily, but only those advanced in years. The mother of Euryalus, therefore, was the only one of the more aged matrons that accompanied the fleet. Compare *Æn.* xi. 35. 219 *Ille.* Euryalus. 221. *Vigiles.* Those who were to take the guard. 222. *Regem.* The prince Ascanius

Ipse comes Niso graditur, regemque requirunt.
Cetera per terras omnes animalia somno
Laxabant curas, et corda oblita laborum :
Ductores Teucrûm primi, delecta juventus,
Consilium summis regni de rebus habebant,
Quid facerent, quisve Æneæ jam nuntius esset :
Stant longis annixi hastis, et scuta tenentes,
Castrorum et campi medio. Tum Nisus et una
Euryalus confestim alacres admittier orant :
Rem magnam, pretiumque moræ fore. Primus Iulus
Accepit trepidos, ac Nisum dicere jussit.
Tum sic Hyrtacides : Audite, O ! mentibus æquis,
Æneadæ ; neve hæc nostris spectentur ab annis,
Quæ ferimus. Rutuli, somno vinoque soluti,
Procubuere : locum insidiis conspeximus ipsi,
Qui patet in bivio portæ, quæ proxima ponto :
Interrupti ignes, aterque ad sidera fumus
Erigitur : si fortunâ permittitis uti,
Quæsitum Ænean et mœnia Pallantea :
Mox hic cum spoliis, ingenti cæde peractâ,
Affore cernetis. Nec nos via fallit euntes :
Vidimus obscuris primam sub vallibus urbem
Venatu assiduo, et totum cognovimus amnem.
Hic, annis gravis, atque animi maturus, Aletes :

230–245. *Castrorum et campi medio.* Equivalent to *castrorum campestrium medio.* This picture of a military council is worthy of attention. 231. *Admittier.* The old form of the infinitive passive. 232. *Pretium moræ.* "Worth the delay," i. e. the delay and interruption which it might occasion to the council. 233. *Trepidos.* "Agitated," i. e. excited by the idea of the service they were about to render their country. 235. *Neve hæc nostris,* &c. "Nor let these things, which we are now going to propose, be estimated by our years." 237. *Locum insidiis.* "A place (fit) for our secret design," i. e. our design of going forth secretly to Æneas. 238. *In bivio portæ.* "In the double path of the gate," i. e. leading from the gate. Two roads led from this gate; one to Laurentum, and through the camp of the Rutulians, who had come by it to attack the Trojan camp; the other turned to the left, passed in the rear of the camp, and led into the interior of the country. 241. *Quæsitum.* This is commonly taken for a *participle* in agreement with *Ænean;* but it is manifestly the *supine* after *ire* understood: "If you permit us to try our fortune, and go in search of," &c. 242. *Cæde.* Scil. *Rutulorum.* 243. *Nec nos via fallit euntes.* "Nor is the way likely to deceive us as we travel along it." 244. *Vidimus obscuris primam,* &c. "Often, while hunting, have we seen from amid the shady valleys the nearest part of the town."

Dî patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Quum tales animos juvenum, et tam certa tulistis
Pectora. Sic memorans, humeros dextrasque tenebat
Amborum; et vultum lacrimis, atque ora rigabat:
Quæ vobis, quæ digna, viri, pro laudibus istis,
Præmia posse rear solvi? pulcherrima primum
Dî moresque dabunt vestri; tum cetera reddet
Actutum pius Æneas, atque integer ævi
Ascanius, meriti tanti non immemor unquam.
Immo ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et canæ penetralia Vestæ,
Obtestor; quæcumque mihi fortuna fidesque est,
In vestris pono gremiis: revocate parentem;
Reddite conspectum: nihil illo triste recepto.
Bina dabo argento perfecta, atque aspera signis,
Pocula, devictâ genitor quæ cepit Arisbâ;
Et tripodas geminos; auri duo magna talenta;
Cratera antiquum, quem dat Sidonia Dido.

247-262. *Quorum semper sub numine*, &c. Compare *Æn.* ii. 703. 249. *Certa.* "Bold," "resolute." 250. *Humeros dextrasque*, &c. He first embraced them, throwing his arms around their shoulders, and then he grasped the right hand of each. 252. *Pro laudibus istis.* "For this most meritorious conduct of yours." 254. *Moresque vestri.* "And your own virtues," i. e. your own approving consciences. 255. *Actutum.*—"Anon." *Integer ævi.* "Now in the bloom of years." Taken in connexion with what follows, it denotes that they will ever find a friend in Ascanius from youth upward. 257. *Immo.* Referring back to *immemor.* Hence we render as follows: "No! (never unmindful; on the contrary), I, whose sole happiness is centred in my father's return," &c. 258. *Nise.* Ascanius names one of the two merely, but means, in fact, both; since at ver. 525 we have "*vos, O Calliope, precor,*" by a precisely similar construction. 259. *Assaracique Larem.* The tutelary divinity of Assaracus, one of his early forefathers, is here placed for the whole line.—*Canæ.* For *antiquæ.* 260. *Fides,* "Confident hope," i. e. that my father will be restored to us. 261. *In vestris pono gremiis.* "I place in your bosoms." A beautiful expression. I place all my happiness and hopes under your care, to cherish and preserve, even as a mother cherishes her child in her bosom. 262. *Conspectum.* Supply *ejus mihi.*—*Nihil illo triste recepto.* Supply *erit.*

265-280. *Tripodas.* Compare note on *Æn.* iii. 92. 266. *Dat.* Certain substantives denoting something that remains with one, or is more or less abiding in its nature, such as *donum, munus,* &c. sometimes take the verb in its present tense with the poets, where we must trans-

Si vero capere Italiam, sceptrisque potiri
Contigerit victori, et prædæ dicere sortem:
Vidisti, quo Turnus equo, quibus ibat in armis
Aureus: ipsum illum, clypeum, cristasque rubentes,
Excipiam sorti, jam nunc tua præmia, Nise.
Præterea, bis sex genitor lectissima matrum
Corpora, captivosque dabit, suaque omnibus arma:
Insuper his, campi quod rex habet ipse Latinus.
Te vero, mea quem spatiis propioribus ætas
Insequitur, venerande puer, jam pectore toto
Accipio et comitem casus complector in omnes.
Nulla meis sine te quæretur gloria rebus;
Seu pacem seu bella geram: tibi maxima rerum
Verborumque fides. Contra quem talia fatur
Euryalus: Me nulla dies tam fortibus ausis
Dissimilem arguerit: tantum: Fortuna secunda
Aut adversa cadat. Sed te super omnia dona
Unum oro: genetrix Priami de gente vetustâ
Est mihi, quam miseram tenuit non Ilia tellus
Mecum excedentem, non mœnia regis Acestæ.
Hanc ego nunc ignaram hujus quodcumque pericli est,
Inque salutatam, linquo: Nox, et tua testis

late by a past one. 268. *Et prædæ dicere sortem.* "And to appoint a distribution of booty," i. e. to fix a day, place, and manner of distribution. We have adopted here the common reading *dicere*, and have given it the explanation which Wagner assigns. Heyne and others have *ducere*; but *ducere sortem* cannot be said of a leader himself, since the portion of the latter was always taken from the plunder before the main body of his followers drew lots for their own shares. See on *Æn*. v. 534. If, therefore, we retain *ducere* here, it can only have the meaning of *ducendum curare.* 270. *Ipsum illum.* Supply *equum.* 272. *Matrum.* Equivalent merely to *feminarum.* 273. *Captivos.* Repeat *bis sex.*—*Suaque omnibus arma.* "And the arms that belong to all," i. e. together with their arms. The allusion, of course, is to the "*captivi.*" 274. *Campi quod.* "What of domain." 275. *Te vero.* Ascanius now turns to Euryalus.—*Spatiis.* A metaphor taken from racers, *spatia* denoting the intervening space between two competitors for the prize. 279. *Tibi maxima rerum,* &c. That is, in all my actions and plans I will place the utmost reliance on thee.

281–294. *Me nulla dies,* &c. "No day (of my future life) shall, as I hope, prove me unworthy of this so bold an attempt: thus much (do I promise): let fortune fall out favourable or adverse." We have adopted here the punctuation of Heyne, excepting the stop after *arguerit,* which we have changed from a semicolon to a colon. Observe the force of the subjunctive. 282. *Tantum.* Supply *promitto.* 285 *Tenuit.* For *retinuit.* See on v. 217 —*Ilia.* For *Iliaca.* 288. *Inque salutatam.* "And without having taken leave." Literally,

Dextera, quod nequeam lacrimas perferre parentis.
At tu, oro, solare inopem, et succurre relictæ.
Hanc sine me spem ferre tui: audentior ibo
In casus omnes. Percussâ mente dederunt
Dardanidæ lacrimas: ante omnes pulcher Iulus;
Atque animum patriæ strinxit pietatis imago.
Tum sic effatur:
Sponde digna tuis ingentibus omnia cœptis:
Namque erit ista mihi genetrix, nomenque Creüsæ
Solum defuerit; nec partum gratia talem
Parva manet. Casus factum quicumque sequentur:
Per caput hoc juro, per quod pater ante solebat,
Quæ tibi polliceor reduci, rebusque secundis,
Hæc eadem matrique tuæ generique manebunt.
Sic ait illacrimans: humero simul exuit ensem,
Auratum, mirâ quem fecerat arte Lycaon
Gnosius, atque habilem vaginâ aptârat eburnâ;
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias; galeam fidus permutat Aletes.
Protenus armati incedunt: quos omnis euntes

"unsaluted (by me)." Observe the tmesis in *inque salutatam* for *insalutatamque.*—*Nox et tua testis,* &c. He invokes what was nearest at the moment of speaking, namely, the surrounding darkness, and the right hand of Ascanius, which he was then grasping. 291. *Hanc sine me,* &c. "Allow me to entertain this hope of thee."—*Tui* is the genitive of the personal pronoun. 294. *Atque animum patriæ,* &c. The poet refers here to the thought of his own father, as occurring to Iulus on beholding the filial devotion of Euyalus.

296–302. *Sponde digna tuis,* &c. "Expect all things worthy of thy glorious undertaking." Literally, "promise unto thyself." *Tibi* is to be supplied. We have given here the ordinary reading, which Wagner defends. Heyne, on the other hand, has *spondeo,* which involves a metrical difficulty, for *o* final in verbs is very rarely shortened by writers of the Augustan age, and (excluding the present instance) no example occurs in Virgil of the final *o* in a verb being left short, except in *scio* and *nescio.* If, therefore, we retain *spondeo* with Heyne, it ought to be pronounced as a dissyllable, *spondyo.* 298. *Partum talem.* For *eam quæ talem peperit filium.* 300. *Per quod pater ante,* &c. Ascanius here imitates his father Æneas in the form of his oath. His parent was accustomed to swear by his own head: his son now does the same. 301. *Reduci, rebusque secundis.* That is, in case thou return, and success attend thee. 302. *Metrique tuæ generique manebunt.* "Shall remain for both thy mother and thy kindred," i. e. shall be preserved for them in case thou shouldst fall.

305–313. *Vaginâ eburnâ.* We must suppose a sheath adorned merely with ivory. 306. *Pellem horrentisque,* &c. "The skin and spoil of a shaggy lion," i. e. a skin, the spoil of, &c.; a skin stripped

Primorum manus ad portas, juvenumque, senumque,
Prosequitur votis: nec non et pulcher Iulus,
Ante annos animumque gerens curamque virilem,
Multa patri mandata dabat portanda; sed auræ
Omnia discerpunt, et nubibus irrita donant.
Egressi superant fossas, noctisque per umbram
Castra inimica petunt, multis tamen ante futuri
Exitio. Passim somno vinoque per herbam
Corpora fusa vident; arrectos litore currus;
Inter lora, rotasque, viros, simul arma jacere,
Vina simul. Prior Hyrtacides sic ore locutus:
Euryale, audendum dextrâ: nunc ipsa vocat res:
Hâc iter est. Tu, ne qua manus se attollere nobis
A tergo possit, custodi, et consule longe.
Hæc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit; simul ense superbum
Rhamnetem aggreditur, qui forte, tapetibus altis
Exstructus, toto proflabat pectore somnum;
Rex idem, et regi Turno gratissimus augur:
Sed non augurio potuit depellere pestem.
Tres juxta famulos, temere inter tela jacentes,
Armigerumque Remi premit, aurigamque, sub ipsis
Nactus equis; ferroque secat pendentia colla;
Tum caput ipsi aufert domino, truncumque relinquit
Sanguine singultantem: atro tepefacta cruore,

from, &c. 309. *Primorum.* "Of leaders." The genitive of *primores* —*Juvenumque senumque.* Referring to *priorum.* 312. *Sed auræ omnia discerpunt,* &c. That is, the messengers did not succeed in reaching Æneas, but perished by the way.

315–323. *Ante.* "Before they themselves perished." To complete the sense, some words must be supplied here. Servius makes the full form of expression to be *antequam ipsi perirent,* which we have followed in translating. 317. *Arrectos.* "With the poles raised in air." The allusion is to chariots from which the horses have been unharnessed. 319. *Vina.* "Jars of wine," i. e. vessels more or less full of wine, the remains of the previous evening's debauch. 321. *Hâc iter est.* Supply *viâ;* i. e. *per cæsos hostes.* Compare ver. 356. 322. *Consule longe.* "And keep a look-out from afar." *Consule* is here equivalent to *prospice,* or *provide.* 323. *Vasta dabo.* For *vastabo.*—*Lato limite.* "A broad pathway," i. e. a path made wide by the sword.

325–350. *Tapetibus altis exstructus.* For *jacens in tapetibus altè exstructis.* 326. *Proflabat pectore somnum.* A *poetic circumlocution,* implying that *he snored.* 328. *Sed non augurio,* &c. From *Hom. Il.* ii. 859. Ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν. 329. *Temere.* "Promiscuously." 330. *Premit.* For *opprimit.* "He kills." —*Sub ipsis equ*' "Close to the horses." 333. *Sanguine singul-*

Terra, torique madent. Nec non Lamyrumque, Lamumque,
Et juvenem Serranum, illâ qui plurima nocte
Luserat, insignis facie, multoque jacebat
Membra deo victus; felix, si protenus illum
Æquâsset nocti ludum, in lucemque tulisset.
Impastus ceu plena leo per ovilia turbans,
Suadet enim vesana fames, manditque trahitque
Molle pecus, mutumque metu; fremit ore cruento.
Nec minor Euryali cædes: incensus et ipse
Perfurit; ac multam in medio sine nomine plebem,
Fadumque, Herbesumque subit, Rhœtumque, Abarimque,
Ignaros; Rhœtum vigilantem, et cuncta videntem;
Sed magnum metuens se post cratera tegebat:
Pectore in adverso totum cui comminus ensem
Condidit assurgenti, et multâ morte recepit.
Purpuream vomit ille animam, et cum sanguine mixta
Vina refert moriens; hic furto fervidus instat.
Jamque ad Messapi socios tendebat; ubi ignem
Deficere extremum, et religatos rite videbat
Carpere gramen equos; breviter cum talia Nisus,
Sensit enim nimiâ cæde atque cupidine ferri,
Absistamus, ait: nam lux inimica propinquat.
Pœnarum exhaustum satis est; via facta per hostes.
Multâ virûm solido argento perfecta relinquunt
Armaque, craterasque simul, pulchrosque tapetas.

tantem. "Spirting forth blood with convulsive throes." *Sanguine* is poetic for *sanguinem.* 334. *Tori.* Referring to the places where they lay. 335. *Plurima.* Neuter plural, accus. for *plurimum,* by a poetic idiom. The meaning is, *per plurimam noctem.* 337. *Multo deo.* "By the potent influence of the god (Bacchus)," i. e. by much wine.—*Si protenus illum,* &c. "If he had, without intermission, made that sport equal to the night, and had prolonged it until the light of day," i. e. had played all night. 341. *Fremit ore cruento.* After these words we must supply in the mind some such form of expression as this: *simili modo furebat Nisus.* 342. *Euryali cædes.* Caused by Euryalus. 343. *In medio.* "In promiscuous slaughter." Thus well explained by Wagner: "*Varios et sine discrimine.*" 348. *Multâ morte recepit.* "Withdrew it amid abundant death," i. e. and withdrew it after inflicting by the wound certain death. 350. *Furto fervidus.* For *cædi furtivè factæ.*

351–366. *Ignem extremum.* "The last watch-fire." 352. *Religatos.* "Properly secured." 354. *Sensit enim nimiâ,* &c. "For he perceived that they were hurried away by too eager a desire for slaughter." More literally, "by too great slaughter and desire." 356. *Pœnarum exhaustum satis est.* "Vengeance has been suf-

Euryalus phaleras Rhamnetis, et aurea bullis
Cingula, Tiburti Remulo ditissimus olim
Quæ mittit dona, hospitio quum jungeret absens,
Cædicus; ille suo moriens dat habere nepoti;
Post mortem bello Rutuli pugnâque potiti:
Hæc rapit, atque humeris nequidquam fortibus aptat,
Tum galeam Messapi habilem, cristisque decoram,
Induit. Excedunt castris, et tuta capessunt.
  Interea præmissi equites ex urbe Latinâ,
Cetera dum legio campis instructa moratur,
Ibant, et Turno regi responsa ferebant,
Tercentum, scutati omnes, Volscente magistro.
Jamque propinquabant castris, muroque subibant,
Quum procul hos, lævo flectentes limite, cernunt,
Et galea Euryalum sublustri noctis in umbrâ
Prodidit immemorem, radiisque adversa refulsit.

ficiently exhausted." 359. *Phaleras.* Consult note on *Æn.* v 210. 360. *Cingula.* Observe the force of the plural, as indicating a *costly belt.* 361. *Mittit.* For *misit.* See on ver. 266 —*Quum jungeret.* Supply *se illi*, and compare *Æn.* vii. 264. 362. *Ille.* Remulus.—*Dat habere.* A Græcism for *dat*, i. e. *dedit, habenda.* The latter verb is, in fact, pleonastic, as in the Greek, δῶκεν ἔχειν. 362. *Post mortem bello*, &c. After the death of the grandson of Remulus, who was slain in battle by the Rutulians, the latter became possessed of the belt, and gave it as a portion of the booty, or as a prize of valour, to Rhamnes. Wagner regards this line as spurious. Consult his critical note. *Nequidquam.* Because not destined long to enjoy them. 365. *Galeam Messapi*, &c. Messapus, however, was not slain. See ver. 523. and compare ver. 351. 366. *Tuta capessunt.* "Make for a place of safety."

369–380. *Et Turno regi responsa ferebant.* Turnus had gone on before with a light-armed band, to attack the Trojan camp. Meanwhile, forces were collecting in the city of Laurentum, and Turnus sends back word to accelerate the march of these. The three hundred horse are despatched with an answer to this request, from the capitol of Latinus. Heyne and others read *regis*, making the answer come from Latinus himself. But Wagner, with more propriety, and on better manuscript authority, gives *regi*, and supposes the answer to have come from the commander of the infantry, which still remained behind; for Latinus himself had given up the reins of affairs, as we have been told in *Æn.* viii. 600. 370. *Magistro.* For *duce.* 372. *Hos.* Nisus and Euryalus.—*Lævo flectentes limite.* The two Trojans had at first taken the right-hand path, in order to reach the camp of the Rutulians; in leaving this, they turn to the left, and fall in with the hostile cavalry. The left-hand route would have carried them towards the Tiber and the city of Euander. 374. *Immemorem.* "Regardless of the circumstance," i. e. unconscious that his helmet was

Haud temere est visum. Conclamat ab agmine Volscens:
State, viri; quæ causa viæ? quive estis in armis?
Quove tenetis iter? Nihil illi tendere contra;
Sed celerare fugam in silvas, et fidere nocti.
Objiciunt equites sese ad divortia nota
Hinc atque hinc, omnemque abitum custode coronant.
Silva fuit, late dumis atque ilice nigrâ
Horrida, quam densi complêrant undique sentes:
Rara per occultos lucebat semita calles.
Euryalum tenebræ ramorum onerosaque præda
Impediunt, fallitque timor regione viarum.
Nisus abit: jamque imprudens evaserat hostes,
Ad lucos, qui post Albæ de nomine dicti
Albani; tum rex stabula alta Latinus habebat.
Ut stetit, et frustra absentem respexit amicum;
Euryale infelix, quâ te regione reliqui?
Quave sequar, rursus perplexum iter omne revolvens
Fallacis silvæ? simul et vestigia retro
Observata, legit; dumisque silentibus errat.
Audit equos, audit strepitus et signa sequentum.
Nec longum in medio tempus, quum clamor ad aures
Pervenit, ac videt Euryalum; quem jam manus omnis,
Fraude loci et noctis, sibito turbante tumultu,
Oppressum rapit et conantem plurima frustra.
Quid faciat? quâ vi juvenem, quibus audeat armis
Eripere? an sese medios moriturus in enses
Inferat, et pulchram properet per vulnera mortem?
Ocius adducto torquens hastile lacerto,
Suspiciens altam Lunam, sic voce precatur:

betraying him.—*Radiis.* Supply *Lunæ.* 375. *Haud temere est visum.* This passed not unobserved. 377. *Tendere.* The historical infinitive, and well explained by Servius as equivalent here to *tendere verbis.* 380. *Omnem abitum.* "Every avenue of escape."

381–408. *Ilice nigra.* See on *Æn.* v. 129. 383. *Occultos calles.* "Tracts covered with underwood." This can hardly be the right reading, and ought, probably, to be changed into *occultas valles.* If it be allowed to stand, it must be taken in the sense which we have assigned to it. 385. *Fallit regione viarum.* "Leads him astray from the true direction of his route." Compare note on *Æn.* ii. 737. 386. *Imprudens.* Not perceiving that Euryalus remained behind. 387. *Ad lucos.* "As far as the groves." We have given *lucos* in this place instead of *lacus,* the reading of Heyne. 394. *Signa.* "The signals," i. e. their calling upon one another in different parts of the wood. 397. *Fraude loci et noctis oppressum.* "Overcome by the treachery of the place and night," i. e. led astray by the darkness and his ignorance of the

Tu, dea, tu præsens nostro succurre labori,
Astrorum decus, et nemorum Latonia custos;
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit, si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi;
Hunc sine me turbare globum, et rege tela per auras.
Dixerat; et, toto connixus corpore, ferrum
Conjicit. Hasta volans noctis diverberat umbras,
Et venit aversi in tergum Sulmonis, ibique
Frangitur, ac fisso transit præcordia ligno.
Volvitur ille, vomens calidum de pectore flumen,
Frigidus, et longis singultibus ilia pulsat.
Diversi circumspiciunt. Hoc acrior, idem
Ecce! aliud summâ telum librabat ab aure:
Dum trepidant, iit hasta Tago per tempus utrumque
Stridens, trajectoque hæsit tepefacta cerebro.
Sævit atrox Volscens, nec teli conspicit usquam
Auctorem, nec quo se ardens immittere possit.
Tu tamen interea calido mihi sanguine pœnas
Persolves amborum, inquit: simul ense recluso
Ibat in Euryalum. Tum vero exterritus, amens,
Conclamat Nisus; nec se celare tenebris
Amplius, aut tantum potuit perferre dolorem:
Me, me (adsum, qui feci), in me convertite ferrum.
O Rutuli! mea fraus omnis; nihil iste nec ausus,

country. 405. *Latonia custos.* "Latonian guardian," i. e. Diana, or the Moon. *Custos* refers to her as a huntress and goddess of the woods. 406. *Auxi.* In the sense of *addidi.* 408. *Hunc globum.* "This troop."

412–439. *Aversi.* "Turned from Nisus towards Euryalus." The common text has *adversi*, which cannot stand, even though we explain *tergum* by *scutum*, as Servius and Donatus do.—*Ibique frangitur*, &c. "And is there broken, and passes through his vitals with the fractured wood." The spear of Nisus was driven through the back of Sulmo, so that the head projected out of his breast; the long handle, however, behind, bends down by its own weight, and breaks off. 415. *Singultibus ilia pulsat.* Compare *Georg.* iii. 506. 416. *Idem.* Nisus. 417 *Summâ ab aure.* "From the tip of his ear." He poised the weapon above his shoulder before throwing it. 427. *Me, me (adsum, qui feci)*, &c. The eagerness of Nisus to save his friend gives a broken and interrupted air to his speech. We may suppose *petite*, or some verb of similar import, to be understood with *me, me*, though not required in translating. Some make *me, me*, to be governed by the preposition *in* understood, as inferred from *in me convertite*, &c. This, however, is extremely harsh. 428. *Fraus.* Here equivalent to *scelus* or *culpa.*—

Nec potuit: cœlum hoc et conscia sidera testor.
Tantum infelicem nimium dilexit amicum.
Talia dicta dabat: sed viribus ensis adactus
Transabiit costas, et candida pectora rumpit.
olvitur Euryalus leto, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit:
Purpureus veluti cum flos, succisus aratro,
Languescit moriens; lassove papavera collo
Demisere caput, pluviâ quum forte gravantur.
At Nisus ruit in medios, solumque per omnes
Nolscentem petit; in solo Volscente moratur.
Quem, circum glomerati, hostes hinc comminus atque hinc
Proturbant. Instat non secius, ac rotat ensem
Fulmineum; donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstulit hosti.
Tum super exanimum sese projecit amicum
Confossus, placidâque ibi demum morte quievit.
Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo,
Dum domus Æneæ Capitolî immobile saxum
Accolet, imperiumque pater Romanus habebit.
Victores prædâ Rutuli spoliisque potiti,
Volscentem exanimum flentes in castra ferebant.
Nec minor in castris luctus, Rhamnete reperto
Exsangui, et primis unâ tot cæde peremtis,
Serranoque, Numâque. Ingens concursus ad ipsa
Corpora seminecesque viros, tepidâque recentem
Cæde locum, et plenos spumanti sanguine rivos.
Agnoscunt spolia inter se, galeamque nitentem
Messapi, et multo phaleras sudore receptas.

Iste. "He who is now in your possession." Observe the force of *iste.* 435. *Purpureus flos.* "Some bright-hued flower." This beautiful passage appears to be imitated from Catullus (ix. 22). 439. *In solo Volscente moratur.* "He perseveres in the attack on Volscens alone."

447-449. *Nulla dies.* "No lapse of time." 448. *Domus Æneæ.* "The house of Æneas," by which is meant the *Julian line.*—*Immobile saxum.* Rome was to stand as long as the rock of the Capitol stood, and to a Roman the Capitol was eternal. 449. *Pater Romanus.* According to Heyne, *Jupiter Capitolinus* is here meant; but, according to Wagner, *Augustus.* This latter opinion is the more probable, the poet not meaning that Augustus is to reign for ever, but that the empire of the world will be ever held by his line.

450-458. *Prædâ.* The booty recovered from Nisus and Euryalus. 453. *Primis.* For *primoribus.* 458. *Recepta* "Retaken."

Et jam prima novo spargebat lumine terras,
Tithoni croceum linquens, Aurora, cubile:
Jam sole infuso, jam rebus luce retectis,
Turnus in arma viros, armis circumdatus ipse,
Suscitat; æratasque acies in prœlià cogit
Quisque suas, variisque acuunt rumoribus iras.
Quin ipsa arrectis, visu miserabile! in hastis
Præfigunt capita, et multo clamore sequuntur,
Euryali et Nisi.
Æneadæ duri murorum in parte sinistrâ
Opposuere aciem, nam dextera cingitur amni;
Ingentesque tenent fossas, et turribus altis
Stant mœsti; simul ora virûm præfixa movebant,
Nota nimis miseris, atroque fluentia tabo.
Interea pavidam volitans pennata per urbem
Nuntia Fama ruit, matrisque allabitur aures
Euryali: at subitus miseræ calor ossa reliquit;
Excussi manibus radii, revolutaque pensa.
Evolat infelix, et, femineo ululatu,
Scissa comam, muros, amens atque agmina cursu
Prima petit; non illa virûm, non illa pericli,
Telorumque, memor; cœlum dehinc questibus implet:
Hunc ego te, Euryale, aspicio? tune, illa senectæ
Sera meæ requies, potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Affari extremum miseræ data copia matri?
Heu! terrâ ignotâ, canibus data præda Latinis,
Alitibusque, jaces! nec te in tua funera mater

459–471. *Et jam prima*, &c. Repeated from *Æn.* iv. 284. 464. *Suas.* We have followed the reading of Wagner. Heyne gives *suos*, and regards it as an elegance; to which Wagner replies, *Sed quid in hoc manifesto vitio insit elegantiæ, non video.*—*Rumoribus.* These appear to have had reference to the nocturnal slaughter. 469. *Opposuere aciem.* Supply *suam.* 471. *Virûm.* Risus and Euryalus.—*Movebant.* "Excited their indignation." For *commovebant*

473–502. *Pavidam per urbem.* "Through the panic-stricken city," i. e. the encampment and new city of the Trojans. 476. *Radii.* "The shuttle."—*Revolutaque pensa.* "And the web was unravelled." 478. *Agmina prima.* She mingles in the foremost line of the combatants, in order to behold once more the features of her son. 481. *Hunc.* "In this state." Equivalent to *talem.* 482. *Solam.* Supply *me.*—*Terrâ ignotâ.* "In a strange land." His native country, on the other hand, would be *terra nota.* 486. *Nec te in tua funera*, &c. We have here a most corrupt passage, and one which all the commentators give up in despair. All the manuscripts read *funera*, and we have,

Produxi, pressive oculos, aut vulnera lavi,
Veste tegens, tibi quam noctes, festina, diesque,
Urguebam, et telâ curas solabar aniles.
Quo sequar? aut quæ nunc artus, avulsaque membra,
Et funus lacerum, tellus habet? hoc mihi de te,
Nate, refers? hoc sum terrâque marique secuta?
Figite me, si qua est pietas; in me omnia tela
Conjicite, O Rutuli! me primam absumite ferro:
Aut tu, magne pater divûm, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo;
Quando aliter nequeo crudelem abrumpere vitam.
Hoc fletu concussi animi, mœstusque per omnes
It gemitus; torpent infractæ ad prœlia vires.
Illam incendentem luctus Idæus et Actor,
Ilionei monitu et multum lacrimantis Iuli,
Corripiunt, interque manus sub tecta reponunt.
  At tuba terribilem sonitum procul ære canoro
Increpuit: sequitur clamor, cœlumque remugit.
Accelerant actâ pariter testudine Volsci;
Et fossas implere parant, ac vellere vallum.
Quærunt pars aditum, et scalis ascendere muros,
Quâ rara est acies, interlucetque corona
Non tam spissa viris. Telorum effundere contra
Omne genus Teucri, ac duris detrudere contis,
Assueti longo muros defendere bello.

therefore, instead of changing this to *funere*, with Wagner, adopted the emendation of Donatus, which consists in the insertion of the preposition *in*. The phrase *producere*, or *ducere funus*, means, "to perform the last sad offices for one;" but the verb is here elegantly applied to the person at once, and indicates the bestowal upon him of the last sad offices of affection. 488. *Veste tegens*, &c. The mother, of course, in preparing the robe, was not anticipating the death of her son She was getting it ready for him as an ornamental appendage. 491. *Funus.* For *cadaver.* "Thy lacerated corpse."—*Hoc mihi de te*, &c. "Is this all of thee that thou bringest back to me?" Alluding to the gory head of her son, which she had in full view. 500. *Incendentem luctus.* "Increasing (every moment) their affliction." 502. *Inter manus.* For *in manibus.*

503–524. *At tuba terribilem*, &c. Observe the beautiful effect produced by this sudden change from tears and sadness to the bustle of war. [illegible], as if we were aroused at the instant by the very blast of the trumpet. The line is imitated from a well-known one of Ennius. 505. *Testudine.* Consult note on *Æn.* ii. 441. 508. *Acies.* Scilicet *Trojanorum.* 509. *Non tam.* Equivalent, in fact, to *non valde.* 510. *Detrudere.* The historical infinitive. Supply *Rutulos.* 511.

Saxa quoque infesto volvebant pondere, si qua
Possent tectam aciem perrumpere: quum tamen omnes
Ferre juvat subter densâ testudine casus.
Nec jam sufficiunt; nam, qua globus imminet ingens,
Immanem Teucri molem volvuntque ruuntque;
Quæ stravit Rutulos late, armorumque resolvit
Tegmina. Nec curant cæco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant.
Parte aliâ, horrendus visu, quassabat Etruscam
Pinum, et fumiferos infert Mezentius ignes:
At Messapus, equûm domitor, Neptunia proles,
Rescindit vallum, et scalas in mœnia poscit.
  Vos, O Calliope! precor, aspirate canenti,
Quas ibi tunc ferro strages, quæ funera Turnus
Ediderit; quem quisque virum demiserit Orco:
Et mecum ingentes oras evolvite belli.
Et meministis enim, divæ, et memorare potestis.
  Turris erat vasto suspectu, et pontibus altis,
Opportuna loco; summis quam viribus omnes
Expugnare Itali, summâque evertere opum vi
Certabant: Troës contra defendere saxis,

Longo bello. "In their long war," i. e. with the Greeks. 513. *Tectam aciem.* "The testudo-protected band." They rolled down large stones in order to break through the serried order of the testudo. If the shields were kept firmly locked together, the missiles cast upon them would roll off like water from a roof. 514. *Juvat.* Supply *Rutulos.* 515. *Nec jam sufficiunt.* Supply *viribus.*—*Globus ingens.* Referring to the testudo. 516. *Ruunt.* Here taken actively in the sense of *projiciunt.* 518. *Cæco Marte.* "In covered fight," i. e. under the covering of the testudo. 522. *Pinum.* Probably a pine-tree in flames, instead of an ordinary torch. 524. *Rescindit vallum.* "Opens a breach in the *vallum.*"

525–528. *Vos, O Calliope, precor,* &c. "Do you, (O ye Muses, and thou in particular,) O Calliope," &c. A peculiar construction, by which the Muses are all invoked, but the invocation is specially addressed to one of the number, who alone is named. This construction is imitated from the Greek. See above, on ver. 258. 528. *Ingentes oras belli.* "The vast outlines of the war." *Oræ,* meaning, literally, the *extreme edges* of a garment, here denote figuratively the whole circuit of events, the main outlines. The details themselves are too numerous to be all given. The expression is borrowed from Ennius. 529. *Et meministis,* &c. This line, which is repeated from *Æn.* vii. 645, is not found in many MSS.

530–548. *Vasto suspectu.* "Of vast height."—*Et pontibus altis.* "And with lofty bridges," i. e. communications by timbers laid across from the

Perque cavas densi tela intorquere fenestras.
Princeps ardentem conjecit lampada Turnus,
Et flammam affixit lateri: quæ plurima vento
Corripuit tabulas, et postibus hæsit adesis.
Turbati trepidare intus, frustraque malorum
Velle fugam. Dum se glomerant, retroque residunt
In partem, quæ peste caret; tum pondere turris
Procubuit subito, et cœlum tonat omne fragore.
Semineces ad terram, immani mole secutâ,
Confixique suis telis, et pectora duro
Transfossi ligno, veniunt. Vix unus Helenor
Et Lycus elapsi: quorum primævus Helenor,
Mæonio regi quem serva Licymnia furtim
Sustulerat, vetitisque ad Trojam miserat armis,
Ense levis nudo, parmâque inglorius albâ.
Isque, ubi se Turni media inter millia vidit,
Hinc acies, atque hinc acies adstare Latinas;
Ut fera, quæ, densâ venantum septa coronâ,
Contra tela furit, seseque haud nescia morti
Injicit, et saltu supra venabula fertur;
Haud aliter juvenis medios moriturus in hostes
Irruit; et, qua tela videt densissima, tendit.
At, pedibus longe melior, Lycus, inter et hostes,
Inter et arma, fugâ muros tenet; altaque certat
Prendere tecta manu, sociûmque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,

tower to the walls. 534. *Fenestras.* "Loop-holes." 535. *Ardentem lampada.* "A blazing fire-vessel." According to some of the commentators, *lampas* here denotes a kind of vessel, containing combustibles, and furnished with hooks, which was thrown in sieges. 536. *Plurima.* Equivalent to *aucta.* 537. *Postibus adesis.* "The timbers partially consumed." More literally, "eaten in." By *postes* are here meant the main or upright beams. 540. *Peste.* For *flammis.*—*Tum pondere turris,* &c. By crowding too much into that part of the structure to which the flames had not as yet come, they overturn the tower, which was merely of wood and rested on the ground, and it falls over on its side towards the foe. 543. *Confixique suis telis,* &c. Some of them are pierced by one another's weapons; some are transfixed by the splintered timber of the tower. 547. *Vetitis armis.* Not, as Heyne says, because, on account of his tender youth, he was yet unfit to bear arms, but because he had been forbidden by his father to engage in warfare at so early an age. 548. *Parmâ albâ.* The shields of distinguished warriors bore painted devices; but Helenor, the young warrior, had still to gain himself a name. Hence the epithet *inglorius.*

552-556. *Haud nescia.* "Not ignorant (of its approaching fate)." 558. *Tecta.* "The summit (of the ramparts)." 559. *Pariter cursu*

Increpat his victor: Nostrasne evadere, demens,
Sperâsti te posse manus? simul arripit ipsum
Pendentem, et magnâ muri cum parte revellit:
Qualis, ubi aut leporem, aut candenti corpore cycnum,
Sustulit, alta petens, pedibus Jovis armiger uncis;
Quæsitum aut matri multis balatibus agnum
Martius a stabulis rapuit lupus. Undique clamor
Tollitur. Invadunt, et fossas aggere complent:
Ardentes tædas alii ad fastigia jactant.
Ilioneus saxo atque ingenti fragmine montis
Lucetium, portæ subeuntem, ignesque ferentem:
Emathiona Liger, Corynæum sternit Asilas;
Hic jaculo bonus, hic longe fallente sagittâ:
Ortygium Cæneus, victorem Cænea Turnus;
Turnus Itym, Cloniumque, Dioxippum, Promolumque,
Et Sagarim, et, summis stantem pro turribus, Idan;
Privernum Capys. Hunc primo levis hasta Themillæ
Strinxerat: ille manum projecto tegmine demens
Ad vulnus tulit: ergo alis allapsa sagitta,
Et lævo infixa est lateri manus; abditaque intus
Spiramenta animæ letali vulnere rupit.
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clarus Iberâ,
Insignis facie; genitor quem miserat Arcens,
Eductum matris luco, Symæthia circum

teloque secutus, "Pursuing equally in (rapid) course and with his javelin," i. e. equalling in speed the javelin which he threw. 562. *Magnâ muri cum parte,* &c. The wall appears to have been a low one, according to the custom of the heroic age. 564. *Jovis armiger.* "The armour-bearer of Jove," i. e. the eagle. See on *Æn.* v. 255. 566. *Martius lupus.* "The wolf, sacred to Mars."

569–580. *Ingenti fragmine montis.* Explanatory of *saxo.* 572. *Longe fallente.* "Deceiving from afar," i. e. coming from afar, and inflicting an unexpected wound; surprising from afar. 575. *Summis pro turribus.* See on *Æn.* viii. 653. 576. *Hunc.* Privernus.—*Levis strinxerat.* "Had slightly grazed." For *leviter.* 577. *Projecto tegmine.* "Having thrown aside his shield." His person thereby became exposed, and hence he is called *demens.* *Tegmen,* signifying *a shield,* occurs in *Æn.* x. 887. *Lucret.* iii. 649. 578. *Alis allapsa.* Supply *est.* 579. *Lævo lateri.* The side that had been previously protected by the shield now thrown aside. 580. *Spiramenta animæ.* The lungs.

582–588. *Pictus acu chlamydem.* "In embroidered cloak." Literally, painted with the needle as to his cloak." Compare *Æn.* i. 708.—*Ferrugine Iberâ.* Alluding to the purple dye of Spain, which was of a darker colour than ordinary, and hence is termed by the poet *ferrugo.* 584. *Matris luco.* "In the grove of (the nymph) his

Flumina: pinguis ubi et placabilis ara Palici.
Stridentem fundam, positis Mezentius hastis,
Ipse ter adductâ circum caput egit habenâ;
Et media adversi liquefacto tempora plumbo
Diffidit, ac, multâ porrectum extendit arenâ.
Tum primum bello celerem intendisse sagittam
Dicitur, ante feras solitus terrere fugaces,
Ascanius, fortemque manu fudisse Numanum;
Cui Remulo cognomen erat; Turnique minorem
Germanam, nuper thalamo sociatus, habebat.
Is primam ante aciem digna atque indigna relatu
Vociferans, tumidusque novo præcordia regno,
Ibat, et ingentem sese clamore ferebat:
Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti prætendere muros?
En, qui nostra sibi bello connubia poscunt!

mother." We have written *matris* with the small initial letter, and have given it the explanation for which Wagner contends. The mother of the youth, according to this, was a nymph of Sicily (the *Symæthus* being a Sicilian river), to whom the grove was sacred, but her name is not mentioned. Heyne writes *Matris*, with the initial letter a capital, and refers the term to *Ceres*, or the *Ennæan Mother*, so called from the plain of *Enna* in Sicily; this goddess being often called Μήτηρ, as her daughter Proserpina was styled Κόρη. But so plain and bald an allusion to Ceres, when no other part of the context refers to her, does not harmonize with the usual practice of an epic poet. 585. *Pinguis ubi et placabilis ara Palici.* As the *Palici* were two in number, there is some doubt whether we ought not to read *Palicûm* (for *Palicorum*), as Cerda suggests. With respect to the expression *pinguis et placabilis ara*, consult note on *Æn.* vii. 764. According to *Diod. Sic.* ii. this altar was an *asylum* for runaway slaves. 588. *Media tempora.* Well explained by Wagner as being the space between the two temples, in other words, the forehead or brow.—*Liquefacto plumbo.* Not with a leaden bullet that melted in the air in consequence of its rapid flight, but lead melted into the form of a bullet. Compare, however, *Lucret.* vi. 177.

590-597. *Bello.* Having only done it before in the chase. 593. *Minorem.* Supply *natu.* Also before *habebat,* supply *qui.* 595. *Digna atque indigna.* Referring respectively to the encouragement of his own soldiers, and the reproaches he cast on the enemy. 596. *Novo regno.* "His recent alliance with royalty." 597 *Ingentem sese.* "His bulky frame."

598-612. *Iterum.* Alluding to their having before this been besieged by the Greeks in Troy. 599. *Bis capti.* Once by the Greeks, and once, as he is confident will be the case, by the Latins.—*Morti prætendere muros.* "To extend walls as a screen against death." We have given *morti,* with Wagner, instead of *Marti,* as adopted by Heyne. 600. *Nostra connubia.* "Our brides." Referring particularly to

Quis deus Italiam, quæ vos dementia adegit?
Non hic Atridæ, nec fandi fictor Ulyxes.
Durum ab stirpe genus, natos ad flumina primum
Deferimus, sævoque gelu duramus et undis;
Venatu invigilant pueri, silvasque fatigant;
Flectere ludus equos, et spicula tendere cornu.
At, patiens operum, parvoque assueta, juventus
Aut rastris terram domat, aut quatit oppida bello.
Omne ævum ferro teritur, versâque juvencûm
Terga fatigamus hastâ; nec tarda senectus
Debilitat vires animi, mutatque vigorem.
Canitiem galeâ premimus; semperque recentes
Comportare juvat prædas, et vivere rapto.
Vobis picta croco, et fulgenti murice, vestis;
Desidiæ cordi; juvat indulgere choreïs;
Et tunicæ manicas, et habent redimicula mitræ.
O vere Phrygiæ! neque enim Phryges; ite per alta
Dindyma, ubi assuetis biforem dat tibia cantum.

Lavinia, whom Æneas was seeking to take away from Turnus. 603. *Primum.* "At the moment of their birth." 604. *Sævoque gelu*, &c. The poet alludes here to a custom said to have been prevalent among several of the early Italian nations. 605. *Venatu.* Here the old dative for *venatui.* 606. *Flectere ludus equos*, &c. "Their sport consists," &c. Supply *est pueris.* 609. *Versâ hastâ.* "With inverted spear." They urge on their oxen at the plough with the handle of the spear, and also guide them with the same. 612. *Premimus.* Equivalent to *tegimus.*

615–619. *Desidiæ cordi.* "Indolence is your delight." Supply *sunt vobis.*—*Choreïs.* Choral dances, the accompaniments of a peaceful state of things, are here regarded as marks of effeminacy by this member of a warlike nation. 616. *Manicas.* "Sleeves." A mark of effeminacy, like the preceding.—*Mitræ.* Consult note on *Æn.* iv. 216.—*Redimicula.* "Ties," i. e. side-bands. These were ribands or side-pieces, attached to the *mitra* or other head-dress at the occiput, and passing over the shoulders, so as to hang on each side, over the breast. They were, properly, female ornaments, and in the statues of Venus were imitated in gold. The Phrygians, an effeminate nation, also wore them. 617. *O vere Phrygiæ*, &c. Imitated from Homer (*Il.* ii. 235).—*Alta Dindyma.* Mount Dindymus, in Phrygia, was sacred to Cybele, and here her rites were celebrated with peculiar fervour. They were characterized by great licentiousness. 618. *Biforem cantum.* "A two fold," i. e. a harsh and grating note. The allusion is to a very simple instrument used at the festivals of Cybele, and having merely two openings or perforations. It was probably a relic of rude and early art, which had retained its place at these celebrations, and the music obtained from which was of the rudest and simplest kind. Some commentators refer to Varro, as cited by Servius, who states that the Phry

Tympana vos buxusque vocant Berecyntia matris
Idææ. Sinite arma viris, et cedite ferro.
  Talia jactantem dictis, ac dira canentem,
Non tulit Ascanius; nervoque obversus equino
Intendit telum, diversaque brachia ducens
Constitit, ante Jovem supplex per vota precatus:
Jupiter omnipotens, audacibus annue cœptis:
Ipse tibi ad tua templa feram solemnia dona,
Et statuam ante aras auratâ fronte juvencum
Candentem, pariterque caput cum matre ferentem,
Jam cornu petat et pedibus qui spargat arenam.
  Audiit et cœli Genitor de parte serenâ
Intonuit lævum: sonat una fatifer arcus.
Effugit horrendum stridens adducta sagitta;
Perque caput Remuli venit, at cava tempora ferro
Trajicit: I, verbis virtutem illude superbis.
Bis capti Phryges hæc Rutulis responsa remittunt.

gian tibia was formed of two pipes, that on the right hand having one perforation, that on the left two. This, however, is inferior. 619. *Tympana.* The tympanum was a small drum or timbrel carried in the hand. Of these, some resembled, in all respects, a modern tambourine with bells. Others presented a flat circular disk on the upper surface, and swelled out beneath, like a kettledrum.—*Buxus.* The *tibia* or pipe was made of box-wood; hence *buxus* is here equivalent, in fact to *tibia.*—*Idææ matris.* Cybele. Compare *Æn.* iii. 111.

621–629. *Dira canentem.* "Exclaiming in abusive accents." 622. *Obversus.* "Having confronted him." 623. *Diversa.* "In opposite directions." 627. *Auratâ fronte.* "With gilded front," i. e. with gilded horns. This was a common custom. 628. *Pariterque caput,* &c. Of equal height with its mother.

630–636. *Cœli de parte serenâ.* Thunder and lightning in a clear sky was regarded as a preternatural indication of the will of the Deity, and was favourable or unfavourable, according to the nature of the case, and the quarter of the heavens in which it was heard. Compare *Æn.* viii. 523. 631. *Intonuit lævum.* Thunder on the left was deemed a favourable omen among the Romans, an unfavourable one among the Greeks. This was owing to the different positions of the Roman and Greek soothsayers when they took their respective omens. The former faced the south, and, of course, had the eastern part of the heavens, the lucky quarter, on their left. The latter faced the north, and had the east on the right. The east was always deemed lucky, because the heavenly motions were supposed to commence there. When the Romans, therefore, use *lævus* in the sense of "unlucky," they speak after the Greek fashion. Compare *Æn.* ii. 693.—*Sonat una fatifer arcus.* "The fate-bearing bow twangs at the same instant." The moment Ascanius hears the thunder, he knows that his prayer is granted, and straightway discharges his arrow. 632. *Adducta sagitta.* The arrow was drawn back along with the bowstring.

Hoc tantum Ascanius. Teucri clamore sequuntur,
Lætitiâque fremunt, animosque ad sidera tollunt.
Ætheriâ tum forte plagâ crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens, atque his victorem affatur Iulum:
Macte novâ virtute, puer; sic itur ad astra,
Dîs genite, et geniture deos. Jure omnia bella
Gente sub Assaraci fato ventura resident:
Nec te Troja capit. Simul hæc effatus, ab alto
Æthere se mittit, spirantes dimovet auras,
Ascaniumque petit. Formam tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisæ
Armiger ante fuit, fidusque ad limina custos:
Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longævo similis, vocemque, coloremque,
Et crines albos, et sæva sonoribus arma;
Atque his ardentem dictis affatur Iulum:
Sit satis, Æneide, telis impune Numanum

638–651. *Crinitus Apollo.* Long and beautiful hair was a peculiar characteristic of Apollo. Compare note on *Æn.* i. 740. 639. *Urbemque.* The city and encampment, or New Troy. 641. *Macte novâ virtute,* &c. According to Priscian (v. xii. 66), the earlier Romans used the nominative form, *mactus.* In addressing a person they would say *mactus esto,* which, according to etymologists, is equivalent to *magis auctus esto,* "be thou more increased," i. e. go on and increase more and more. The vocative, however, seems gradually to have supplanted the nominative in such expressions, until the latter became quite obsolete. Hence arose the form that we have in the text, *macte,* i. e. *macte esto,* for *mactus esto.* Nay, so far did usage prevail, that *macte* was even employed instead of *macta,* with feminine nouns. (*Wagner, ad loc.*) 642. *Dis.* He was the grandson of Venus.—*Deos.* Cæsar and Augustus. 643. *Gente sub Assaraci.* See on *Æn.* i. 284. 644. *Nec te Troja capit.* "Nor is Troy capable of containing thee," i. e. Troy alone, or, in other words, the state to which the Trojans are now reduced is no longer worthy to contain thee. 647. *Antiquum.* The epithet *antiquum* is here employed, in an unusual sense, for *senem.* 648. *Ad limina.* "For his threshold." Compare *Liv.* xxxiv. 6. *Servi ad remum.* Terent. *Andr.* i. 130. *Canes ad venandum.* 649. *Pater.* Æneas. 651. *Sæva sonoribus.* "Harsh in sound." Alluding to the corslet, and the shield covered with metal plates, the clanking sound of which would be different, of course, from the noise made by the bow and arrows which the god was accustomed to wear. Butes, it must be remembered, was still in a vigorous old age, and could still move actively in arms.

653–671. *Æneide.* More correct than *Æneada,* as given by Heyne and others, and more appropriate, too, on the present occasion, as designating the son of Æneas, whereas *Æneada* would be an appellation for

Oppetiisse tuis: primam hanc tibi magnus Apollo
Concedit laudem, et paribus non invidet armis.
Cetera parce, puer, bello. Sic orsus Apollo
Mortales medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Agnovere deum proceres, divinaque tela,
Dardanidæ, pharetramque fugâ sensere sonantem.
Ergo, avidum pugnæ, dictis ac numine Phœbi
Ascanium prohibent: ipsi in certamina rursus
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris;
Intendunt acres arcus, amentaque torquent;
Sternitur omne solum telis: tum scuta cavæque
Dant sonitum flictu galeæ; pugna aspera surgit:
Quantus ab occasu veniens, pluvialibus Hædis,
Verberat imber humum; quam multâ grandine nimbi
In vada præcipitant, quum Jupiter, horridus austris,
Torquet aquosam hiemem, et cœlo cava nubila rumpit.
  Pandarus et Bitias, Idæo Alcanore creti,
Quos Jovis eduxit luco silvestris Iæra,
Abietibus juvenes patriis et montibus æquos,
Portam, quæ ducis imperio commissa, recludunt,
Freti armis; ultroque invitant mœnibus hostem.
Ipsi intus, dextrâ ac lævâ, pro turribus astant,
Armati ferro, et cristis capita alta corusci:
Quales aëriæ liquentia flumina circum,

Trojan. 656. *Cetera.* "For what remains," i. e. of the conflict. *Pharetramque fugâ*, &c. Apollo, in departing, resumes his [illegible]se form. 663. *Animas.* "Their lives." Equivalent to *sese*. [6]65. *Amentaque torquent.* "And whirl the straps of the javelins." They give the javelin a rotatory motion around its own axis, by means of the strap attached to it, before hurling the weapon at the foe. Consult note on *Æn.* vii. 730. 667. *Pugna aspera surgit.* This hemistich is regarded by some as spurious, but is successfully defended by Weichert and Wagner. It seems to be required by the preceding *tum*. 668. *Pluvialibus Hædis.* "Under the influence of the rainy Kids." Storms attend the rising and setting of these stars. 670. *Præcipitant.* Supply *se*. 671. *Cœlo cava*, &c. "Bursts the hollow clouds in the sky," i. e. causes the clouds to discharge their contents from the sky.

673–690. *Jovis luco.* Situate on Mount Ida.—*Silvestris.* Supply *nympha*. 674. *Abietibus et montibus æquos.* Poetic exaggeration, to denote loftiness of stature. So in Homer, ἐλάτῃσιν ἐοικότες ὑψηλῇσι. 675. *Commissa.* Supply *erat*. 677. *Pro turribus.* Equivalent to the Greek ἀντὶ πύργων. See, however, on *Æn.* viii. 653. 679. *Liquentia flumina.* Heyne regards *liquentia* as a mere poetic embellishment, and equivalent to "*liquida*." In *Georg.* iv. 442. The first syl-

Sive Padi ripis, Athesim seu propter amœnum,
Consurgunt geminæ quercus, intonsaque cœlo
Attollunt capita, et sublimi vertice nutant.
Irrumpunt, aditus Rutuli ut videre patentes.
Continuo Quercens, et pulcher Aquicolus armis,
Et præceps animi Tmarus, et Mavortius Hæmon,
Agminibus totis aut versi terga dedere,
Aut ipso portæ posuere in limine vitam.
Tum magis increscunt animis discordibus iræ;
Et jam collecti Troës glomerantur eodem,
Et conferre manum et procurrere longius audent.
Ductori Turno, diversâ in parte furenti,
Turbantique viros, perfertur nuntius, hostem
Fervere cæda novâ, et portas præbere patentes.
Deserit inceptum, atque, immani concitus irâ,
Dardaniam ruit ad portam, fratresque superbos;
Et primum Antiphaten, is enim se primus agebat,
Thebanâ de matre nothum Sarpedonis alti,
Conjecto sternit jaculo: volat Itala cornus
Aëra per tenuem, stomachoque infixa sub altum
Pectus abit: reddit specus atri vulneris undam
Spumantem, et fixo ferrum in pulmone tepescit.

lable is short. 681. *Intonsa.* Here equivalent to *frondosă.* 684 *Quercens, et pulcher Aquicolus,* &c. These are the names of the Rutulian chieftains who made a rush at the gates accompanied by their followers. The attempt, however, was unsuccessful. Some of them were put to the rout along with their bands; others fell in the very entrance. Some commentators, indeed, refer *agminibus* (ver. 686) to the Trojans, and make it the dative case: "presented their backs to the whole bands (of the Trojans);" but the poet, thus far, is describing the prowess of the two Trojans merely, Pandarus and Bitias; and the Trojan bands are not collected at the spot until we reach ver. 689. 688. *Tum magis increscunt,* &c. This is also commonly supposed to apply to the Trojans, whereas the foiled Rutulians are evidently meant. —*Discordibus.* Equivalent here to *infestis,* or *hostilibus.* 690. *Et procurrere longius audent.* The Trojans now forget the caution given them by Æneas, and begin to venture forth from their camp into the open field.

695–700. *Fratres superbos.* "The brothers elated with their success." Alluding to Pandarus and Bitias. 697. *Thebanâ.* "A native of Thebe." The city of *Hypoplacian Thebe* in *Mysia.* is here meant. 698. *Itala cornus.* "The Italian cornel," i. e. the weapon made of the wood of the cornel. 699. *Stomacho.* "The throat." Compare the remark of Cicero (*N. D.* ii. 54) "*Ad radices (linguæ) hærens, incipit stomachus.*" 700. *Specus.* "The aperture (of the wound)." *Specus* is here equivalent to *cavum,* or *vulnus hians;* and *atri vulneris*

Tum Meropem atque Erymanta manu, tum sternit Aphidnum;
Tum Bitian ardentem oculis, animisque frementem;
Non jaculo, neque enim jaculo vitam ille dedisset:
Sed magnum stridens contorta phalarica venit,
Fulminis acta modo; quam nec duo taurea terga,
Nec duplici squamâ lorica fidelis, et auro,
Sustinuit: collapsa ruunt immania membra.
Dat tellus gemitum, et clypeum super intonat ingens.
Talis in Euboïco Baiarum litore quondam

(which is governed in construction by *undam*) is the same as *atri sanguinis.*

704–709. *Neque enim jaculo,* &c. When it is said, remarks Symmons, that Bitias would not have surrendered his life to a common javelin, nothing more is meant than that the armour worn by this gigantic warrior was so strong that it could not be penetrated by the spears which were usually thrown by the hand in battle. 705. *Contorta phalarica.* "The twisted phalarica," i. e. the phalarica, with its twisted ropes. The phalarica was the spear of the Saguntines, and was impelled by the aid of twisted ropes. It was large and ponderous, having a head of iron a cubit in length, and a ball of lead at the other end. It sometimes carried flaming pitch and tow. This missile was generally thrown from an engine; here, however, it is hurled from the hand of Turnus. It was chiefly employed in the defence of walls, and was hence called *hasta muralis.* See *Liv.* xxi. 8. 706. *Duo taurea terga.* "Two bull-hides," i. e. on his shield. *Terga,* for the more common form *tergora* from *tergus.* 707. *Duplici squamâ et auro.* "With double scales of gold," i. e. plates formed in imitation of scales. Observe the hendiadys in *squamâ et auro.* 709. *Et clypeum super intonat ingens.* "And his vast shield thunders over him," i. e. his shield, vast of size, falls over him with a sound like that of the thunder. We have followed here the best commentators in making *clypeum* a noun of the neuter gender. Thus Servius also remarks: "*Lectum est etiam hoc clypeum, ut probat Caper; quod magis debemus accipere.*" And again, Donatus explains the passage as follows: "*Magna clypei species magnum fecerat sonitum.*" If, however, we make *clypeum* the accusative of the ordinary masculine form *clypeus,* the meaning will be, "and vast of size, he thunders above his shield," i. e. falls with a noise like thunder upon his shield.

710–716. *Talis in Euboïco,* &c. "Thus, at times, on the Eubœan shore of Baiæ, falls the stony pile, &c. We have given *talis* with Wagner, as making a more forcible combination with *sic,* than *qualis,* which Heyne adopts.—*Euboïco Baiarum litore.* So called on account of its vicinity to *Cumæ,* a colony from *Chalcis,* in *Eubœa.* Compare *Æn.* vi. 2. Baiæ was a favourite residence of the rich and luxurious Romans, who constructed beautiful villas along all the shores of the Bay of Baiæ, or *Sinus Baianus.* These villas, to which Horace frequently alludes, were commonly erected on artificial moles carried out to some distance from the land, for the sake of the sea air and the pros-

Saxea pila cadit, magnis quam molibus ante
Constructam ponto jaciunt; sic illa ruinam
Prona trahit, penitusque vadis illisa recumbit:
Miscent se maria, et nigræ attolluntur arenæ:
Tum sonitu Prochyta alta tremit, durumque cubile
Inarime Jovis imperiis imposta Typhoeo.
  Hic Mars armipotens animum viresque Latinis
Addidit, et stimulos acres sub pectore vertit;
Immisitque Fugam Teucris, atrumque Timorem.
Undique conveniunt; quoniam data copia pugnæ,
Bellatorque animo deus incidit.
Pandarus, ut fuso germanum corpore cernit,
Et quo sit fortuna loco, qui casus agat res,
Portam vi multâ, converso cardine, torquet,
Obnixus latis humeris, multosque suorum,
Mœnibus exclusos, duro in certamine linquit;
Ast alios secum includit recipitque ruentes:
Demens! qui Rutulum in medio non agmine regem

pect; and in the construction of the moles, vast pillars of stonework were employed to give stability to the whole. These pillars (or *pilæ*) were formed of large masses of stone cemented together with pozzolana, which becomes hard under water, and were then sunk into the sea. The poet compares the fall of Bitias to the descent of one of these masses amid the waves. 711. *Ante constructam.* The preposition must be joined with *constructam* (notwithstanding what Heyne says), as denoting the length of time previously spent on the work. 713. *Vadis.* Used here for the bottom of the sea. 715. *Prochyta alta.* "Prochyta raised above the waves." As the surface of this island (now *Procida*), is, in fact, level, *alta* must be taken here as a common epithet for islands, in so far as they project above the waters, whether that projecting be a considerable height or not.—*Durumque cubile Inarime,* &c. Inarime was another name for the island *Ænaria* or *Pithecusa*, off the Campanian coast. Jupiter was fabled to have confined here the giant Typhoeus, having placed him upon an extinguished volcano, while, as he lay, his back was goaded by the *rugged island couch.* In other words, he lay between the volcano and the bosom of the isle, just as Pindar makes him to have been confined between the base of Ætna and the bosom of Sicily. (*Pyth.* i. 50. Compare *Dissen. ad loc.*) Hence we see the double idea conveyed in the words *durum cubile imposta.*

718–735. *Stimulos acres,* &c. Compare *Æn.* vi. 101. 720. *Data copia pugnæ.* The success of Turnus at the gates affords them now a favourable opportunity of attacking and taking the Trojan encampment. 721. *Bellator deus.* Mars. 723. *Agat res.* "Controls." For *regat.* 725. *Obnixus.* "Pushing against it." 728. *Qui non viderit.* "In that he saw not." Observe the employment of the subjunctive with *qui,* in assigning a reason or cause for the appellation of *demens,* as

Viderit irrumpentem, ultroque incluserit urbi;
Immanem veluti pecora inter inertia tigrim.
Continuo nova lux oculis effulsit, et arma
Horrendum sonuere: tremunt in vertice cristæ
Sanguineæ, clypeoque micantia fulmina mittit.
  Agnoscunt faciem invisam, atque immania membra,
Turbati subito Æneadæ. Tum Pandarus ingens
Emicat, et, mortis fraternæ fervidus irâ,
Effatur: Non hæc dotalis regia Amatæ;
Nec muris cohibet patriis media Ardea Turnum.
Castra inimica vides: nulla hinc exire potestas.
Olli subridens sedato pectore Turnus:
Incipe, si qua animo virtus, et consere dextram:
Hic etiam inventum Priamo narrabis Achillen.
Dixerat. Ille, rudem nodis et cortice crudo,
Intorquet, summis adnixus viribus, hastam.
Excepere auræ vulnus; Saturnia Juno
Detorsit veniens; portæque infigitur hasta.
At non hoc telum, mea quod vi dextera versat,
Effugies: neque enim is teli nec vulneris auctor.
Sic ait, et sublatum alte consurgit in ensem,
Et mediam ferro gemina inter tempora frontem
Dividit, impubesque immani vulnere malas.
Fit sonus: ingenti concussa est pondere tellus.
Collapsos artus, atque arma cruenta cerebro,
Sternit humi moriens; atque illi partibus æquis
Huc caput, atque illuc, humero ex utroque pependit.

given by the poet to Pandarus: "since he saw not," "inasmuch as he saw not." 729. *Ultro.* "By his own act." 731. *Nova lux oculis effulsit*, with Wagner, in place of Heyne's *offulsit*. Wagner correctly remarks, "*Offulget lux ei qui videt lucem; quod alienum hoc loco est.*" 733. *Mittit.* Referring to Turnus. Heyne gives *mittunt*, equivalent to *mittunt se*, but this even he himself confesses is harsh. Brunck, Jahn, and Wagner, all approve of *mittit.*

734–739. *Immania membra.* Compare *Æn.* vii. 784. where it is said of Turnus, "*toto vertice supra est.*" 736. *Emicat.* Consult note on *Æn.* v. 319. 737. *Dotalis.* Amata had promised her daughter Lavinia in marriage to Turnus before the arrival of Æneas. 738. *Media Ardea.* "The heart of Ardea." Ardea was the native city, and the capital of Turnus. 739. *Potestas.* Supply *erit tibi.* 742. *Hic etiam inventum,* &c. "Thou shalt (soon) announce to Priam (in the world below) that here also has an Achilles been found." Compare *Æn.* ii. 547. *seqq.* 743. *Ille.* Pandarus.—*Crudo.* "Green," "fresh." 748. *Is.* Here elegantly used for *talis*; hence the full form of expression would be "*talis, qualem effugere possis.*" 753. *Cru-*

Diffugiunt versi trepidâ formidine Troës;
Et, si continuo victorem ea cura subîsset,
Rumpere claustra manu, sociosque immittere portis,
Ultimus ille dies bello gentique fuisset:
Sed furor ardentem, cædisque insana cupido
Egit in adversos.
  Principio, Phalerim et succiso poplite Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animumque ministrat.
Addit Halym comitem, et confixâ Phegea parmâ;
Ignaros deinde in muris, Martemque cientes,
Alcandrumque, Haliumque, Noëmonaque, Prytanimque,
Lyncea, tendentem contra, sociosque vocantem,
Vibranti gladio connixus ab aggere, dexter
Occupat: huic, uno dejectum comminus ictu,
Cum galeâ longe jacuit caput. Inde, ferarum
Vastatorem, Amycum, quo non felicior alter
Unguere tela manu, ferrumque armare veneno:
Et Clytium Æoliden, et amicum Cretea musis;
Cretea, Musarum comitem, cui carmina semper
Et citharæ cordi, numerosque intendere nervis:
Semper equos, atque arma virûm pugnasque canebat.

enta cerebro. For *sanguine et cerebro conspersa.* 757. *Et si continuo,* &c. "And had the idea occurred at the instant to the victor. 759. *Genti.* Scil. *Trojanæ.*

763–777. *Excipit.* "He overtakes." Not, as Servius pretends, *excipit in se irruentem.* The nature of the wound inflicted on Gyges, namely, in the ham (*succiso poplite*), shows that Phaleris and Gyges were fleeing with the rest.—*Hinc raptas fugientibus.* "Then he hurls the spears snatched (from the slain) against the backs of the fugitives. 764. *In tergum.* See on *Æn.* i. 368. 765. *Comitem.* Supply *mortis.* 766. *Ignaros.* "Ignorant of his approach." They were on the ramparts facing the foe, and had their backs turned towards him. 767. *Alcandrum,* &c. Ovid also (*Met.* xiii. 258.) borrows this line from *Hom. Il.* v. 678. 769. *Vibranti gladio,* &c. Turnus had sprung upon the ramparts, and there he slays Lynceus, who was advancing to meet him. Observe the force of *dexter occupat.* He anticipates Lynceus by dealing dexterously the first blow. 771. *Longe jacuit.* "(In an instant) lay afar," i. e. was severed in an instant, and carried to some distance by the force of the blow. 772. *Amycum.* For others of this name see the *Index.* 773. *Unguere tela,* &c. Compare *Æn.* x. 140. *Hom. Od.* i. 263. The practice of this art does not appear to have been deemed disgraceful. 775. *Musarum comitem.* Compare *Hom. Hymn.* xxxii. 20: ἀοιδοὶ, Μουσάων θεράποντες. 776. *Numerosque intendere nervis.* "And to adapt poetic numbers to the strings," i. e. and to sing to the lyre. 777. *Equos.* Put for *currus.*

Tandem ductores, auditâ cæde suorum,
Conveniunt Teucri, Mnestheus acerque Serestus;
Palantesque vident socios, hostemque receptum.
Et Mnestheus: Quo deinde fugam? quo tenditis? inquit.
Quos alios muros, quæ jam ultra mœnia habetis?
Unus homo, et vestris, O cives! undique septus
Aggeribus, tantas strages impune per urbem
Ediderit? juvenum primos tot miserit Orco?
Non infelicis patriæ, veterumque deorum,
Et magni Æneæ, segnes, miseretque pudetque?
Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paullatim excedere pugnâ,
Et fluvium petere, ac partem quæ cingitur undâ.
Acrius hoc Teucri clamore incumbere magno,
Et glomerare manum: ceu sævum turba leonem
Cum telis premit infensis; at territus ille,
Asper, acerba tuens, retro redit; et neque terga
Ira dare, aut virtus patitur; nec tendere contra,
Ille quidem, hoc cupiens, potis est per tela virosque.
Haud aliter retro dubius vestigia Turnus
Improperata refert, et mens exæstuat irâ.
Quin etiam bis tum medios invaserat hostes;
Bis confusa fugâ per muros agmina vertit.
Sed manus e castris propere coït omnis in unum:
Nec contra vires audet Saturnia Juno
Sufficere; aëriam cœlo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem,

The allusion is not to chariots victorious in the race, but to war-cars, as appears from what follows immediately after, namely, "*arma virûm, pugnasque.*"

778–790. *Tandem ductores*, &c. The main leaders of the Trojans, who had been engaged elsewhere, now hear of the slaughter made by Turnus, and come to the rescue. 780. *Palantes.* Equivalent to *discurrentes.—Hostemque receptum.* Supply *in castra.* 782. *Ultra.* "Beyond these." 788. *Agmine denso consistunt.* "In close array withstand." *Agmen* here shows that they not only resisted the attack of Turnus, but kept gradually driving him back. It always, as has been before remarked, refers to a body of men in motion. 789. *Excedere.* "Begins to retire." Historical infiuitive for the present indicative. 790. *Quæ cingitur undâ.* We have given *undâ* with Wagner, in place of *amni*, the reading of Heyne. *Amni* would follow too closely after *fluvium.*

794–809. *Acerba tuens.* "Fiercely lowering." Compare *Lucret* v. 34. 798. *Improperata.* Equivalent to *tarda.* 801. Manus, Scil. *Trojanorum.* 804. *Germanæ.* "To his sister." Juno was both

Ni Turnus cedat Teucrorum mœnibus altis.
Ergo nec clypeo juvenis subsistere tantum,
Nec dextrâ, valet: injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida æra fatiscunt;
Discussæque jubæ capiti; nec sufficit umbo
Ictibus: ingeminant hastis et Troës et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur, et piceum (nec respirare potestas)
Flumen agit; fessos quatit æger anhelitus artus.
Tum demum præceps saltu sese omnibus armis
In fluvium dedit: ille suo cum gurgite flavo
Accepit venientem, ac mollibus extulit undis;
Et lætum sociis abluta cæde, remisit.

the wife and sister of Jove. 806. *Ergo nec clypeo juvenis*, &c. The whole of the fine passage that now follows is imitated freely by Virgil from an account given by Ennius of a combat between the Istrians and the tribune Cœlius, itself imitated from Homer (*Il.* xvi. 102).—*Subsistere tantum.* "To withstand as powerfully (as they rush on)." 809. *Solida æra.* The reference is still to the helmet.

811-818. *Et ipse fulmineus Mnestheus.* "And especially Mnestheus himself, in might like a thunderbolt." Observe the force of *et* here, after *et Troës.* 813. *Piceum.* Here, according to Servius, equivalent to *sordidum*, or, as Valpy translates it, "foul," "discoloured by dust." 815. *Omnibus armis.* According to the English idiom, "arms and all." 816. *Fluvium.* The Tiber.—*Gurgite flavo.* Heyne makes the construction to be *accepit cum gurgite flavo*, giving *cum* the force of *in.* This is very properly denied by Wagner, who joins *ille cum suo gurgite flavo.* The proper colour of the waters of the Tiber was, and still continues to be, yellowish, or a mixture, rather, of yellow and brown.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER DECIMUS.

ARGUMENT.

JUPITER, calling a council of the gods, forbids them to engage in either party. At Æneas's return there is a bloody battle: Turnus killing Pallas; Æneas, Lausus and Mezentius. Mezentius is described as an atheist; Lausus as a pious and virtuous youth. The different actions and death of these two are the subject of a noble episode

PANDITUR interea domus omnipotentis Olympi,
Conciliumque vocat divûm pater atque hominum rex
Sideream in sedem: terras unde arduus omnes,
Castraque Dardanidûm aspectat, populosque Latinos.
Considunt tectis bipatentibus: incipit ipse:
Cœlicolæ magni, quianam sententia vobis

1–5. *Domus omnipotentis Olympi.* Valpy observes, that in Olympus, the ancient poets assign to the gods a palace of similar construction and applied to the same purposes as the habitations of the opulent in their own day; though, of course, of infinitely greater magnificence. The portal of the palace is supposed to open at day-break, and to close in the evening. Compare *Hom. Il.* v. 749. *Æn.* i. 374. Much discussion has arisen respecting the true reading of this passage. Some suggest *Olympi*, a contraction for *Olympii* (*Æn.* xii. 791.) referring the term to Jove as the monarch of Olympus. Others read *omnipatentis;* but this appears to clash with *panditur*. Others, again, have *omniparentis*. The true reading, however, is the one which we have given. 5. *Considunt tectis bipatentibus.* "They take their places in the abode with its gates of double folds." We have followed here the explanation of Wagner and Heyne.

6–35. *Quianam.* "Why." Heyne writes *quia nam*, but *quianam*, as one word, is more correct, since *nam* is here an enclitic. See on *Æn.*

Versa retro, tantumque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris:
Quæ contra vetitum discordia? quis metus aut hos,
Aut hos, arma sequi, ferrumque lacessere suasit?
Adveniet justum pugnæ, ne arcessite, tempus,
Cum fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes immittet apertas.
Tum certare odiis, tum res rapuisse licebit:
Nunc sinite; et placitum læti componite fœdus.
  Jupiter hæc paucis: at non Venus aurea contra
Pauca refert:
O Pater! O hominum rerumque æterna potestas!
Namque aliud quid sit, quod jam implorare queamus?
Cernis ut insultent Rutuli, Turnusque feratur
Per medios insignis equis, tumidusque secundo
Marte ruat? Non clausa tegunt jam mœnia Teucros:
Quin intra portas, atque ipsis prœlia miscent
Aggeribus murorum; et inundant sanguine fossæ.
Æneas ignarus abest. Nunquamne levari
Obsidione sines? muris iterum imminet hostis
Nascentis Trojæ, nec non exercitus alter,
Atque iterum in Teucros Ætolis surgit ab Arpis

v. 13. 7. *Versa retro.* "Changed." Another old form of expression. These archaisms are purposely introduced, to impart additional majesty to the speech of the Father of the Gods. 8. *Abnueram bello,* &c. No such prohibition has been given in the previous part of the poem. Compare *Æn.* i. 263. Heyne, therefore, with great probability, ranks this among those parts of the Æneid that would have felt the poet's revising hand had his life been spared. 10. *Lacessere.* Equivalent here to *movere* or *excitare.* Compare *Æn.* xi. 254. 11. *Ne arcessite.* "Anticipate it not." 13. *Alpes apertas.* "The open Alps," i. e. a way under the guidance of Hannibal, opened for armies over the Alps, and threatening destruction to the towers of Rome. 13. *Res rapuisse.* "To plunder," i. e. to carry on war after the fashion of early times. An archaism for *rapere.* 15. *Fœdus.* The league agreed upon between Æneas and Latinus.

19–30. *Aliud quid sit, quod,* &c. Venus here presumes that all the other divinities are on the side of Juno. 21. *Equis.* For *curru.* 24. *Aggeribus murorum.* An old form of expression, borrowed, probably from Ennius, and equivalent merely to *munimentis,* or *muris.* Heyne and Wagner give the old form, *mœrorum,* and so in v. 144. xi. 382. Similar instances are *pœnio, pœni, pomœriu.* The latter still remains.—*Inundant.* Used intransitively. 28. *Ætolis ab Arpis.* Arpi was a city of *Daunia,* a district of *Apulia,* in Italy, founded by the body of Ætolians under Diomede, after the Trojan war. Ambassadors had been sent thither by the Latins to request Diomede to take part in the

Tydides. Equidem credo, mea vulnera restant,
Et tua progenies mortalia demoror arma!
Si sine pace tuâ, atque invito numine, Troës
Italiam petiere; luant peccata, neque illos
Juveris auxilio: sin, tot responsa secuti,
Quæ Superi Manesque dabant; cur nunc tua quisquam
Vertere jussa potest? aut cur nova condere fata?
Quid repetam exustas Erycino in litore classes?
Quid tempestatum regem, ventosque furentes
Æoliâ excitos? aut actam nubibus Irim?
Nunc etiam Manes (hæc intentata manebat
Sors rerum) movet, et, superis immissa repente,
Allecto medias Italûm bacchata per urbes.
Nil super imperio moveor: speravimus ista,
Dum fortuna fuit: vincant, quos vincere mavis.
Si nulla est regio, Teucris quam det tua conjux
Dura; per eversæ, genitor, fumantia Trojæ
Excidia obtestor, liceat dimittere ab armis
Incolumem Ascanium, liceat superesse nepotem.

war against Æneas. Compare *Æn.* viii. 9. xi. 226. 29. *Equidem credo*, &c. Venus had been wounded by Diomede before Troy, when seeking to rescue Æneas from the conflict. (*Hom. Il.* v. 334. *seqq.*) She now fears lest a similar fate may await her in Latium. Heyne's interpretation is not correct: "*Supersunt adhuc cicatrices vulneris a Diomede accepti.*" Wagner's is better: i. e. *ut ipse vulnerer.* 30. *Et tua progenies*, &c. Equivalent to *expecto certamen cum mortali ineundum*, "I, thy own daughter, must again enter into collision with Diomede."

31-42. *Sine pace tuâ.* "Without thy permission. 34. *Superi.* As, for example, Apollo in the island of Delos. Compare *Æn.* iii. 94. —*Manes.* Those of Hector, of Creüsa, and of Anchises. (*Æn.* ii. 294. 780. v. 729.) 36. *Exustas Erycino*, &c. Compare *Æn.* v. 606. *seqq.* 37. *Tempestatum regem.* Compare *Æn.* i. 50. 38. *Actam nubibus Irim.* Alluding to Juno's having sent Iris to Turnus. Compare *Æn.* ix. 2. *seqq.* 39. *Manes.* "The gods below." Compare *Æn.* vii. 223.—*Hæc sors rerum.* Equivalent to *hæc pars* or *portio.* The reference is to the kingdom of Pluto, or, in other words, to that portion of the universe which had fallen to his lot when he and his brothers Jupiter and Neptune divided the whole world between themselves. 41. *Bacchata.* Supply *est.* 42. *Nil super imperio moveor.* "I am not at all concerned for empire," i. e. I give up now all expectations of any enjoyment of empire on the part of the Trojans, although once promised by thee. Compare *Æn.* i. 257. *seqq.*

45-61. *Dura.* Hard to be overcome by prayers. 47. *Incolumem Ascanium.* She prays for the safety of Ascanius, since from him is to descend the Julian line, and to that line the empire of the world is due.

Æneas sane ignotis jactetur in undis,
Et quamcumque viam dederit Fortuna, sequatur:
Hunc tegere, et diræ valeam subducere pugnæ.
Est Amathus, est celsa Paphus, atque alta Cythera,
Idaliæque domus: positis inglorius armis
Exigat hic ævum. Magnâ ditione jubeto
Carthago premat Ausoniam; nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli
Juvit, et Argolicos medium fugisse per ignes,
Totque maris vastæque exhausta pericula terræ,
Dum Latium Teucri recidivaque Pergama quærunt?
Non satius, cineres patriæ insedisse supremos,
Atque solum quo Troja fuit? Xanthum et Simoënta
Redde, oro, miseris; iterumque revolvere casus
Da, pater. Iliacos Teucris. Tum regia Juno,
Acta furore gravi: Quid me alta silentia cogis
Rumpere, et obductum verbis vulgare dolorem?
Ænean hominum quisquam, divûmque, subegit
Bella sequi, aut hostem regi se inferre Latino?
Italiam fatis petiit auctoribus; esto:

48. *In undis.* Let Æneas, if a settlement be denied him in Italy, again embark, and wander over the deep as before. Another reading is *in oris.* 50. *Hunc tegere.* Alluding to Ascanius. 51. *Est Amathus,* &c. We have here adopted the reading of Wagner, as more musical than that of Heyne: *Est Amathus, est celsa mihi Paphus, atque Cythera.* 52. *Domus.* The nominative, and *Idaliæ* the genitive of the same number. Consult Wagner, *ad loc.* 54. *Inde.* From Ascanius and his race.—*Tyriis urbibus.* Carthage especially is alluded to, as a colony from Tyre. 55. *Pestem belli.* Compare *Liv.* xxv. 19. 56. *Argolicos ignes.* The flames of Troy. 57. *Exhausta.* Supply *esse.* 58. *Dum Latium Teucri,* &c. The idea intended to be conveyed by the whole passage is this:—Of what possible advantage is it to the Trojans to have braved so many dangers and undergone so many hardships, if their former evil fortune still accompanies them, and the city which they have just founded in Latium is destined, like its prototype, to be destroyed by the foe?—*Recidiva Pergama.* Compare *Æn.* iv. 434. 59. *Insedisse.* "To have settled upon," i. e. to have built a new city upon. 60. *Xanthum et Simoënta.* The rivers are here put for the land itself. 61. *Iterumque revolvere casus,* &c. Venus prays that the Trojans may be allowed to go back again to their native land, even though there the same evils await them as before. If they are to suffer, it will be some consolation to them to suffer in their native land.

63–71. *Quid me,* &c. A beautiful contrast is here remarkable, between the abrupt violence of Juno and the quiet supplication of Venus. 67. *Esto: Cassandræ impulsus furiis.* "Granted: but then he was

Cassandræ impulsus furiis: num linquere castra
Hortati sumus, aut vitam committere ventis?
Num puero summam belli, num credere muros;
Tyrrhenamque fidem, aut gentes agitare quietas?
Quis deus in fraudem, quæ dura potentia nostri
Egit? ubi hic Juno, demissave nubibus Iris?
Indignum est, Italos Trojam circumdare flammis
Nascentem, et patriâ Turnum consistere terrâ,
Cui Pilumnus avus, cui diva Venilia mater:
Quid, face Trojanos atrâ vim ferre Latinis;
Arva aliena jugo premere, atque avertere prædas?
Quid, soceros legere, et gremiis abducere pactas;
Pacem orare manu, præfigere puppibus arma?
Tu potes Ænean manibus subducere Graiûm,
Proque viro nebulam et ventos obtendere inanes;

impelled," &c. A bitter remark. Cassandra, the daughter of Priam, had predicted to Anchises that the Trojans would come to Hesperia, or the western land (*Æn.* iii. 183. *seqq.*). These predictions Juno here terms *furiæ*, and makes these, and these alone, the destinies that urged Æneas to the step. 68. *Num linquere castra*, &c. Alluding to Æneas's visit to Euander, and his journey thence into Etruria. 70. *Summam belli.* This, of course, is purposely exaggerated. 71. *Tyrrhenamque fidem*, &c. Observe the zeugma in *agitare*. The expression *Tyrrhenam fidem*, (literally, "the Tuscan faith)" is equivalent, in fact, to *Tyrrhenum fœdus*, i. e. *sollicitare Etruscos, ut fœdus ineant.*

72–80. *Fraudem.* Here, as often elsewhere, equivalent to *malum*; not, as Servius says, to *periculum*. 74. *Indignum est.* "It is a gross indignity, (it seems)." Ironical. 75. *Et patriâ Turnum consistere terrâ.* "And for Turnus to make a stand (against mere strangers) in his own native land." 76. *Cui Pilumnus avus*, &c. Juno indicates by this that Turnus is no less descended from a heavenly race than Æneas himself. Compare *Æn.* ix. 4. 77. *Quid face Trojanos*, &c. "What (is it) then for the Trojans," &c. i. e. how is it less an indignity for the Trojans to lay waste with fire and sword the fields of the Latins. 79. *Legere.* Servius, without reason perhaps, explains this verb here by *furari*; as in *Hor. Sat.* i. 3. 117. *Nocturnus divûm sacra legerit.* Hence the adjective *sacrilegas* —*Pactas.* Alluding to Lavinia as having been promised to Turnus. 80. *Pacem orare manu*, &c. That is, to come bearing in their hands fillets and suppliant boughs, as if suing for peace; and yet, at the same time, to be raising a shield in the front part of their vessels as a signal for naval combat.—*Puppibus* is here put for *navibus*, simply.

81–95. *Tu potes Ænean*, &c. Compare *Hom. Il.* v. 315. *seqq.* where Venus rescues Æneas from the hands of Diomede. 82. *Proque viro nebulam*, &c. Juno here ascribes to Venus what was done, in fact, by Neptune, who preserved him in this way from the power of

Et potes in totidem classem convertere nymphas:
Nos aliquid Rutulos contra juvisse, nefandum est?
Æneas ignarus abest; ignarus et absit:
Est Paphus, Idaliumque tibi; sunt alta Cythera:
Quid gravidam bellis urbem et corda aspera tentas?
Nosne tibi fluxas Phrygiæ res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Objecit? quæ causa fuit, consurgere in arma
Europamque Asiamque, et fœdera solvere furto?
Me duce Dardanius Spartam expugnavit adulter?
Aut ego tela dedi, fovive Cupidine bella?
Tum decuit metuisse tuis: nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas.
  Talibus orabat Juno; cunctique fremebant
Cœlicolæ assensu vario: ceu flamina prima
Cum deprensa fremunt silvis, et cæca volutant
Murmura, venturos nautis prodentia ventos.
Tum Pater omnipotens, rerum cui summa potestas,
Infit. Eo dicente, deûm domus alta silescit,
Et, tremefacta solo, tellus; silet arduus æther;
Tum Zephyri posuere; premit placida æquora pontus.

Achilles. (*Il.* xx. 321. *seqq.*) 83. ***Et potes in totidem***, &c. This, again, was the act of another divinity (*Æn.* ix. 77. *seqq.*); but as it was done for the benefit of Venus and her son, it is here ascribed to her immediate agency. 85. ***Æneas ignarus abest***, &c. See ver. 25. 51. The meaning is this: "Is Æneas absent? What is that to me? I did not pervert his mind, so as to induce him to take that step. Still, however, may he remain absent, and by his absence prove the ruin of his cause!" "If peaceably inclined, why not be content with thy Paphos, &c. unto which thou mayest conduct in safety thy cherished grandson?" 88. ***Nosne tibi fluxas Phrygiæ***, &c. Juno seeks to show that Venus herself had occasioned all their sufferings for the Trojans, since she had prompted the abduction of Helen by Paris, which act led at once to the Trojan war.—*Tibi* is the *dativus incommodi*. 92. ***Spartam expugnavit.*** "Did wrong to Sparta?" We have followed the idea suggested by Wagner, who thinks that the key to the meaning of *expugnavit* here may be obtained from such passages as the following: "*Pudicitiam feminæ expugnare*," "*expugnare toros*," and that, instead of saying *mulieris Spartanæ pudicitiam expugnavit*, the poet merely has "*Spartam expugnavit*." 93. ***Cupidine bella.*** Cupid. A proper name. 94. ***Tum.*** When the first step was about to be taken, which afterward led to the war.

96–103. ***Orabat.*** For *dicebat*.—***Cunctique fremebant***, &c. The gods were divided in opinion, one party siding with Venus, another with Juno, and a low murmuring noise arose among them as they expressed to one another their different sentiments, like the first murmurings of the rising wind. 103. ***Posuere.*** Supply *se*,

Accipite ergo animis atque hæc mea figite dicta.
Quandoquidem Ausonios conjungi fœdere Teucris
Haud licitum, nec vestra capit discordia finem;
Quæ cuique est fortuna hodie, quam quisque secat spem,
Tros Rutulusve fuat, nullo discrimine habebo:
Seu, fatis, Italûm castra obsidione tenentur,
Sive errore malo Trojæ, monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent: rex Jupiter omnibus idem:
Fata viam invenient. Stygii per flumina fratris,
Per pice torrentes, atrâque voragine, ripas,
Annuit, et totum nutu tremefecit Olympum.
Hic finis fandi. Solio tum Jupiter aureo
Surgit, cœlicolæ medium quem ad limina ducunt.
  Interea Rutuli portis circum omnibus instant
Sternere cæde viros, et mœnia cingere flammis:
At legio Æneadûm vallis obsessa tenetur;
Nec spes ulla fugæ. Miseri stant turribus altis
Nequidquam, et rarâ muros cinxere coronâ,
Asius Imbrasides, Hicetaoniusque Thymœtes,
Assaracique duo, et senior cum Castore Thymbris,
Prima acies. Hos germani Sarpedonis ambo,

107-117. *Quam quisque secat spem.* "Whatever hope each hews (and fashions) for itself," i. e. whatever hope each party has, in consequence of its own deeds, been led to entertain. The expression *secare spem* is figurative, of course, but the origin of the figure it is difficult to discover. We have given the interpretation of Wagner. Heyne, on the other hand, gives a very different explanation. He thinks that the latter half of the line was meant to be contrasted with the former. Whatever good fortune each party at present enjoys, or whatever hope each by his conduct may destroy. Compare *Hor. Carm.* i. 11. 7. 108. *Fuat.* For *sit*, from the old stem-form, *fuo*, *fuĕre*. 109. *Italûm obsidione.* "By a siege on the part of the Italians." Some join *fatis* in construction with *Italûm*, but had the poet intended this, he would probably have said, *Sive Italûm fatis*, &c. 111. *Nec Rutulos solvo.* "Nor, (on the other hand,) do I exempt the Rutulians (from their fate)." —*Sua cuique exorsa.* "What each has undertaken." 112. *Idem.* Supply *erit.* 114. *Per pice torrentes*, &c. Repeated from *Æn.* ix. 104, *seqq.* In all the speeches which the poet has here assigned to the deities of Olympus, the student cannot have failed to perceive how admirably the antiquated language which pervades them is in keeping with the grave majesty which should characterize an assembly of the gods. The stiff and old-fashioned air of many of the lines is purposely employed with the same view. See on ver. 7.

123-145 *Hicetaonius.* For *Hicetaonides.* 125. *Prima acies.*

Et Clarus, et Themon, Lyciâ comitantur ab altâ.
Fert ingens, toto connixus corpore, saxum,
Haud partem exiguam montis, Lyrnessius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.
Hi jaculis, illi certant defendere saxis,
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris justissima cura,
Dardanius caput ecce! puer detectus honestum,
Qualis gemma, micat, fulvum quæ dividit aurum
Aut collo decus, aut capiti; vel quale per artem
Inclusum buxo, aut Oriciâ terebintho,
Lucet ebur: fusos cervix cui lactea crines
Accipit, et molli subnectens circulus auro.
Te quoque magnanimæ viderunt, Ismare, gentes
Vulnera dirigere, et calamos armare veneno,
Mæoniâ generose domo: ubi pinguia culta
Exercentque viri, Pactolusque irrigat auro.
Adfuit et Mnestheus, quem pulsi pristina Turni
Aggere murorum sublimem gloria tollit;
Et Capys: hinc nomen Campanæ ducitur urbi.
    Illi inter sese duri certamina belli
Contulerant: mediâ Æneas freta nocte secabat.
Namque, ut ab Euandro castris ingressus Etruscis,
Regem adit, et regi memorat nomenque genusque;

Supply *erant*.—*Germani*. Uterine brothers, as some suppose. 126. *Altâ*. Equivalent here to *clarâ*. 130. *Hi*. The besiegers. *Illi*. The besieged. 131. *Morlirique ignem*. "And to hurl firebrands." These were thrown at the besiegers, and consisted of javelins with bundles of tow attached, and smeared over with pitch, tallow, and other combustible substances. Sometimes they struck a shield, and becoming attached to it, compelled the wearer, by the fierceness of the flames, to throw aside this portion of his defensive armour, and leavo his person exposed. Compare the account giver by Livy, xxi. 8. 133. *Caput detectus honestum*. "Uncovered as to his comely head," i. e. without a helmet. He had been directed to withdraw from the fight. Compare *Æn*. ix. 661. 136. *Oriciâ terebintho*. The *turpentine-tree* abounded near *Oricus* in *Epirus*. Hence the epithet "*Orician*." 141. *Mæoniâ generose domo*. "Nobly sprung from a Lydian house." 142. *Exercent*. For *colunt*.—*Auro*. The Pactolus, a Lydian river was famed for its golden sands. 143. *Pulsi Turni*. Compare *Æn*. ix. 781. 145. *Campanæ urbi*. Capua.

146–150. *Certamina contulerant*. The more common forms of expression are *conferre manus*, *conferre arma*, &c.—*Mediâ nocte*. The night after the battle which has just been described. 149. *Regem*. Tarchon, who commanded the Etrurian force at Cære. Compare *Æn*.

Quidve petat, quidve ipse ferat; Mezentius arma
Quæ sibi conciliet, violentaque pectora Turni,
Edocet; humanis quæ sit fiducia rebus
Admonet, immiscetque preces. Haud fit mora; Tarchon
Jungit opes, fœdusque ferit; tum, libera fati,
Classem conscendit jussis gens Lydia divûm,
Externo commissa duci. Æneïa puppis
Prima tenet, rostro Phrygios subjuncta leones:
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Æneas, secumque volutat
Eventus belli varios: Pallasque, sinistro
Affixus lateri, jam quærit sidera, opacæ
Noctis iter; jam quæ passus terrâque marique.
  Pandite nunc Helicona, deæ, cantusque movete;
Quæ manus interea Tuscis comitetur ob oris
Ænean, armetque rates, pelagoque vehatur

viii. 478. *seq.* 603. *seq.* 150. *Quidve petat*, &c. The particle *ve*, in such constructions as the present, has, according to Wagner, more of an interrogative than disjunctive force. (*Quæst. Virg.* xxxvi. 5.) 150. *Mezentius arma quæ*, &c. That is, he adverts to the violent nature of Turnus, and the consequent danger if he prove an ally to Mezentius.

154–162. *Libera fati.* "Freed from all restraint of the fates." The augurs had announced that the Tuscans were to be led on to war against Mezentius by a foreigner. Compare *Æn.* viii. 498. *seq.* 155. *Gens Lydia.* "The Lydian nation," i. e. the Etrurians, as being of Lydian origin, according to the common account. Consult note on *Æn.* viii. 499. 157. *Prima.* Supply *loca.*—*Rostro Phrygios subjuncta leones.* "Having Phrygian lions joined to it beneath the beak." Literally, "joined as to Phrygian lions beneath the beak." (See on *Æn.* i. 320.) The poet is here describing the figure-head of the vessel, otherwise called the *Parasemon.* The representation of the animals was either in carved work or painting. The lions are here called "Phrygian," because these animals were sacred to Cybele, the tutelary deity of Phrygia, and who was also worshipped on Mount Ida in Troas. 158. *Imminet Ida super.* Above the figures of the lions was a representation of Mount Ida. The delineation of this mountain proved here most grateful to the feelings of the Trojans, since it reminded them of their native country. 159. *Hic.* Referring to the vessel generally, not merely to the *prow*, as Heinrich maintains. In ver. 218. Æneas is represented as sitting in the *stern* of the ship. 161. *Opacæ noctis iter.* Put in apposition with *sidera.*

163–165. *Pandite nunc Helicona*, &c. Repeated from *Æn.* vii. 461. 164. *Interea.* While the scenes just described are passing in Latium. 165. *Armetque rates.* "And mans his ships." There were thirty vessels in all (ver. 213), with about 4000 Etrurians, and also 400 Arcadian horsemen under the command of Pallas.

Massicus æratâ princeps secat æquora Tigri;
Sub quo mille manus juvenum, qui mœnia Clusî,
Quique urbem liquere Cosas: quîs tela, sagittæ,
Corytique leves humeris, et letifer arcus.
Una torvus Abas: huic totum insignibus armis
Agmen, et aurato fulgebat Apolline puppis.
Sexcentos illi dederat Populonia mater
Expertos belli juvenes: ast Ilva trecentos
Insula, inexhaustis Chalybum generosa metallis.
Tertius, ille hominum divûmque interpres, Asilas,
Cui pecudum fibræ, cœli cui sidera parent,
Et linguæ volucrum, et præsagi fulminis ignes,
Mille rapit densos acie atque horrentibus hastis.
Hos parere jubent, Alpheæ ab origine, Pisæ,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astur equo fidens, et versicoloribus armis.
Tercentum adjiciunt, mens omnibus una sequendi,
Qui Cærete domo, qui sunt Minionis in arvis,
Et Pyrgi veteres, intempestæque Graviscæ.
Non ego te, Ligurum ductor, fortissime bello,
Transierim, Cinyra, et, paucis comitate, Cupavo,

166–184. *Ærata Tigri.* The vessel had a figure-head of a tiger either under, or at the extremity of the brazen-plated beak. 169. *Coryti.* "Bow-cases" 170. *Una.* Supply *ibat*, or *mare secat.* 172. *Populonia mater.* "His native Populonia." This city was also called *Populonium.* Compare, as regards the peculiar force of *mater* in this passage, the note on *Æn.* vii. 762. 173. *Ilva.* See Index of Proper Names. 174. *Chalybum metallis.* See on *Æn.* viii. 421.—*Generosa.* Here, as Heyne remarks, equivalent to *fecunda*, with the additional idea of what is choice and excellent of its kind. 176. *Cui pecudum fibræ*, &c. The poet means that all these were *subject to his skilful interpretation*; in other words, he blends the idea of commanding the future with the soothsaying art. 178. *Densos.* The reference is, as Wagner supposes, to *heavy-armed* troops. 179. *Hos parere jubent*, &c. That is, Pisa, a city Elean in origin, but Etrurian in situation, sends these under the command of Asilas. Pisa in Etruria was fabled to have been founded by a colony from Pisa in the Peloponnesus. This latter city was situate in the district of Elis, on the banks of the Alpheus; and hence "Alphean" here is the same as *Elean.* 181. *Versicoloribus.* Because made of different metals. 182. *Tercentum adjiciunt*, &c. The followers of Astur were three hundred in number, and came from the city of Cære, from the plains watered by the river Minio, from Pyrgi, and from Graviscæ.

186–188. *Cupavo.* The son of *Cycnus.* This latter was a monarch of the Ligurians, fondly attached to Phaëthon, and pined away in sorrow at his untimely end, until he was changed into a *swan.* His son,

Cujus olorinæ surgunt de vertice pennæ,
(Crimen amor vestrum) formæque insigne paternæ.
Namque ferunt, luctu Cycnum Phaëthontis amati,
Populeas inter frondes umbramque sororum
Dum canit, et mœstum musâ solatur amorem,
Canentem molli plumâ duxisse senectam;
Linquentem terras, et sidera voce sequentem.
Filius, æquales comitatus classe catervas,
Ingentem remis Centaurum promovet: ille
Instat aquæ, saxumque undis immane minatur
Arduus, et longâ sulcat maria alta carinâ.

on this occasion, has his helmet adorned with swan's feathers in token of his origin. 187. *Cujus olorinæ surgunt*, &c. Heyne regards ver. 188 as spurious, while Wagner, on the other hand defends it. We adopt the pointing and explanation of the latter, namely, a comma after *pennæ* and *crimen amor vestrum* in a parenthesis. Heyne places a colon after *pennæ*, and makes ver. 188 entirely parenthetic. According to Wagner's punctuation, the words *formæque insigne paternæ* become an epexegesis, or additional explanation to ver. 187. He confesses, however, that the copula *que* might better be away, and suggests *fortunæ* for *formæque*. The same critic regards *crimen* here as equivalent in some degree to *causa malorum*, or *malæ rei*, and the misfortune referred to is the transformation of the father. Still, however, there lurks some difficulty in *vestrum*, even though we refer it to both father and son, since no part of the *crimen* formed in reality the heritage of the latter, and his grief for his father's transformation would hardly be indicated by such a term. Neither is it all likely that *vestrum* here is meant to refer to Cycnus merely. The whole passage is involved in great obscurity.

190–197. *Populeas inter frondes*, &c. That is, amid the shade cast by the foliage of the poplars, into which the sisters of Phaëthon had been changed. 192. *Canentem molli plumâ*, &c. "Brought upon himself old age, whitening to the view with downy plumage, and left the earth, following the stars with his song," i. e. brought upon himself, or caused himself to be covered with, a white downy plumage, so that he appeared hoary with years. We have here given the explanation of Heyne and Heinrich, which appears to be the only true one, and have made *duxisse*, equivalent, not to *egisse* ("spent" or "passed"), but to *induxisse sibi*. 193. *Linquentem*. To be rendered here as if *et liquisse*; so *sequentem* for *secutum esse*. Consult Wagner. *Quæst. Virg.* xxix. 5. 194. *Æquales comitatus classe catervas.* A Ligurian himself, he accompanies the bands of the Ligurians. 195. *Ille.* The reference is to the figure-head of a *Centaur*, placed at the bow of the vessel. 196. *Saxumque undis immane*, &c. "And, towering on high, threatens the waves with a huge rock," i. e. is in the attitude of one about to hurl a large rock into the waves, with both hands uplifted.

Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicæ Mantûs et Tusci filius amnis,
Qui muros, matrisque dedit tibi, Mantua, nomen;
Mantua, dives avis; sed non genus omnibus unum;
Gens illi triplex, populi sub gente quaterni:
Ipsa caput populis; Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco, velatus arundine glaucâ,
Mincius infestâ ducebat in æquora pinu.
It gravis Aulestes, centenâque arbore fluctus
Verberat assurgens; spumant vada marmore verso.
Hunc vehit immanis Triton, et cærula conchâ
Exterrens freta: cui laterum tenus hispida nanti
Frons hominem præfert, in pristim desinit alvus;
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Trojæ, et campos salis ære secabant.

198—203. *Ille.* Compare note on *Æn.* v. 609. 200. *Qui muros matrisque*, &c. Virgil follows here the ordinary legend, according to which *Mantua* was founded by Ocnus, son of *Manto* the daughter of *Tiresias*, and was named by him after his mother.—*Mantûs* is the genitive of *Manto*, a Greek form. 201. *Dives avis.* "Rich in ancestors." Alluding to the mixed population of the place and territory. 202. *Gens illi triplex, populi sub gente quaterni.* Its race is threefold; under each division of the race there are four tribes. The three races here alluded to, which made up the combined population of Mantua, were the *Greeks*, the *Etrurians*, and the *Umbri*. (Compare *Müller*, *Etrusker*, vol. i. p. 137. *seqq.* and *Wagner, ad loc.*) We have given to *populi* the force of *tribus*. Niebuhr, however, makes it equivalent to the Greek δῆμοι. (*Röm. Gesch.* vol. i. p. 328. n. 757.) 203. *Ipsa caput populis*, &c. The chief city was Mantua, and among the Mantuans the Tuscans had the predominance.

204–214. *In se.* The odium in which Mezentius was held, induced them to arm with the rest. 205. *Quos patre Benaco*, &c. "These the Mincius, (sprung) from the parent (lake) Benacus, crowned with green flags, conveyed to the sea in hostile pine." The vessel that carried them had a figure of the god of the river *Mincius* at its prow. This river flows from the Lake Benacus (now *Lago di Garda*) into the Po. 207. *It gravis Aulestes*, &c. By *centenâ arbore*, in the language of poetry, are meant a hundred oars, each in size resembling a tree. The epithet *gravis* seems to refer to the great size of his vessel. Of *Aulestes* himself, see *Æn.* xii. 290. 209. *Triton.* Consult note on *Æn.* i. 144. The figure-head of the vessel of Aulestes was a Triton blowing on a shell. 211. *Frons.* Here taken in a more extended sense than usual.—*Pristim.* Consult note on *Æn.* v. 116. 214. *Campos salis.* For *salsa æquora.*

Jamque dies cœlo concesserat, almaque curru
Noctivago Phœbe medium pulsabat Olympum:
Æneas, neque enim membris dat cura quietem,
Ipse sedens clavumque regit, velisque ministrat.
Atque illi, medio in spatio, chorus ecce! suarum
Occurrit comitum: nymphæ, quas alma Cybebe
Numen habere maris, nymphasque e navibus esse,
Jusserat, innabant pariter, fluctusque secabant,
Quot prius æratæ steterant ad litora proræ.
Agnoscunt longe regem, lustrantque choreïs.
Quarum quæ fandi doctissima, Cymodocea
Pone sequens, dextrâ puppim tenet, ipsaque dorso
Eminet, ac lævâ tacitis subremigat undis.
Tum sic ignarum alloquitur: Vigilasne, deûm gens,
Ænea? vigila, et velis immitte rudentes.
Nos sumus, Idææ sacro de vertice pinus,
Nunc pelagi nymphæ, classis tua. Perfidus ut nos
Præcipites ferro Rutulus flammâque premebat,
Rupimus invitæ tua vincula, teque per æquor
Quærimus. Hanc Genetrix faciem miserata refecit,
Et dedit esse deas, ævumque agitare sub undis.
At puer Ascanius muro fossisque tenetur,
Tela inter media, atque horrentes Marte Latinos.
Jam loca jussa tenet forti permixtus Etrusco
Arcas eques. Medias illis opponere turmas,

215–227. *Dies.* The third since Æneas had left his camp; or, in other words, the day on which the Rutulians had attacked the Trojan intrenchments, as described in *Æn.* ix. 459. *seq.*—*Cœlo.* For *e cœlo.* 218. *Ipse sedens,* &c. Compare note on ver. 159.—*Velisque ministrat.* Compare *Æn.* vi. 302. 219. *Suarum comitum.* Referring to the vessels which had once been the companions of his wanderings. 220. *Cybebe.* From the Greek Κυβήβη. The form *Cybĕle* (Κυβέλη) vitiates, of course, the metre. 221. *Numen habere maris.* That is, to be marine divinities. 226. *Ipsa.* The pronoun is here employed in a species of opposition to *dextra,* or as a whole in opposition to a part, and has nearly the same force as *tota.* 227. *Subremigat.* Supply *se.*

228–242. *Ignarum.* "Not knowing who she was." Supply *ejus.* —*Vigilasne, deûm gens,* &c. The expression *deûm gens* is equivalent here to *diis genite,* in *Æn.* ix. 642. The Vestal Virgins, according to Servius, when commencing certain ceremonies, thus addressed the Rex Sacrorum: "*Vigilasne, Rex? Vigila.*" Virgil here imitates this form of invocation. 231. *Perfidus.* Because he made war upon the Trojans, in violation of the league between these and Latinus. 233. *Tua vincula.* "Thy fastenings," i. e. the fastenings by which thou hadst [illegible] to the shore. 234. *Refecit.* "Made anew," i. e. changed. [illegible] ses. The poet here alludes to a circumstance not men-

Ne castris jungant, certa est sententia Turno.
Surge age, et Aurorâ socios veniente vocari
Primus in arma jube, et clypeum cape, quem dedit ipse
Invictum ignipotens, atque oras ambiit auro.
Crastina lux, mea si non irrita dicta putâris,
Ingentes Rutulæ spectabit cædis acervos.
  Dixerat; et dextrâ discedens impulit altam,
Haud ignara modi, puppim: fugit illa per undas
Ocior et jaculo, et ventos æquante sagittâ.
Inde aliæ celerant cursus. Stupet inscius ipse
Tros Anchisiades: animos tamen omine tollit.
Tum breviter, supera aspectans convexa, precatur:
Alma parens Idæa deûm, cui Dindyma cordi,
Turrigeræque urbes, bijugique ad frena leones;
Tu mihi nunc pugnæ princeps, tu rite propinques
Augurium, Phrygibusque adsis pede, diva, secundo.
Tantum effatus; et interea revoluta ruebat
Maturâ jam luce dies, noctemque fugârat.
  Principio sociis edicit, signa sequantur,

tioned before, but easy enough to infer. When Æneas embarked the infantry, he appears to have given orders that the cavalry should march by the shore to the Trojan camp. Turnus, as we learn from what follows, resolved to prevent this junction.—*Medias illis opponere turmas.* "To oppose to them his intervening bands," i. e. to throw his forces between them and the Trojan encampment, and thus frustrate the intended junction. 240. *Jungant.* Supply *se.* 242. *Primus.* Here equivalent to *protenus*, straightway. (*Wagner, Quæst. Virg.* xxviii 4.)—*Ipse.* Other readings are *igne* and *ingens.* Heyne regards the passage as corrupt.

247–256. *Modi.* This alludes not so much to the mere mode of propelling, as to the keeping of the ship properly poised while undergoing the impulse. 249. *Inde aliæ celerant cursus.* The other nymphs accelerate in like manner the movements of the remaining ships. 252. *Parens Idæa.* Compare *Æn.* ix. 80–83.—*Dindyma.* Compare *Æn.* ix. 618. 253. *Turrigeræque urbes* Cybele, being the same, in fact, as Mother Earth, has tower-crowned cities under her especial care. Hence, too, she is commonly represented as wearing a turreted crown. —*Bijugique ad frena leones.* Observe here the peculiar employment of the preposition *ad*, as denoting that for which the services of another are required. Thus, *ad lecticam servi*; *ad limina custos*, &c. See on *Æn.* ix. 648. 254. *Pugnæ princeps.* She had been the first to aid, not immediately, but through the agency of Cymodocea and the other nymphs, who inspired him with fresh confidence, and urged him on his way.—*Propinques augurium.* "Bring this omen to its destined issue." *Propinquare* has here the force of *admovere* or *adducere.* 256. *Revoluta ruebat.* Equivalent, in fact, to *revolvebatur.*

258–274. *Signa sequantur.* "Carefully to observe the signals," i. e

Atque animos aptent armis, pugnæque parent se.
Jamque in conspectu Teucros habet, et sua castra,
Stans celsâ in puppi: clypeum cum, deinde, sinistrâ
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidæ e muris: spes addita suscitat iras:
Tela manu jaciunt: quales sub nubibus atris
Strymoniæ dant signa grues, atque æthera tranant
Cum sonitu, fugiuntque notos clamore secundo.
At Rutulo regi, ducibusque ea mira videri
Ausoniis; donec versas ad litora puppes
Respiciunt, totumque allabi classibus æquor.
Ardet apex capiti, cristisque a vertice flamma
Funditur, et vastos umbo vomit aureus ignes:
Non secus, ac liquidâ si quando nocte cometæ
Sanguinei lugubre rubent; aut Sirius ardor
Ille, sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cœlum.
  Haud tamen audaci Turno fiducia cessit
Litora præcipere, et venientes pellere terrâ.
Ultro animos tollit dictis, atque increpat ultro;
Quod votis optâstis, adest, perfringere dextrâ.
In manibus Mars ipse, viri. Nunc conjugis esto

the signals to be given from time to time for the execution of his orders. Heyne erroneously refers *signa* to the standards. Wagner's explanation is far more correct. 264. *Quales sub nubibus atris*, &c. The comparison lies between the cries of the cranes and the shouts raised by the beleaguered Trojans. 265. *Strymoniæ.* The banks of the Strymon, a Thracian river, were much frequented by cranes.—*Dant signa.* Supply *vocibus.* 266. *Fugiuntque notos*, &c. Referring to the annual migration of the cranes, in the beginning of spring, from southern regions. 269. *Totumque allabi classibus æquor.* The prose form of expression would be, "*classemque allabi per totum æquor.*" 270. *Apex.* For *Galea.* It properly denotes the cone, or λόφος, which supported the crest. Here, however, it is taken for the entire helmet.—*Capiti.* Of Æneas. 271. *Umbo.* Consult note on *Æn.* vii. 633. 272. *Liquidâ nocte.* "In a clear night." 274. *Sitim morbosque.* The Dog-star was supposed to bring with it both excessive heat and sickly weather. The passage is imitated by Milton, in *Par. L.* ii. 710. *Like a comet burned, and from his horrid hair shakes pestilence and war.*

277-285. *Præcipere.* "To preoccupy." 378. *Ultro, animos tollit*, &c. This line occurs already in *Æn.* ix. 127, and is omitted here by several manuscripts. It is probably an interpolation in the present instance. 279. *Quod votis optâstis.* Turnus here addresses his followers.—*Perfringere dextrâ.* "To crush (the foe) with the right hand," i. e. by [illegible] valour, in fair fight. Not to have to do with them defended by intrenchments. 280. *In manibus Mars ipse.* "The

Quisque suæ, tectique memor; nunc magna referto
Facta, patrum laudes. Ultro occurramus ad undam,
Dum trepidi, egressique labant vestigia prima.
Audentes Fortuna juvat.
Hæc ait; et secum versat, quos ducere contra,
Vel quibus obsessos possit concredere muros.
Interea Æneas socios de puppibus altis
Pontibus exponit: multi servare recursus
Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus litora, Tarchon,
Qua vada non spirant, nec fracta remurmurat unda,
Sed mare inoffensum crescenti allabitur æstu,
Advertit subito proras, sociosque precatur:
Nunc, O lecta manus! validis incumbite remis:
Tollite, ferte rates; inimicam findite rostris
Hanc terram, sulcumque sibi premat ipsa carina;
Frangere nec tali puppim statione recuso,
Arreptâ tellure semel. Quæ talia postquam
Effatus Tarchon, socii consurgere tonsis,
Spumantesque rates arvis inferre Latinis;
Donec rostra tenent siccum, et sedere carinæ
Omnes innocuæ. Sed non puppis tua, Tarchon:
Namque, inflicta vadis, dorso dum pendet iniquo,

combat is now within your reach," i. e. you now have the means of bringing the foe to an open fight. This is merely an enlargement of the idea contained in the previous clause. 181. *Nunc referto.* Supply *in memoriam.* 282. *Laudes.* "Praise-worthy deeds." In apposition with *magna facta.* 283. *Trepidi.* "In disorder," i. e. before they have formed in battle order, after disembarking. 285. *Quos.* "Whom of his followers."

288–292. *Pontibus.* "By means of platforms." These were used for embarking in, or disembarking from, a ship. The method of using them may be seen in the note on *Æn.* i. 378.—*Multi servare recursus,* &c. "Many watched the retreat of the subsiding sea," i. e. watched the retreating waves. 290. *Per remos alii.* "Others (came to land) by means of the oars," i. e. they used the oar as a species of leaping pole. 291. *Qua vada non spirant.* Equivalent to *qua unda non æstuat.* Tarchon seeks a part of the shore where there is no surf. Some read *sperat,* "where he hopes for no boiling waters." The form *spirant,* however, derives its confirmation from what immediately follows: *nec fracta remurmurat unda.* Compare *Georg.* i. 327. 292. *Inoffensum* is here equivalent to *nullo scopulo offensum.* –*Æstu.* For *fluctu.*

295–307. *Tollite.* Equivalent to *attollite.* Supply *remos* from the previous clause. 297. *Tali statione.* "In such a station," i. e. if we can find for her such a birth as this. 302. *Innocuæ.* "Uninjured" Equivalent here to *illæsæ.* 303. *Inflicta vadis.* "Dashed upon the

Anceps sustentata diu, fluctusque fatigat:
Solvitur, atque viros mediis exponit in undis;
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedem simul unda relabens.
Nec Turnum segnis retinet mora: sed rapit acer
Totam aciem in Teucros, et contra in litore sistit.
Signa canunt. Primus turmas invasit agrestes
Æneas, omen pugnæ, stravitque Latinos,
Occiso Therone, virûm qui maximus ultro
Ænean petit: huic gladio, perque ærea suta,
Per tunicam squalentem auro, latus haurit apertum.
Inde Lichan ferit, exsectum jam matre peremptâ,
Et tibi, Phœbe, sacrum, casus evadere ferri
Quod licuit parvo. Nec longe Cissea durum,
Immanemque Gyan, sternentes agmina clavâ,
Dejecit leto: nihil illos Herculis arma,
Nec validæ juvere manus, genitorque Melampus,
Alcidæ comes, usque graves dum terra labores
Præbuit. Ecce! Pharo, voces dum jactat inertes,

shallows." In ver. 291. *vada* denoted the waters boiling over the shoals; here, however, the shoals themselves.—*Dorso iniquo.* "Upon a dangerous sandbank." *Iniquo* is equivalent here to *noxio* or *exitioso*. 304. *Fluctus fatigat.* "Fatigues the waves," i. e. wearies out the waves by its resistance to their dashing. 307. *Retrahitque pedem simul*, &c. "And at the same time the receding water drags back their feet," i. e. the wave dashing against the shore, and then flowing back, prevents them from getting a firm foothold.

311-321. *Omen pugnæ.* "An omen of (the final fortune of) the fight." This relates, strictly speaking, to what comes after, namely, "*stravit Latinos.*" 312. *Maximus.* "Tallest." 313. *Ærea suta.* "The corslet of brazen chain-work." Compare the explanation of Heyne: "*Thoracem sutilem ex ære, hoc est, ex æreis lamellis vel catenulis.*" Compare note on *Æn.* iii. 467. 314. *Per tunicam.* The connective conjunction is to be repeated here with *per*. Consult *Wagner, ad Eclog.* iv. 6.—*Squalentem.* Analogous, in some degree, to *horrentem.* The reference appears to be to a *dull* surface, as opposed to a *polished* one.—*Haurit.* Literally, "drinks," i. e. drinks the blood from his side. Here, however, it may be regarded as equivalent simply to *transfodit.* 316. *Sacrum.* Children, according to Servius, who had been preserved by the Cæsarean operation, were consecrated to Apollo as the god of medicine.—*Casus evadere ferri*, &c. That is, to escape untimely death by the operator's knife. 318. *Clava.* They were armed with a club, after the manner of Hercules, with whom they had come to [illegible]21. *Usque dum.* "As long as." We have given here the re[illegible] Jahn and Wagner. Heyne has *usque cum*, a form of expressio[illegible] Wagner very justly condemns.

Intorquens jaculum, clamanti sistit in ore.
Tu quoque, flaventem primâ lanugine malas,
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardaniâ stratus dextrâ, securus amorum,
Qui juvenum tibi semper erant, miserande, jaceres;
Ni fratrum stipata cohors foret obvia, Phorci
Progenies, septem numero, septenaque tela
Conjiciunt: partim galeâ clypeoque resultant
Irrita; deflexit partim stringentia corpus
Alma Venus. Fidum Æneas affatur Achaten:
Suggere tela mihi; non ullum dextera frustra
Torserit in Rutulos, steterunt quæ in corpore Graiûm
Iliacis campis. Tum magnum corripit hastam,
Et jacit: illa volans clypei transverberat æra
Mæonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextrâ: trajecto missa lacerto
Protenus hasta fugit, servatque cruenta tenorem;
Dexteraque ex humero nervis moribunda pependit.
Tum Numitor, jaculo fratris de corpore rapto,
Ænean petiit; sed non et figere contra
Est licitum; magnique femur perstrinxit Achatæ.
Hic Curibus, fidens primævo corpore, Clausus
Advenit, et rigidâ Dryopem ferit eminus hastâ
Sub mentum, graviter pressâ; pariterque loquentis
Vocem animamque rapit, trajecto gutture: at ille
Fronte ferit terram, et crassum vomit ore cruorem.

323-326. *Sistit.* "He plants," i. e. drives in and fixes. 324. *Dum sequeris.* He had through fond affection followed Clytius to the war.—*Infelix.* Because a prey to this feeling. 326. *Securus.* "No longer solicitous about," i. e. forgetting in death. Compare *Æn.* i. 350. 330. *Resultant.* Referring to the darts which they hurl at Æneas. 333. *Suggere.* Equivalent to *suppedita.* 334. *Steterunt quæ,* &c. They had been taken from the dead bodies of the Greeks on the plains of Troy. Some manuscripts have *steterint,* which, though condemned by Heyne, is probably the true reading, since it assigns a reason why Æneas should a second time rely upon them: "Since they (once) stood," &c. 339. *Trajecto missa lacerto,* &c. "Straitway (another) spear, hurled (by Æneas), speeds its flight, the arm (of Alcanor) being pierced by it."

343-351. *Figere contra.* "To transfix (the hero) in turn." 245. *Curibus.* Alluding to Cures, the old capital of the Sabines.—*Clausus.* The leader of the Sabines in the army of Turnus. The Claudian family derived their descent from him. The name is introduced here through compliment to that powerful house. 347. *Graviter pressa.* "Forcibly

Tres quoque Threïcios Boreæ de gente supremâ
Et tres, quos Idas pater, et patria Ismara mittit,
Per varios sternit casus. Accurrit Halesus,
Auruncæque manus; subit et Neptunia proles,
Insignis Messapus equis. Expellere tendunt
Nunc hi, nunc illi: certatur limine in ipso
Ausoniæ. Magno discordes æthere venti
Prœlia ceu tollunt, animis et viribus æquis:
Non ipsi inter se, non nubila, non mare cedunt;
Anceps pugna diu; stant obnixa omnia contra.
Haud aliter Trojanæ acies, aciesque Latinæ
Concurrunt; hæret pede pes, densusque viro vir.
At, parte ex aliâ, qua saxa rotantia late
Impulerat torrens, arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci;
Aspera quîs natura loci dimittere quando
Suasit equos; unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris;

driven home." 350. *Boreæ de gente supremâ.* "Of the lofty race of Boreas." Servius cites another explanation besides this, namely, "of the race of Boreas from the extreme north." This, however, is condemned by Wagner. 351. *Ismara.* Here put for *Ismaria.* The reference is to *Ismarus*, a city and mountain of Thrace. These Thracians who are here mentioned were a part, probably, of the force that came to the aid of the Trojans against the Greeks in the war of Troy.

352-361. *Accurrit.* "Runs up," i. e. to the aid of Clausus. A much better reading than the common *occurrit*, which would denote opposition. 353. *Auruncæque manus.* Allies of Turnus. Compare *Æn.* vii. 723. *seqq.* 354. *Messapus.*—An ally of Turnus. Compare *Æn.* vii. 691. *seq.* 355. *Limine in ipso.* Referring to the seashore. 359. *Stant obnixa omnia contra.* "All things stand struggling against one another." Compare the explanation of Wagner: "*Omnia constanter obnitantur, nec quidquam cedit.*" Heyne reads *stant obnixi: omnia contra*, and explains it as follows: "*Stant venti obnixi; omnia stant obnixa contra.*" 361. *Pede.* An old form of the dative.

362-378. *At parte ex aliâ*, &c. The Arcadian horse, that had been sent in advance from Pallanteum, (ver. 238. 239.) had crossed the Tiber, and attacked the Rutulians in a different quarter, where a torrent emptied into the river. As, however, their horses could not find a firm foot-hold, the men dismounted, and fought like infantry; but, being unaccustomed to this mode of warfare, they gave ground. Pallas comes up and rebukes them. 363. *Torrens.* Heyne, in his commentary, speaks of this as a torrent emptying into the sea; but he afterwards corrected his error The poet alludes to a brook dry in summer.

Quo fugitis, socii? per vos, et fortia facta,
Per ducis Euandri nomen, devictaque bella,
Spemque meam, patriæ quæ nunc subit æmula laudi,
Fidite ne pedibus; ferro rumpenda per hostes
Est via. Qua globus ille virum densissimus urguet;
Hac vos, et Pallanta ducem, patria alta reposcit.
Numina nulla premunt: mortali urguemur ab hoste
Mortales: totidem nobis animæque manusque.
Ecce! maris magnâ claudit nos objice pontus:
Deest jam terra fugæ. Pelagus, Trojamne petemus?
Hæc ait, et medius densos prorumpit in hostes.
Obvius huic primum, fatis adductus iniquis,
Fit Lagus: hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium qua spina dabat; hastamque receptat
Ossibus hærentem. Quem non super occupat Hisbo,
Ille quidem hoc sperans; nam Pallas ante ruentem,
Dum furit, incautum crudeli morte sodalis,
Excipit; atque ensem tumido in pulmone recondit.
Hinc Sthenelum petit, et Rhœti de gente vetustâ
Anchemolum, thalamos ausum incestare novercæ.
Vos etiam, gemini, Rutulis cecidistis in arvis,
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis gratusque parentibus error.

365. *Latio.* "To the Latins." 370. *Devicta.* For *depugnata.* 372. *Fidite ne pedibus.* Referring to their flight, not to their fighting on foot. 374. *Hâc.* Supply *viâ.* 376. *Totidem nobis animæque,* &c. "We have as many souls and hands (as they)." 377. *Maris magnâ claudit,* &c. "The deep shuts us in with its vast barrier of the sea." *Pontus* is here the main ocean; *mare,* on the other hand, the sea as opposed to the land, or, in other words, the sea near the land. 378. *Trojam.* The Trojan encampment.

381–396. *Magno pondere.* Equivalent to *magni ponderis.* Compare *Æn.* iii. 286. 382. *Intorto telo.* The weapon was whirled around before being cast, in order to give it a motion around its own axis, and ensure its hitting the object at which it was aimed. 384. *Quem non super,* &c. Pallas was bending down in order to extricate his spear from the corpse of Lagus. Hisbo tries to anticipate him (the true force of *occupat*) before he can effect this. 385. *Ante.* To be construed with *excipit.* 389. *Thalamos ausum,* &c. Servius, quoting from Avienus and Alexander Polyhistor, informs us that, in order to avoid his father's wrath, he had fled to the court of Turnus. For *Abienus,* in Servius, we must read *Avienus;* and *Turnum* for *Daunum.* 392. *Gratusque parentibus error.* The parents of the twin brothers

At nunc dura dedit vobis discrimina Pallas:
Nam tibi, Thymbre, caput Euandrius abstulit ensis;
Te decisa suum, Laride, dextera quærit,
Semianimesque micant digiti, ferrumque retractant.
Arcadas, accensos monitu, et præclara tuentes
Facta viri, mixtus dolor, et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhœtea præter
Trajicit. Hoc spatium, tantumque moræ fuit Ilo;
Ilo namque procul validam direxerat hastam:
Quam medius Rhœteus intercipit, optime Teuthra,
Te fugiens, fratremque Tyren; curruque volutus
Cædit semianimis Rutulorum calcibus arva.
Ac, velut, optato ventis æstate coortis,
Dispersa immittit silvis incendia pastor;
Correptis subito mediis, extenditur una
Horrida per latos acies Vulcania campos;
Ille sedens victor flammas despectat ovantes:
Non aliter sociûm virtus coït omnis in unum,
Teque juvat, Palla. Sed, bellis acer, Halesus
Tendit in adversos, seque in sua colligit arma:
Hic mactat Ladona, Pheretaque, Demodocumque;

were delighted at the close resemblance, and the mistakes which it occasioned. 394. *Euandrius ensis.* So called here because Pallas had received it from his father Euander. Compare ver. 420, *telis Euandri.* 395. *Suum.* "Its owner." 396. *Micant.* "Twitch." — *Retractantque.* "And try to grasp once more." There is a line very like this in Ennius:—*Semianimesque micant oculi, lucemque requirunt.*

398-408. *Viri.* Referring to Pallas. 399. *Fugientem præter.* "As he flees," For *præterfugientem.* 400. *Hoc spatium,* &c. We must infer from these words that Pallas subsequently slew Ilus, after he had slain Rhœtus, who came between Ilus and the blow meant for the latter. 405. *Optato.* "To his wish." 406. *Dispersa immittit,* &c. "Introduces amid the stubble the scattered fire," i. e. sets fire to the stubble in different quarters. Some explain *dispersa* in this passage with reference to the fire's spreading itself in different directions, and Heyne also is of this opinion; but the expression *correptis mediis,* which follows, shows that the view which we have taken is the more correct one. The fire at first is kindled in various quarters, but finally the flames all tend towards the centre. 408. *Horrida acies Vulcania.* A military expression; and, the progress of the flames being compared with that of a victorious army, the metaphor is still preserved in *victor* and *ovantes.*

412-425. *Seque in sua colligit arma.* "And covers himself with his shield." More literally, "and collects himself within the cover

Strymonio dextram fulgenti deripit ense,
Elatam in jugulum; saxo ferit ora Thoantis,
Ossaque dispersit, cerebro permixta cruento.
Fata canens silvis genitor celârat Halesum:
Ut senior leto canentia lumina solvit,
Injecere manum Parcæ, telisque sacrârunt
Euandri. Quem sic Pallas petit ante precatus:
Da nunc, Thybri pater, ferro, quod missile libro,
Fortunam, atque viam duri per pectus Halesi;
Hæc arma, exuviasque viri, tua quercus habebit.
Audiit illa deus: dum texit Imaona Halesus,
Arcadio infelix telo dat pectus inermum.
At non cæde viri tantâ perterrita Lausus,
Pars ingens belli, sinit agmina: primus Abantem
Oppositum interimit, pugnæ nodumque moramque.
Sternitur Arcadiæ proles; sternuntur Etrusci;
Et vos, O! Graiis imperdita corpora, Teucri.
Agmina concurrunt ducibusque et viribus æquis.
Extremi addensent acies: nec turba moveri
Tela manusque sinit. Hinc Pallas instat, et urguet;
Hinc contra Lausus; nec multum discrepat ætas;
Egregii formâ; sed quîs fortuna negârat
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hoste.
Interea soror alma monet succedere Lauso

of his own arms." So *Æn.* xii. 491. 415. *Elatam in jugulum.* "Raised against his throat," i. e. with the intention of piercing it. 417. *Fata canens.* "Predicting the future." He knew beforehand, too, the destiny that awaited his son. 418. *Canentia lumina.* "His aged eyes." The reference appears to be, properly, to the whitened eyelashes and eyebrow. Mark the variation in the quantity of the participles *cănens* and *cānens*, in this and the preceding verse. 423. *Tua quercus.* Referring, as Heinrich thinks, to an oak standing on the bank of the stream, and sacred to the god. This was to be adorned with the spoils of the foe, as an offering to the god. The explanation is not very satisfatory. 425. *Arcadio.* "Of Pallas, the Arcadian."

426–435. *Perterrita.* Supply *esse.* 428. *Pugnæ nodumque moramque.* "The knot and stay of the fight," i. e. the one whose strenuous efforts most of all upheld the fight, and delayed the victory of the foe. A metaphor taken from the difficulty found in riving trees when knots occur. 432. *Addensent.* From *addenseo.* 435. *Quis.* "Unto both of whom." They were both destined to fall, though not by each other's hands. Pallas was slain by Turnus, Lausus by Æneas.

439–452. *Soror alma.* The nymph Juturna. (Compare *Æn.* xii. 139.) No previous intimation of her presence has been given, nor has

Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: Tempus desistere pugnæ;
Solus ego in Pallanta feror; soli mihi Pallas
Debetur: cuperem ipse parens spectator adesset.
Hæc ait; et socii cesserunt æquore jusso.
At, Rutulûm abscessu, juvenis tum, jussa superba
Miratus, stupet in Turno, corpusque per ingens
Lumina volvit, obitque truci procul omnia visu;
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego jam raptis laudabor opimis,
Aut leto insigni. Sorti pater æquus utrique est.
Tolle minas. Fatus, medium procedit in æquor:
Frigidus Arcadibus coït in præcordia sanguis.
Desiluit Turnus bijugis; pedes apparat ire
Comminus. Utque leo, speculâ cum vidit ab altâ
Stare procul campis meditantem in prœlia taurum,
Advolat; haud alia est Turni venientis imago.
  Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si qua fors adjuvet ausum
Viribus imparibus; magnumque ita ad æthera fatur:
Per patris hospitium, et mensas quas advena adîsti,
Te precor, Alcide, cœptis ingentibus adsis:
Cernat semineci sibi me rapere arma cruenta,

any mention been made of her. 440. *Qui.* "Who thereupon," i. e. on receiving his sister's admonition. 441. *Ut vidit socios.* Turnus had been hitherto engaged with the forces that were disembarking. He now fled to the succour of those of his followers who, in a different quarter of the fight, were hard pushed by Pallas and the Arcadians. He then directs his allies to cease from the fight, and leave Pallas to his single arm. 441. *Tempus desistere pugnæ.* Supply *inquit.* 443. *Ipse parens.* "His sire himself," i. e. Euander. 444. *Æquore jusso.* "From the part of the plain they were ordered to quit." 445. *Tum jussa superba,* &c. The particle *tum* comes in very awkwardly here, and ought, very probably, to be changed into *tam*, qualifying *superba,* which is given, in fact, in some manuscripts. 448. *Tyranni* is here put for *regis.* Compare note on Æn. iv. 320. 449. *Spoliis opimis.* The expression has here its proper force, since the contest was to be one between leader and leader. Compare Æn. vi. 856. 450. *Sorti pater æquus,* &c. "My father is equally prepared for either fortune." Supply *ferendæ* with *sorti.* This observation refers to the cruel wish of Turnus in ver. 443. 452. *Coït.* "Congeals." They were alarmed for the safety of their young leader. 453. *Pedes.* "On foot." 454. *Speculâ ab altâ.* "From his lofty place of observation," i. e. from some lofty ground or hill-top. 455. *Meditantem in prœlia.* "Preparing for the fight," i. e. by throwing up the sand with his foot, bending low his horns, &c. Compare Æn. ix. 629. 458. *Ire prior.* Supply *decrevit.* 462. *Semineci sibi,* &c. Pallas prays that he may overcome

Victoremque ferant morientia lumina Turni.
Audiit Alcides juvenem, magnumque sub imo
Corde premit gemitum, lacrimasque effundit inanes.
Tum Genitor natum dictis affatur amicis:
Stat sua cuique dies: breve et irreparabile tempus
Omnibus est vitæ; sed famam extendere factis,
Hoc virtutis opus. Trojæ sub mœnibus altis
Tot gnati cecidere deûm: quin occidit una
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi.
Sic ait, atque oculos Rutulorum rejicit arvis.
At Pallas magnis emittit viribus hastam,
Vaginâque cavâ fulgentem deripit ensem.
Illa volans, humeri surgunt qua tegmina summa,
Incidit; atque, viam clypei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro præfixum robur acuto
In Pallanta, diu librans, jacit, atque ita fatur:
Aspice num mage sit nostrum penetrabile telum.
Dixerat; at clypeum, tot ferri terga, tot æris,
Quum pellis totiens obeat circumdata tauri,
Vibranti medium cuspis transverberat ictu,
Loricæque moras, et pectus perforat ingens.
Ille rapit calidum frustra de vulnere telum:
Unâ eâdemque viâ sanguis animusque sequuntur.

Turnus, and that the latter, while dying, may still retain life enough to see his victor despoil him of his arms. 463. *Victoremque ferant.* For *victorem me videre ferant.* 464. *Magnumque sub imo*, &c. Hercules groans at his inability to ward off from the youth the fate that is approaching. 466. *Genitor.* Jupiter.—*Natum.* Hercules. 467. *Stat.* "Stands fixed." 472. *Dati ævi.* "Of the existence assigned him." Turnus, too, is destined soon to fall. 476. *Atque oculos Rutulorum*, &c. "And throws his eyes away from the fields of the Mutulians."

477–503. *Clypei per oras.* "Through the margin of the shield." This part of the shield, it must be remembered, was thinner than the rest, and therefore more easily penetrable. 478. *Magno strinxit de corpore.* Supply *partem.* There is indeed a manuscript which reads *partem* for *tandem.* The part grazed was the top of the shoulder. 481. *Penetrabile.* This adjective, though passive in form, is here taken in an active sense. Although examples of this usage of the adjective in *-bilis* are not frequent in good authors, yet they are occasionally encountered. See *Lucret.* i. 11. 495. 535. 536. *Hor. Carm.* i. 3. 22. *Ovid. Met.* xiii. 857. 482. *Terga.* "Plates." 483. *Cum pellis totiens*, &c. "While the bull's hide, thrown around, so often encompasses it," i. e. and through as many coverings of hide. 486. *Ille.*

Corruit in vulnus: sonitum super arma dedere:
Et terram hostilem moriens petit ore cruento.
Quem Turnus super assistens:
Arcades, hæc, inquit, memores mea dicta referte
Euandro: Qualem meruit, Pallanta remitto:
Quisquis honos tumuli, quidquid solamen humandi est,
Largior: haud illi stabunt Æneïa parvo
Hospitia. Et lævo pressit pede, talia fatus,
Exanimem, rapiens immania pondera baltei,
Impressumque nefas; unâ sub nocte jugali
Cæsa manus juvenum fœde, thalamique cruenti:
Quæ Clonus Eurytides multo cælaverat auro;
Quo nunc Turnus ovat spolio, gaudetque potitus.
Nescia mens hominum fati, sortisque futuræ,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno quum optaverit emtum
Intactum Pallanta, et quum spolia ista diemque
Oderit. At socii multo gemitu lacrimisque,
Impositum scuto, referunt Pallanta frequentes.
O dolor, atque decus magnum, rediture parenti!
Hæc te prima dies bello dedit, hæc eadem aufert,
Quum tamen ingentes Rutulorum linquis acervos!
  Nec jam fama mali tanti, sed certior auctor
Advolat Æneæ, tenui discrimine leti
Esse suos; tempus versis succurrere Teucris.
Proxima quæque metit gladio, latumque per agmen
Ardens limitem agit ferro; te, Turne, superbum
Cæde novâ, quærens. Pallas, Euander, in ipsis
Omnia sunt oculis, mensæ quas advena primas
Tunc adiit, dextræque datæ. Sulmone creatos
Quatuor hic juvenes; totidem, quos educat Ufens,
Viventes rapit, inferias quos immolet umbris,

Pallas. 492. *Qualem meruit, Pallanta remitto.* "I send his Pallas back to him in such a condition as he deserved." 495. *Haud illi stabunt,* &c. "His league of hospitality with Æneas shall cost him not a little." 497. *Impressum nefas.* "The horrid story impressed thereon." The belt was adorned with a representation, in embossed work, of the Danaïdæ murdering their husbands on the bridal night. 503. *Tempus erit,* &c. Compare *Æn.* xii. 940.

510–520. *Certior auctor.* "A surer informant," i. e. one sent purposely to announce this unto him." 511. *Tenui discrimine leti.* "Are in danger of utter ruin." 518. *Educat.* On this use of the present, consult note on *Æn.* ix. 266.—*Ufens.* Compare *Æn.* vii. 745. viii. 6 519. *Inferias quos immolet,* &c. This design of the pious Æneas,

Captivoque rogi perfundat sanguine flammas.
Inde Mago procul infensam contenderat hastam:
Ille astu subit; at tremebunda supervolat hasta;
Et, genua amplectens, effatur talia supplex:
Per patrios Manes et spes surgentis Iuli,
Te precor, hanc animam serves natoque, patrique.
Est domus alta; jacent penitus defossa talenta
Cælati argenti; sunt auri pondera, facti
Infectique, mihi. Non hic victoria Teucrûm
Vertitur; aut anima una dabit discrimina tanta.
Dixerat; Æneas contra cui talia reddit:
Argenti atque auri memoras quæ multa talenta,
Gnatis parce tuis. Belli commercia Turnus
Sustulit ista prior, jam tum Pallante peremto.
Hoc patris Anchisæ Manes, hoc sentit Iulus.
Sic fatus. galeam lævâ tenet, atque reflexâ
Cervice orantis capulo tenus applicat ensem.
Nec procul Hæmonides, Phœbi Triviæque sacerdos,
Infula cui sacrâ redimibat tempora vittâ,
Totus collucens veste, atque insignibus armis:
Quem congressus agit campo, lapsumque superstans
Immolat, ingentique umbrâ tegit; arma Serestus
Lecta refert humeris, tibi, rex Gradive, tropæum.
Instaurant acies, Vulcani stirpe creatus,
Cæculus, et veniens Marsorum montibus, Umbro:
Dardanides contra furit. Anxuris ense sinistram,

remarks Valpy, and his subsequent execution of it (*Æn.* xi. 81. *seq.*), by sending to be sacrificed the eight captives, are told without a word of disapprobation. Valpy, however, forgets that Virgil is here merely copying Homeric usage, and knew perfectly well that his readers among his own countrymen would view the matter in precisely the same light, namely, as an ancient, though barbarou custom.

526–541. *Talenta.* Carrying with it, here, merely the idea of weight. *Coined money* was not used in the times of which Virgil is speaking. 528. *Non hic vertitur.* "Turns not upon this," i. e. on my death. 532. *Parce.* "Reserve." Equivalent to *serva.*—*Belli commercia.* Referring to the ransoming or exchange of prisoners. 537. *Nec procul Hæmonides,* &c. Supply *est* or *versatur.* This is Wagner's explanation. Heyne, less correctly, we conceive, regards *Hæmonides . . . . quem congressus,* &c. as a change of construction from the nominative to the accusative. 541. *Ingenti umbrâ.* The deep shade of death.

543–548. *Instaurant acies.* "Restore the fight," i. e. reanimate the Latin forces, whom the prowess of Æneas had dispirited. 544. *Veniens.* Who had come." As regards Cæculus and Umbro re-

Et totum clypei ferro dejecerat orbem ;—
Dixerat ille aliquid magnum, vimque affore verbo
Crediderat, cœloque animum fortasse ferebat,
Canitiemque sibi et longos promiserat annos ;—
Tarquitus exsultans contra fulgentibus armis,
Silvicolæ Fauno Dryope quem nympha creârat,
Obvius ardenti sese obtulit : ille reductâ
Loricam, clypeique ingens onus, impedit hastâ.
Tum caput orantis nequidquam, et multa parantis
Dicere, deturbat terræ ; truncumque tepentem
Provolvens, super hæc inimico pectore fatur :
Istic nunc, metuende, jace. Non te optima mater
Condet humo, patrioque onerabit membra sepulchro :
Alitibus linquere feris ; aut gurgite mersum
Unda feret, piscesque impasti vulnera lambent.
Protenus Antæum et Lucam, prima agmina Turni,
Persequitur ; fortemque Numam, fulvumque Camertem,
Magnanimo Volscente satum, ditissimus agri
Qui fuit Ausonidûm, et tacitis regnavit Amyclis.

spectively, consult *Æn.* vii. 678. 681. 750. *seq.* 546. *Dejecerat.* We have adopted the punctuation of Wagner. The meaning of the passage is this: Æneas, after encountering Cæculus and Umbro (whom we are to suppose that he slew, although the poet is silent on the subject), proceeds to attack Anxur, whose left arm, and the whole rim of his shield, he lops off with a blow. He *had* just done this, when Tarquitus comes forth to meet him, incensed at the overthrow of Anxur Hence we see the force of the pluperfect *dejecerat.* Ver. 547. 548. and 549. are parenthetic. 547. *Aliquid magnum.* Some haughty boast or other. 548. *Cœloque animum,* &c. "Was thinking highly, no doubt, of his own prowess." Heyne objects to *fortasse* in this passage. Wagner, on the other hand, makes it equivalent, not to the Greek ἴσως, but to πού.

550–557. *Exsultans contra.* "Springing forth (thereupon) from the opposite ranks." 552 *Ille.* Referring to Æneas. *Reductâ loricam,* &c. "His spear having been (first) drawn back, (transfixes and thus) encumbers his corslet and the vast weight of his shield." 556. *Super.* For *insuper.* 557. *Istic.* "There," i. e. there, where thou now art. Observe the force of *iste,* as appearing in the adverb derived from it.—*Non optima mater.* "No dearest mother." The brutality of the whole speech is only to be tolerated as being a picture of Homeric times.

561–569. *Prima agmina.* "Foremost leaders." 562. *Fulvum Camertem.* "Camers, of ruddy locks." 564. *Ausonidûm.* "Of the sons of Ausonia," i. e. of the Ausonians. Put for *Ausonidarum,* and that for *Ausonum.*—*Tacitis Amyclis.* Heyne explains *tacitis* by supposing the epithet to have been given to the Italian city by Virgil, from

Ægæon qualis, centum cui brachia dicunt,
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Jovis quum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses:
Sic toto Æneas desævit in æquore victor,
Ut semel intepuit mucro. Quin ecce! Niphæi
Quadrijuges in equos, adversaque pectora, tendit;
Atque illi, longe gradientem et dira frementem
Ut videre, metu versi, retroque ruentes,
Effunduntque ducem, rapiuntque ad litora currus.
  Interea bijugis infert se Lucagus albis
In medios, fraterque Liger: sed frater habenis
Flectit equos: strictum rotat acer Lucagus ensem.
Haud tulit Æneas tanto fervore furentes
Irruit, adversâque ingens apparuit hastâ.
Cui Liger:
Non Diomedis equos, nec currum cernis Achillî,
Aut Phrygiæ campos: nunc belli finis et ævi
His dabitur terris. Vesano talia late
Dicta volant Ligeri: sed non et Troïus heros
Dicta parat contra: jaculum nam torquet in hostem.
Lucagus ut, pronus pendens in verbera, telo
Admonuit bijugos, projecto dum pede lævo
Aptat se pugnæ; subit oras hasta per imas
Fulgentis clypei, tum lævum perforat inguen:
Excussus curru moribundus volvitur arvis.
Quem pius Æneas dictis affatur amaris;
Lucage, nulla tuos currus fuga segnis equorum
Prodidit, aut vanæ vertere ex hostibus umbræ:
Ipse, rotis saliens, juga deseris. Hæc ita fatus,

the parent town in Laconia. Wagner is in favour of the legend which makes the Italian Amyclæ to have been deserted by its inhabitants, in consequence of the serpents that infested it. 567. *Pectoribus.* This is added by the poet because *Ægæon*, or *Briareus* (*Hom. Il.* i. 402.) like Cacus and many other monsters, breathed forth fire from his bosom. 569. *Sic.* With the same fury.

581-601. *Non Diomedis equos*, &c. The meaning of the speech is this: Thou seest arrayed against thee no Greeks from whom thou mayest escape, but those from whom thou shalt surely meet thy doom. Two of the bravest of the Greeks from both of whom he with difficulty escaped, are here named unto Æneas, as representative of the whole Grecian host. 586. *Telo.* "With his sword." See ver. 577, and compare *Georg.* iii. 106. *Æn.* v. 147. 593. *Vanæ umbræ.* Empty phantoms, seen by the steeds, and filling them with affright. 594. *Ipse*

Arripuit bijugos. Frater tendebat inertes
Infelix palmas, curru delapsus eodem:
Per te, per qui te talem genuere parentes,
Vir Trojane, sine hanc animam, et miserere precantis.
Pluribus oranti Æneas: Haud talia dudum
Dicta dabas. Morere, et fratrem ne desere frater.
Tum, latebras animæ, pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquæ vel turbinis atri
More furens. Tandem erumpunt, et castra relinquunt,
Ascanius puer et nequidquam obsessa juventus.
Junonem interea compellat Jupiter ultro:
O germana mihi atque eadem gratissima conjux!
Ut rebare, Venus (nec te sententia fallit)
Trojanas sustentat opes; non vivida bello
Dextra viris, animusque ferox, patiensque pericli.
Cui Juno submissa: Quid, O pulcherrime conjux!
Sollicitas ægram, et tua tristia dicta timentem?
Si mihi, quæ quondam fuerat, quamque esse decebat,
Vis in amore foret, non hoc mihi namque negares,

rotis, &c. Alluding ironically to the manner of his fall. 598. *Sine* "Spare." In fact, however, there is an ellipsis of *esse* or *existere*. 599. *Dudum*. Compare ver. 581. *seq*. 601. *Pectus*. The addition of this term after *latebras animæ* has given offence to many critics, from its appearing to them a species of redundancy. Hence Wakefield (*ad Lucret*. i. 416.) thinks that we ought to read, "*Tum latebras animæ, sectas mucrone, recludit.*" F. Jacobs, on the other hand, (*ad Lucil. Ætn.* 139.) conjectures *penitus* for *pectus*. Compare *Æn*. xii. 359. The best explanation, however, is given by C. G. Jacobs (*Disquis. Virg*. pt. i. p. 13), who places a comma after *tum*, and regards *latebras animæ* as in apposition with *pectus*, not *pectus* with it.

606–610. *Junonem interea*, &c. Matters had now come to such a crisis, that Æneas must, as a matter of course, have soon come up and engaged in combat with Turnus. This meeting, however, the order of things required should be still deferred for a season, and therefore the intervention of the gods has to be employed by the poet in imitation of his great prototype Homer. 608. *Ut rebare*, &c. Spoken ironically. 609. *Non vivida bello dextra viris*. The irony here is perceptible enough. It was the valour of the Trojan leader, in fact, not the intervention of Venus, that had restored the fight.

611–619. *O pulcherrime conjux*. The language of artful blandishment. 612. *Ægram*. "Sick at heart," i. e. me, already a prey to anguish.—*Tristia dicta*. "Harsh mandates." Observe the force of *tristia*, as indicating mandates that make her sad indeed. 614. *Namque*. Bothe reads *nempe*, from two manuscripts. The text, however, is correct; and there is a latent ellipsis:—"Had I the same hold on your affections; *but I have not*; for else you would not deny," &c.

Omnipotens, quin et pugnæ subducere Turnum,
Et Dauno possem incolumem servare parenti.
Nunc pereat, Teucrisque pio det sanguine pœnas.
Ille tamen nostrâ deducit origine nomen,
Pilumnusque illi quartus pater; et tua largâ
Sæpe manu multisque oneravit limina donis.
Cui rex ætherii breviter sic fatus Olympi:
Si mora præsentis leti, tempusque, caduco
Oratur juveni, meque hoc ita ponere sentis;
Tolle fugâ Turnum, atque instantibus eripe fatis.
Hactenus indulsisse vacat. Sin altior istis
Sub precibus venia ulla latet, totumque moveri,
Mutarique, putas bellum; spes pascis inanes.
Et Juno allacrimans; Quid, si, quæ voce gravaris,
Mente dares; atque hæc Turno rata vita maneret?
Nunc manet insontem gravis exitus; aut ego veri
Vana feror. Quod ut O! potius formidine falsâ
Ludar, et in melius tua, qui potes, orsa reflectas!
  Hæc ubi dicta dedit, cœlo se protenus alto
Misit, agens hiemem, nimbo succincta, per auras;
Iliacamque aciem, et Laurentia castra, petivit.
Tum dea nube cavâ tenuem sine viribus umbram
In faciem Æneæ, visu mirabile monstrum!
Dardaniis ornat telis; clypeumque jubasque
Divini assimulat capitis: dat inania verba,

Compare *Æn.* i. 618. *Nostrâ origine.* A general allusion to the divine origin of Turnus, and not to any particular descent from Juno herself. This is said with a feeling of strong indignation. 619. *Pilumnusque illi,* &c. Compare ver. 76. and *Æn.* ix. 4. *Pilumnusque* is equivalent here to *nam Pilumnus.* (*Wagner, Quæst. Virg.* xxxv. 5.)

621–632. *Cui rex ætherii,* &c. Juno is anxious to save Turnus altogether from death. Jupiter, on the other hand, only permits his destined end to be deferred for a season. 623. *Meque hoc ita ponere sentis.* "And (if) thy meaning be that I should so dispose the event." 625. *Vacat.* For *licet.* Supply *mihi.* 628. *Quid, si, quæ voce gravaris,* &c. "What if that favour which thou declinest to grant in express words, thou wast to extend unto me in heart and will?" Juno artfully puts this question to him under the guise of sorrow. 630. *Ego veri vana feror.* I am mistaken in the truth. 631. *Quod ut O! potius,* &c. "As far as which is concerned, O would that I," &c. 632. *In melius,* &c. "Mayest alter thy purpose for the better!" More literally, "mayest bend back again the things begun."

636–652. *Nube cavâ.* "Out of a hollow cloud," i. e. formed out of a cloud. 638. *Telis.* For *armis* generally. 641. *Morte obitâ.* "After

Dat sine mente sonum, gressusque effingit euntis:
Morte obitâ quales fama est volitare figuras,
Aut quæ sopitos deludunt somnia sensus.
At primas læta ante acies exsultat imago,
Irritatque virum telis, et voce lacessit.
Instat cui Turnus, stridentemque eminus hastam
Conjicit: illa dato vertit vestigia tergo.
Tum vero Ænean aversum ut cedere Turnus
Credidit, atque animo spem turbidus hausit inanem:
Quo fugis, Ænea? thalamos ne desere pactos:
Hâc dabitur dextrâ tellus quæsita per undas.
Talia vociferans sequitur, strictumque coruscat
Mucronem; nec ferre videt sua gaudia ventos.
 Forte ratis, celsi conjuncta crepidine saxi,
Expositis stabat scalis, et ponte parato;
Qua rex Clusinis advectus Osinius oris.
Huc sese trepida Æneæ fugientis imago
Conjicit in latebras: nec Turnus segnior instat;
Exsuperatque moras, et pontes transilit altos.
Vix proram attigerat: rumpit Saturnia funem,
Avulsamque rapit revoluta per æquora navem.
Tum levis haud ultra latebras jam quærit imago,
Sed, sublime volans, nubi se immiscuit atræ.
Illum autem Æneas absentem in prœlia poscit;
Obvia multa virûm demittit corpora morti.
Quum Turnum medio interea fert æquore turbo;
Respicit, ignarus rerum, ingratusque salutis,

death has been encountered." Compare *Lucret.* i. 136. 642. *Aut quæ somnia.* Equivalent to *aut qualia sunt ea somnia, quæ.* 644. *Virum.* Turnus. 645. *Illa dato vertit,* &c. The figure presents its back and retreats. 652. *Nec ferre videt,* &c. "Nor sees that the winds are bearing his joys away," i. e. that his exultation is altogether groundless. The expression is proverbial.

653–661. *Forte ratis celsi,* &c. The shore was high, and the ship was moored close to it, with a platform and ladders connecting the two, and by means of which the troops on board had been disembarked. 655. *Rex Osinius.* A prince or leading man from *Clusium,* under the orders, however, of Massicus. This latter would appear to have been the true sovereign or *Lucumo* of the place. Compare ver. 166. 659. *Proram.* The vessel was moored with her prow nearest the shore, contrary to the more usual custom. 660. *Revoluta per æquora.* "Through the ebbing tide." 661. *Tum levis haud ultra,* &c. In this line, and the three that follow after, we have adopted the arrangement first conjectured by Brunck, and afterward confirmed by two very early Paris manuscripts.

666–679. *Ingratus salutis.* "Thankless for his life preserved." A

Et duplices cum voce manus ad sidera tendit:
Omnipotens genitor, tanton me crimine dignum
Duxisti, et tales voluisti expendere pœnas?
Quo feror? unde abii? quæ me fuga, quemve reducet?
Laurentesne iterum muros aut castra videbo?
Quid manus illa virûm, qui me meaque arma secuti?
Quosne, nefas! omnes infandâ in morte reliqui?
Et nunc palantes video, gemitumque cadentum
Accipio. Quid ago? aut quæ jam satis ima dehiscat
Terra mihi? vos O potius miserescite, venti!
In rupes, in saxa (volens vos Turnus adoro)
Ferte ratem, sævisque vadis immittite Syrtis,
Quo neque me Rutuli, nec conscia fama sequatur.
Hæc memorans, animo nunc huc, nunc fluctuat illuc:
An sese mucrone ob tantum dedecus amens
Induat, et crudum per costas exigat ensem;
Fluctibus an jaciat mediis, et litora nando
Curva petat, Teucrûmque iterum se reddat in arma.
Ter conatus utramque viam: ter maxima Juno
Continuit; juvenemque, animo miserata, repressit.
Labitur alta secans fluctuque æstuque secundo;
Et patris antiquam Dauni defertur ad urbem.
At Jovis interea monitis Mezentius ardens

Greek construction, on which see *Matt. Gr. Gr.* §. 323. 668. *Tanton me crimine dignum*, &c. "Deserving of so foul an imputation on my character," i. e. as that of deserting in battle. *Tanton* is here a more correct form than *tanton'*, the reading of the common text. Consult note on *Æn.* iii. 296. 669. *Expendere.* Supply *me* before this infinitive. 670. *Quemve.* "Or with what character." *Quem* is here equivalent to *qualem*. 672. *Quid manus, illa virûm.* Supply *dicet.* 673. *Quosne.* Equivalent here, in the beginning of a clause, to *eosne.* 678. *Syrtis.* The term is here used generally for any quicksand, and contains no special reference to the Syrtes on the coast of Africa. Compare *Æn.* i. 146. 679. *Conscia fama.* All fame is said to be "conscious" of that respecting which it announces or disseminates anything.

681–688. *Sese mucrone induat.* Compare *Cæs. B. G.* viii. *Se ipsi acutissimis vallis induebant.* 683. *Fluctibus an jaciat mediis.* The more prosaic form of expression would be, "*an sese in medios fluctus injiciat.*" 684. *Iterum se reddat.* Equivalent to *iterum irruat.* 686. *Animo miserata.* We have given the reading of Wagner, instead of *animi miserata*, the lection of Heyne and others. 687. *Æstu secundo.* The tide would carry his vessel gradually to land. 688. *Dauni ad urbem.* Ardea his capital. Compare *Æn.* vii. 412.

689–706. *Monitis.* For *impulsu.* 691. *Tyrrhenæ acies.* Under

Succedit pugnæ, Teucrosque invadit ovantes.
Concurrunt Tyrrhenæ acies, atque omnibus uni,
Uni odiisque viro, telisque frequentibus, instant.
Ille, velut rupes, vastum quæ prodit in æquor,
Obvia ventorum furiis, expôstaque ponto,
Vim cunctam atque minas perfert cœlique marisque,
Ipsa immota manens. Prolem Dolichaonis, Hebrum
Sternit humi, cum quo Latagum, Palmumque fugacem:
Sed Latagum saxo, atque ingenti fragmine montis,
Occupat os, faciemque adversam; poplite Palmum
Succiso volvi segnem sinit, armaque Lauso
Donat habere humeris, et vertice figere cristas.
Nec non Euanthem Phrygium, Paridisque Mimanta
Æqualem, comitemque; unâ quem nocte Theano
In lucem genitori Amyco dedit, et, face prægnans,
Cisseïs regina Parim: Paris urbe paternâ
Occubat: ignarum Laurens habet ora Mimanta.
  Ac, velut ille canum morsu de montibus altis
Actus aper, multos Vesulus quem pinifer annos
Defendit, multosque palus Laurentia, silvâ
Pastus arundineâ, postquam inter retia ventum est,
Substitit, infremuitque ferox, et inhorruit armos;
Nec cuiquam irasci, propiusve accedere, virtus;

the command of Tarchon. 693. *Ille.* Supply *manet immotus.* 698. *Sed Latagum,* &c. "But Latagus he anticipates by a blow on the mouth with a stone." Observe the double accusative with *occupat,* in imitation of the Greek idiom. 700. *Segnem.* Incapable, by reason of his wounded limb, of taking any active part in the conflict. 703. *Æqualem.* "The equal in age." He was born on the same night that Hecuba bore Paris to Priam. 705. *Cisseïs.* Consult note on *Æn.* vi. 319. *seqq.* The common text has "*Cisseïs regina Parim creat: urbe paterna,*" for which we have substituted, with Heyne and Wagner, the elegant emendation of Bentley. 706. *Ignarum.* "Unknown." Taken here in a passive sense, and equivalent to *ignotum.*

707–717. *Ac velut ille,* &c. The pronoun is here peculiarly emphatic, and denotes some wild animal that has been previously well-known for its ravages. Compare *Æn.* xi. 809. xii. 5. The same idea is followed out in *multos annos,* &c. 709. *Multosque palus,* &c. We should give *que* here the force of *et ille quem,* or, rather, supply the ellipsis in this way. It is the explanation of Wagner.—*Palus Laurentia.* A marshy tract near Laurentum. The whole Laurentine territory, in fact was, more or less, of this character, and, therefore, a favourite region for wild boars.—*Silvâ arundineâ.* For the simple *arundine.* 711. *Inhorruit armos.* "Hath raised the bristles on its shoulders." 712. *Irasci.* Equivalent to *fortiter cominus congredi.* Supply *est* with

Sed jaculis tutisque procul clamoribus instant:
Ille autem impavidus partes cunctatur in omnes,
Dentibus infrendens, et tergo decutit hastas.
Haud aliter, justæ quibus est Mezentius iræ,
Non ulli est animus stricto concurrere ferro:
Missilibus longe, et vasto clamore, lacessunt.
  Venerat antiquis Corythi de finibus Acron,
Graius homo, infectos linquens profugus hymenæos:
Hunc ubi miscentem longe media agmina vidit,
Purpureum pennis, et pactæ conjugis ostro;
Impastus stabula alta leo ceu sæpe peragrans,
Suadet enim vesana fames; si forte fugacem
Conspexit capream, aut surgentem in cornua cervum,
Gaudet, hians immane, comasque arrexit, et hæret
Visceribus super incumbens: lavit improba teter
Ora cruor:
Sic ruit in densos alacer Mezentius hostes.
Sternitur infelix Acron, et calcibus atram
Tundit humum exspirans, infractaque tela cruentat.
  Atque idem fugientem haud est dignatus Oroden
Sternere, nec jactâ cæcum dare cuspide vulnus:
Obvius adversoque occurrit, seque viro vir
Contulit; haud furto melior, sed fortibus armis.
Tum super abjectum posito pede nixus, et hastâ:
Pars belli haud temnenda, viri, jacet altus Orodes.
Conclamant socii lætum pæana secuti.

virtus. 714. *Cunctatur.* "Turns deliberately." 716. *Justæ quibus est Mezentius iræ.* "To whom Mezentius is a cause of just resentment."

720–731. *Graius homo.* Corythus was an old Pelasgic city. 721. *Vidit.* Supply *Mezentius.* 722. *Pactæ conjugis ostro.* "The purple cloak (that had been woven by the hands) of his betrothed bride." 725. *Surgentem in cornua cervum.* "Conspicuous for stately horns." 727. *Lavit.* The present, from the old stem-form *lavo, -ĕre,* of the third conjugation. Otherwise the penult would be long. 731. *Infracta.* Equivalent merely to the simple *fracta.* The reference is to a spear, the head of which has been broken off by the violence of the blow and the weight of the handle.

732–743. *Idem.* Mezentius.—*Fugientem.* Not *flying,* but simply *retreating.* 733. *Cæcum vulnus.* "A wound unseen (by him)," i. e. a wound in the back. 734. *Obvius adversoque occurrit,* &c. Mezentius, disdaining to take the life of Orodes by unfair means, merely retards his retreat by wounding him in the back, and then, getting in advance of him, confronts and slays him fairly. 736. *Nixus et hastâ.* Supply *ait.* 738. *Secuti.* "Following his example." To

Ille autem exspirans: Non me, quicumque es, inulto,
Victor, nec longum lætabere: te quoque fata
Prospectant paria, atque eadem mox arva tenebis.
Ad quem subridens mixtâ Mezentius irâ:
Nunc morere; ast de me divûm pater atque hominum rex
Viderit. . Hoc dicens, eduxit corpore telum.
Olli dura quies oculos et ferreus urguet
Somnus; in æternam clauduntur lumina noctem.
  Cædicus Alcathoum obtruncat, Sacrator Hydaspen;
Partheniumque Rapo, et, prædurum viribus, Orsen;
Messapus Cloniumque, Lycaoniumque Ericeten;
Illum infrenis equi lapsu tellure jacentem,
Hunc peditem pedes. Et Lycius processerat Agis:
Quem tamen, haud expers, Valerus, virtutis avitæ,
Dejicit; at Thronium Salius, Saliumque Nealces,
Insignis jaculo, et longe fallente sagittâ.
  Jam gravis æquabat luctus et mutua Mavors
Funera: cædebant pariter, pariterque ruebant,
Victores victique: neque his fuga nota, neque illis.
Dî Jovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores:
Hinc Venus, hinc contra spectat Saturnia Juno;
Pallida Tisiphone media inter millia sævit.
  At vero, ingentem quatiens, Mezentius, hastam,
Turbidus ingreditur campo. Quam magnus Orion,
Quum pedes incedit medii per maxima Nerei
Stagna, viam scindens, humero supereminet undas;
Aut, summis referens annosam montibus ornum,
Ingrediturque solo, et caput inter nubila condit:

be joined in construction with *conclamant*, not with *pæana*. 741. *Eadem arva tenebis.* "Thou shalt hold possession of these same fields," i. e. shalt be stretched in death on these same fields. 743. *De me divûm pater*, &c. Spoken ironically, and in contempt of the gods. Compare *Æn.* v. 773. vii. 684.

747–754. *Cædicus Alcathoum*, &c. In this enumeration of slayers and slain, the Latin names appear to indicate Latins, the Greek names Trojans. 754. *Longe fallente sagittâ.* Consult note on *Æn.* ix. 572.

756–767. *Ruebant.* For *cadebant.* 758. *Iram inanem.* "The fruitless wrath," i. e. wrath leading to no important consequences, and therefore altogether unavailing. 763. *Quam.* "Such as."—*Magnus Orion*, &c. Alluding to the giant size of the fabled Orion, and his wading through the midst of the seas. 764. *Nerei.* By metonymy for the *ocean.* 765. *Stagna.* Consult the note on *Æn.* i. 126. 766. *Referens.* Bearing it away to answer as a club. Compare *Hom. Od.* xi. 574. 767. *Ingrediturque solo*, &c. Repeated from *Æn.* iv. 177.

Talis se vastis infert Mezentius armis.
Huic contra Æneas, speculatus in agmine longo,
Obvius ire parat. Manet imperterritus ille,
Hostem magnanimum opperiens, et mole suâ stat;
Atque oculis spatium emensus, quantum satis hastæ
Dextra, mihi deus, et telum quod missile libro,
Nunc adsint: voveo prædonis corpore raptis
Indutum spoliis ipsum te, Láuse, tropæum
Æneæ. Dixit; stridentemque eminus hastam
Injicit: illa volans clypeo est excussa, proculque
Egregium Antoren latus inter et ilia figit;
Herculis Antoren comitem, qui, missus ab Argis,
Hæserat Euandro, atque Italâ consederat urbe.
Sternitur infelix alieno vulnere, cœlumque
Aspicit, et dulces moriens reminiscitur Argos.
Tum pius Æneas hastam jacit: illa per orbem
Ære cavum triplici, per linea terga, tribusque,
Transiit, intextum tauris opus, imaque sedit
Inguine; sed vires haud pertulit. Ocius ensem
Æneas, viso Tyrrheni sanguine lætus,
Eripit a femine, et trepidanti fervidus instat.
Ingemuit cari graviter genitoris amore,

770-776. *Imperterritus.* Quintillian (i. 5. 65) condemns this species of compound, where one preposition (*per*) is intensive, and another (*in*) exerts a directly opposite force. But consult Spalding's note on this passage. 773. *Dextra, mihi deus.* Mezentius, a contemner of the gods, invokes his own right hand and his own spear to aid him, in place of a deity. 775. *Tropæum Æneæ.* "A trophy of Æneas," i. e. as a trophy of thy father's victory over Æneas. It was customary to vow, and consecrate in fulfilment of such vow, a trophy of victory unto some one of the gods. Mezentius, however, would seem from these words to vow a trophy to his own prowess, and to make that trophy a living one in the person of his own son.

777-781. *Proculque egregium*, &c. The spear of Mezentius glances off from the shield of Æneas, and wounds Antores. 779. *Missus.* Equivalent merely to *profectus*, as Servius remarks. 781. *Alieno vulnere.* "By a wound intended for another." 783. *Per orbem ære cavum triplici.* "Through the hollow orb of triple brass." The shield of Mezentius had seven layers: three of brass, one of thick-quilted linen, and three of bull's hide. 784. *Per linea terga.* For *per lineum tegumentum.*—*Tribusque intextum tauris opus.* "And through the work formed of three bulls' hides folded one upon the other." More literally, "the work inwoven with three bulls' hides." 786. *Sed vires haud pertulit.* "But it did not carry with it its force throughout," i. e. it had spent its force in passing through the shield, and therefore di not inflict a mortal wound.

Ut vidit, Lausus; lacrimæque per ora volutæ.
Hic mortis duræ casum, tuaque optima facta,
Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, juvenis memorande, silebo.
Ille, pedem referens, et inutilis, inque ligatus,
Cedebat, clypeoque inimicum hastile trahebat:
Prorupit juvenis, seseque immiscuit armis;
Jamque assurgentis dextrâ, plagamque ferentis,
Æneæ subiit mucronem, ipsumque morando
Sustinuit: socii magno clamore sequuntur,
Dum genitor nati parmâ protectus abiret;
Telaque conjiciunt, proturbantque eminus hostem
Missilibus. Furit Æneas, tectusque tenet se.
Ac velut, effusâ si quando grandine nimbi
Præcipitant, omnis campis diffugit arator,
Omnis et agricola; et tutâ latet arce viator,
Aut amnis ripis, aut alti fornice saxi,
Dum pluit in terris; ut possint, sole reducto,
Exercere diem: sic, obrutus undique telis,
Æneas nubem belli, dum detonet omnis,
Sustinet, et Lausum increpitat, Lausoque minatur:
Quo, moriture, ruis, majoraque viribus audes?
Fallit te incautum pietas tua. Nec minus ille
Exsultat demens; sævæ jamque altius iræ
Dardanio surgunt ductori, extremaque Lauso
Parcæ fila legunt: validum namque exigit ensem

791–800. *Mortis duræ casum.* The expression refers, as Donatus correctly remarks, to his early death. 792. *Tanto operi.* "To so noble an act." We have referred *tanto operi*, with Heyne, to the filial piety of Lausus, so nobly exerted on the present occasion in behalf of his wounded parent. 794. *Ille.* Mezentius.—*Inutilis.* Supply *pugnæ.* —*Inque ligatus.* A tmesis for *illigatusque.* Supply *hastæ*, and compare ver. 785. 796. *Seseque immiscuit armis*, &c. That is, he flung himself into the midst of the encounter between Æneas and his parent, and encountered the sword of Æneas, when in the very act of raising his right hand in order to inflict a heavier blow on the retreating Mezentius. 798. *Ipsumque morando sustinuit.* "And retarding (his onward movement), sustained (for a while) the shock of the hero himself."

802–820. *Tectus.* "Covered by his shield." 804. *Præcipitant.* Supply *se.* 805. *Tutâ arce.* "Beneath some safe shelter." 806. *Aut amnis ripis*, &c. That is, in some cavern beneath a bank or in a rock. 807. *In terris.* For *in terras.* So *Lucret.* vi. 630. *Dum pluit in terris et venti nubila portant.* 809. *Dum detonet omnis.* "Until it cease entirely from thundering." More freely, "until it spend its fury." We have given here the reading adopted by Wagner.

815–824. *Legunt.* "Collect." Their task being finished, they col-

Per medium Æneas juvenem, totumque recondit.
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro;
Implevitque sinum sanguis: tum vita per auras
Concessit mœsta ad Manes, corpusque reliquit.
At vero, ut vultum vidit morientis, et ora,
Ora modis, Anchisiades, pallentia miris;
Ingemuit miserans graviter, dextramque tetendit;
Et mentem patriæ subiit pietatis imago.
Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Æneas tantâ dabit indole dignum?
Arma, quibus lætatus, habe tua; teque parentum
Manibus et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem;
Æneæ magni dextrâ cadis. Increpat ultro
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem, comtos de more, capillos.
Interea, genitor Tiberini ad fluminis undam
Vulnera siccabat lymphis, corpusque levabat,
Arboris acclinis trunco: procul ærea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum juvenes: ipse, æger, anhelans,
Colla fovet, fusus propexam in pectore barbam:

lect the threads of his existence before breaking them. 817. *Minacis.* Supply *ejus.* The reference is to Lausus. 818. *Molli auro.* "With flexile threads of gold." The tunic was woven throughout with thread of gold, not merely embroidered. 819. *Sinum.* "Its bosom," i. e. the bosom of the tunic.

824-832. *Patriæ pietatis imago.* "The image of his filial piety," i. e. the filial piety of Lausus, so conspicuous in this his early death in defence of a father. Æneas thinks of his own son Ascanius, as he gazes on the son of Mezentius. 825. *Pro laudibus istis.* "Commensurate with that merit of thine," i. e. displayed by thee in defence of a father, and in exposing thy own life to save his. 827. *Habe.* "Keep." Æneas will not despoil him of his arms. It was regarded as a high mark of honour for a victor to allow the vanquished to remain undespoiled of his arms.—*Parentum manibus et cineri.* "To the manes and ashes of thy progenitors," i. e. to thy paternal and ancestral cemetery. 631. *Socios.* The followers of Lausus are meant.—*Sublevat.* Æneas raises his fallen foe with his own hands. 832. *De more.* Referring to the Etrurian mode of arranging the hair, as shown by vases and monuments.

834-858. *Vulnera siccabat lymphis.* "Was stanching his wounds with water," i. e. was stanching the bleeding by the application of cold water. 835. *Procul.* "At some distance." This adverb is used in a similar sense in *Ecl.* vi. 16. 838. *Colla fovet.* "Eases his neck (by

Multa super Lauso rogitat, multumque remittit,
Qui revocent, mœstique ferant mandata parentis.
At Lausum socii exanimem super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum.
Agnovit longe gemitum præsaga mali mens.
Canitiem multo deformat pulvere, et ambas
Ad cœlum tendit palmas, et corpore inhæret.
Tantane me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer succedere dextræ
Quem genui? Tuane hæc genitor per vulnera servor,
Morte tuâ vivens? Heu! nunc misero mihi demum
Exilium infelix! nunc alte vulnus adactum!
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio, sceptrisque paternis.
Debueram patriæ pœnas, odiisque meorum;
Omnes per mortes animam sontem ipse dedissem.
Nunc vivo; neque adhuc homines, lucemque relinquo.
Sed linquam. Simul, hoc dicens, attollit in ægrum
Se femur; et, quamquam vis alto vulnere tardat,
Haud dejectus, equum duci jubet. Hoc decus illi,
Hoc solamen erat; bellis hoc victor abibat
Omnibus. Alloquitur mœrentem, et talibus infit:
  Rhœbe, diu, res si qua diu mortalibus ulla est,
Viximus. Aut hodie victor spolia illa cruenta,
Et caput Æneæ, referes, Lausique dolorum
Ultor eris mecum; aut, aperit si nulla viam vis,
Occumbes pariter. Neque enim, fortissime, credo,
Jussa aliena pati et dominos dignabere Teucros.
Dixit; et exceptus tergo consueta locavit

leaning)."—*Fusus propexam*, &c. "Having his flowing beard hanging down upon his breast." A Græcism of frequent occurrence. 841. *Super arma.* "On his shield." 845. *Corpore inhæret.* "Clings to the body (of his son)." 851. *Tuum maculavi crimine nomen.* He confesses that he has brought disgrace on his son's fair name by his own wicked excesses. 852. *Ob invidiam.* "For odious misdeeds." 853. *Debueram.* Equivalent to *si debebam.* 856. *Simul.* To be joined in construction with *dicens*, not with *attollit.* 857. *Et quamquam vis*, &c. "And although his present strength retards him by reason of the deep wound," i. e. his loss of strength occasioned by the wound which Æneas had inflicted. Heyne makes *vis* equivalent here to *vis ademta.*

861–872. *Rhœbe.* Imitated from Homer (*Il.* viii. 184. *seq.* and xx. line 199. *seq.*)—*Res si qua diu*, &c. "If anything be of long continuance unto mortals." 863. *Lausi dolorum.* "Of my sorrows for Lausus." 864. *Nulla vis.* "No efforts." 865. *Fortissime.* "Most noble-spirited (creature)." 867. *Consueta locavit membra.* "Ad-

Membra, manusque ambas jaculis oneravit acutis,
Ære caput fulgens, cristâque hirsutus equinâ.
Sic cursum in medios rapidus dedit. Æstuat ingens
Uno in corde pudor, mixtoque insania luctu,
Et Furiis agitatus amor, et conscia virtus.
Atque hic Ænean magnâ ter voce vocavit.
Æneas agnovit enim, lætusque precatur:
Sic pater ille deûm faciat, sic altus Apollo;
Incipias conferre manum.
Tantum effatus: et infestâ subit obvius hastâ.
Ille autem: Quid me, erepto, sævissime, nato,
Terres? hæc via sola fuit, quâ perdere posses.
Nec mortem horremus, nec divûm parcimus ulli.
Desine: jam venio moriturus, et hæc tibi porto
Dona prius. Dixit; telumque intorsit in hostem:
Inde aliud super, atque aliud, figitque, volatque
Ingenti gyro; sed sustinet aureus umbo.
Ter circum astantem lævos equitavit in orbes,
Tela manu jaciens; ter secum Troïus heros
Immanem ærato circumfert tegmine silvam.
Inde, ubi tot traxisse moras, tot spicula tædet
Vellere, et urguetur, pugnâ congressus iniquâ;

justed his limbs, accustomed (to the seat)." 870. *Uno in corde.* "In one and the same time in his heart." We have given *uno* here, with Heyne and Wagner, on the authority of the best manuscripts. Brunck and others, however, prefer *imo.* 872. *Et Furiis agitatus amore,* &c. This line is probably interpolated here from *Æn.* xii. 668. It is omitted in many manuscripts.

874–881. *Enim.* Equivalent here to *enimvero* or *utique.* 876. *Incipias.* "Begin." Heyne and Wagner place, the former a comma after *Apollo* in the preceding line, the latter a mark of exclamation, and connecting that line, in this manner, with *incipias conferre manum,* supply *ut* before *incipias.* This, however, appears to want spirit. 879. *Perdere.* Supply *me.* 880. *Nec divûm parcimus ulli.* "Nor do we spare any one of the gods," i. e. on the other hand, intend to spare thee, whatsoever one of the gods thou mayest invoke. See ver. 875. The idea of sparing is transferred, by a poetic idiom, from the individual himself to the gods whom he invokes to come unto his aid. This appears to be the simplest explanation of the present passage. 881. *Desine.* This refers back to *terres.* 884. *Umbo.* Here taken, by synecdoche, for the whole shield. 885. *Lævos equitavit in orbes.* "He galloped in circles towards the left." He kept continually moving around to the left, that he might reach Æneas's right side, which was uncovered by his shield; but the Trojan kept turning as he turned, and constantly interposing his shield, or, in other words, turning his left side towards him. 887. *Silvam.* "Forest of spears." Supply *hastarum.* Referring to the spears sticking in his shield. 889. *Pugnâ*

Multa movens animo, jam tandem erumpit, et inter
Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem, super ipse secutus,
Implicat; ejectoque incumbit cernuus, armo.
Clamore incendunt cœlum Troësque Latinique.
Advolat Æneas, vaginâque eripit ensem,
Et super hæc: Ubi nunc Mezentius acer, et illa
Effera vis animi? Contra Tyrrhenus, ut, auras
Suspiciens, hausit cœlum, mentemque recepit:
Hostis amare, quid increpitas, mortemque minaris?
Nullum in cæde nefas: nec sic ad prœlia veni;
Nec tecum meus hæc pepigit mihi fœdera Lausus.
Unum hoc, per, si qua est victis venia hostibus, oro;
Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia: hunc, oro, defende furorem;
Et me consortem nati concede sepulcro.
Hæc loquitur, juguloque haud inscius accipit ensem,
Undantique animam diffundit in arma cruore.

iniquâ. Himself on foot; Mezentius mounted. 894. *Ejecto incumbit armo.* "Lies with his shoulder upon his dismounted rider." *Ejecto* is here the dative, and refers to Mezentius.—*Cernuus.* "Falling head-foremost." Hence the term is sometimes applied to tumblers, and dancers on the tight-rope, &c. Compare the explanation of Servius: "*Cernuus dicitur equus, qui cadit in faciem, quasi in eam partem quâ cernimus.*"

895–908. *Incendunt cœlum.* "Fill the sky far and wide." A metaphor taken from things that emit a brilliant light, and are therefore seen from afar. 899. *Hausit cœlum.* Supply *oculis*, as in *Æn.* iv. 661. xii. 945. 902. *Hæc fœdera.* "Such an agreement as this," i. e. that thou wast to spare his life. 903. *Per, si qua est,* &c. Concerning this construction, consult note on *Æn.* iv. 314. 907. *Jugulo.* Poetic for *in jugulum.* 908. *Undantique animam,* &c. Construe as follows: "*diffunditque animam (cum) cruore undanti in arma.*"

P. VIRGILII MARONIS

ÆNEIDOS

LIBER UNDECIMUS.

ARGUMENT.

ÆNEAS erects a trophy of the spoils of Mezentius, grants a truce for burying the dead, and sends home the body of Pallas with great solemnity. Latinus calls a council, to propose offers of peace to Æneas; which occasions great animosity betwixt Turnus and Drances. In the mean time there is a sharp engagement of the horse; wherein Camilla signalises himself, and is killed; and the Latin troops are entirely defeated.

OCEANUM interea surgens Aurora reliquit:
Æneas, quamquam et sociis dare tempus humandis
Præcipitant curæ, turbataque funere mens est,
Vota deûm primo victor solvebat Eoö.
Ingentem quercum, decisis undique ramis,
Constituit tumulo, fulgentiaque induit arma,
Mezentî ducis exuvias; tibi, magne, tropæum,
Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petitum
Perfossumque locis; clypeumque ex ære sinistræ

1–11. *Oceanum interea*, &c. The eleventh book opens with the morning after Mezentius had been slain. No mention is made of the result of the battle. It may be fairly inferred, however, that the Rutulians and Latins disheartened by the absence of Turnus and the fall of Mezentius, were repulsed by the Trojans and their allies. 2. *Sociis*. Referring to both Trojans and Etrurians. 3. *Funere*. "By the slaughter among his friends." The reference is particularly to Pallas. 4. *Primo Eoö*. Compare *Æn*. iii. 588. 9. *Trunca*. Equivalent to *fracta*. The reference is to the spears hurled by Mezentius, in

Subligat, atque ensem collo suspendit eburnum.
Tum socios, namque omnis eum stipata tegebat
Turba ducum, sic incipiens hortatur ovantes:
Maxima res effecta, viri; timor omnis abesto,
Quod superest: hæc sunt spolia, et de rege superbo
Primitiæ; manibusque meis Mezentius hic est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate, animis et spe præsumite bellum;
Ne qua mora ignaros, ubi primum vellere signa
Annuerint superi, pubemque educere castris,
Impediat, segnesve metu sententia tardet.
Interea socios, inhumataque corpora, terræ
Mandemus; qui solus honos Acheronte sub imo est.
Ite, ait; egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus: mœstamque Euandri primus ad urbem
Mittatur Pallas, quem, non virtutis egentem,
Abstulit atra dies, et funere mersit acerbo.
  Sic ait illacrimans, recipitque ad limina gressum,
Corpus ubi exanimi positum Pallantis Acœtes
Servabat senior; qui Parrhasio Euandro
Armiger ante fuit; sed non felicibus æque
Tum comes auspiciis caro datus ibat alumno.
Circum omnes famulûmque manus, Trojanaque turba,
Et mœstum Iliades crinem de more solutæ.

his combat with Æneas. (*Æn.* x. 882.) 10. *Sinistræ.* Supply *parti.* The left side of the oak. 11. *Collo.* From that part of the armour which formed the neck of the figure.

12–28. *Tegebat.* Equivalent to *circumdabat.* 15. *Rege superbo.* Alluding to Mezentius, not to Turnus. 16. *Hic est.* "Is here before you." Alluding to the trophy. 17. *Regem.* Latinus. 18. *Præsumite.* "Anticipate." He wishes them to be the first to strike a blow at the capital of Latinus. 19. *Vellere signa adnuerint.* "Shall permit us to pluck up the standards," i. e. shall allow us by favourable auspices. The poet here alludes to Roman customs. Before marching, the auspices were always taken, and if these were favourable, the standards were plucked up from the ground, they having been previously fixed in the earth in a particular part of the encampment. 21. *Metu sententia.* "Deliberations, arising from timidity. 22. *Socios inhumataque corpora.* A hendiadys, for *sociorum inhumata corpora.* 28. *Abstulit atra dies,* &c. Compare *Æn.* vi. 429.

29–35. *Ad limina.* "To the threshold of his fortified station," i. e. New Troy. 31. *Parrhasio.* For *Arcadi.* The Parrhasii, strictly speaking, formed merely a part of the Arcadian population, and were situate in the south-western angle of the country. 34. *Circum.* Supply *erant.* 35. *Crinem solutæ.* Compare *Æn.* iii. 65

Ut vero Æneas foribus sese intulit altis,
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, mœstoque immugit regia luctu.
Ipse, caput nivei fultum Pallantis et ora
Ut vidit, levique patens in pectore vulnus
Cuspidis Ausoniæ, lacrimis ita fatur obortis:
Tene, inquit, miserande puer, quum læta veniret,
Invidit Fortuna mihi, ne regna videres
Nostra, neque ad sedes victor veherere paternas?
Non hæc Euandro de te promissa parenti
Discedens dederam, quum me complexus euntem
Mitteret in magnum imperium; metuensque moneret
Acres esse viros, cum durâ prœlia gente.
Et nunc ille quidem, spe multum captus inani,
Fors et vota facit, cumulatque altaria donis:
Nos juvenem exanimum, et nil jam cœlestibus ullis
Debentem, vano mœsti comitamur honore.
Infelix! nati funus crudele videbis.
Hi nostri reditus, expectatique triumphi?
Hæc mea magna fides? At non, Euandre, pudendis
Vulneribus pulsum aspicies; nec sospite dirum
Optabis nato funus pater. Hei mihi! quantum
Præsidium, Ausonia, et quantum tu perdis, Iule!
Hæc ubi deflevit, tolli miserabile corpus
Imperat; et, toto lectos ex agmine, mittit
Mille viros, qui supremum comitentur honorem,
Intersintque patris lacrimis; solatia luctus
Exigua ingentis, misero sed debita patri.
Haud segnes alii crates, et molle feretrum,
Arbuteis texunt virgis, et vimine querno;

36–56. *Ut vero Æneas*, &c. The lines from 30 to 35 inclusive are parenthetic. 40. *Levi.* "Smooth." Here employed to designate the bosom of a very young man. 45. *Promissa.* We must suppose Æneas to have made these, since they are not expressly mentioned in the previous part of the poem. 47. *In magnum imperium.* Equivalent to *ad magnum imperium acquirendum.* 49. *Spe multum captus inani.* *Multum* must be joined in construction with *inani*, not with *captus.* 51. *Et nil jam cœlestibus*, &c. The living, remarks Valpy, are subject to the gods above; the dead, to the gods beneath. Compare *Æn.* xii. 646. 54. *Reditus.* Supply *promissi.* 55. *Pudendis vulneribus.* "Dishonourable wounds," i. e. wounds on the back. 56. *Nec sospite dirum*, &c. That is, nor wilt thou be compelled, despite the dictates of paternal affection, to wish a sad death for thy son for having tarnished his fair fame by disgraceful flight.

59–97. *Hæc ubi deflevit.* "When he had finished these words,

Exstructosque toros obtentu frondis inumbrant.
Hic juvenem agresti sublimem stramine ponunt:
Qualem, virgineo demessum pollice, florem,
Seu mollis violæ, seu languentis hyacinthi,
Cui neque fulgor adhuc, nec dum sua forma recessit;
Nec jam mater alit tellus, viresque ministrat.
Tunc geminas vestes, auroque ostroque rigentes,
Extulit Æneas, quas illi, læta laborum,
Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro.
Harum unam juveni supremum mœstus honorem
Induit, arsurasque comas obnubit amictu;
Multaque præterea Laurentis præmia pugnæ
Aggerat, et longo prædam jubet ordine duci.
Addit equos, et tela, quibus spoliaverat hostem.
Vinxerat et post terga manus, quos mitteret umbris
Inferias, cæso sparsurus sanguine flammam;
Indutosque jubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina figi.
Ducitur infelix, ævo confectus, Acœtes,
Pectora nunc fœdans pugnis, nunc unguibus ora:
Sternitur et toto projectus corpore terræ.
Ducunt et Rutulo perfusos sanguine currus.
Post bellator equus, positis insignibus, Æthon,
It lacrimans, guttisque humectat grandibus ora.
Hastam alii, galeamque, ferunt; nam cetera Turnus
Victor habet. Tum mœsta phalanx, Teucrique sequuntur,
Tyrrhenique omnes, et versis Arcades armis.
Postquam omnis longe comitum processerat ordo,
Substitit Æneas, gemituque hæc addidit alto:

spoken amid tears." 66. *Obtentu frondis.* "By leafy boughs stretched over." 67. *Agresti stamine.* "On a rustic couch," i. e. on a bed of leaves. 73. *Læta laborum.* "Pleased with the task." 78. *Laurentis præmia pugnæ.* Prizes won in the recent conflict with the Rutulians and Latins. 80. *Equos.* These, also, were destined to be sacrificed, along with the human victims mentioned in the succeeding line. 81. *Vinxerat et,* &c. Compare *Æn.* x. 518. *seq.* 82. *Cæso sanguine.* For *cæsorum.* 83. *Indutosque jubet truncos,* &c. These were portable trophies, each having attached to it the name of the foe to whom the arms had belonged. 87. *Terræ* for *in terram.* 89. *Positis insignibus.* "Its trappings being laid aside." 90. *It lacrimans.* So in Homer (*Il.* xvii. 426. *seqq.*), the horses of Achilles are represented weeping. 91. *Nam cetera Turnus,* &c. In *Œn.* x. 496. *seq.* mention is merely made of the *belt* of Pallas, as having been borne away by Turnus, and nothing is said of any other spoils taken from the youth.

Nos alias hinc ad lacrimas eadem horrida belli
Fata vocant. Salve æternum mihi! maxime Palla;
Æternumque vale! Nec plura effatus, ad altos
Tendebat muros, gressumque in castra ferebat.
  Jamque oratores aderant ex urbe Latinâ,
Velati ramis oleæ, veniamque rogantes;
Corpora, per campos ferro quæ fusa jacebant,
Redderet, ac tumulo sineret succedere terræ:
Nullum cum victis certamen, et æthere cassis;
Parceret hospitibus quondam, socerisque, vocatis.
Quos bonus Æneas, haud aspernanda precantes,
Prosequitur veniâ, et verbis hæc insuper addit:
Quænam vos tanto Fortuna indigna, Latini,
Implicuit bello, qui nos fugiatis amicos?
Pacem me exanimis, et Martis sorte peremtis,
Oratis? equidem et vivis concedere vellem.
Nec veni, nisi Fata locum, sedemque, dedissent;
Nec bellum cum gente gero: rex nostra reliquit
Hospitia, et Turni potius se credidit armis.
Æquius huic Turnum fuerat se opponere morti.
Si bellum finire manu, si pellere Teucros,
Apparat; his mecum decuit concurrere telis:
Vixêt, cui vitam deus, aut sua dextra, dedisset.
Nunc ite, et miseris supponite civibus ignem.
  Dixerat Æneas: olli obstupuere silentes;
Conversique oculos inter se, atque ora, tenebant.
Tum senior, semperque odiis et crimine, Drances,

96. *Alias ad lacrimas.* "Unto tears for others," i. e. in order to perform similar duties over others who had fallen.

101–119. *Velati ramis oleæ.* Consult note on *Æn.* vii. 154.—*Veniamque rogantes.* "And requesting a favour." 103. *Redderet.* Supply *Æneas.*—*Tumulo succedere.* "To obtain a tomb." Literally, "to enter beneath a mound of earth." 104. *Et æthere cassis.* So *Lucret.* iii. 561. *Cassum anima corpus.* 105. *Hospitibus quondam,* &c. The whole Latin people are here put in the place of their king himself. 107. *Prosequitur.* Equivalent here to *condonat.* 109. *Qui.* "In that you." Observe here the force of the relative with the subjunctive. 110. *Pacem me oratis.* "Do you ask peace of me?" Observe the double accusative with the verb of asking.—*Exanimis.* From *exanimus.* 112. *Nec veni.* Poetic usage, for *nec venissem.* 113. *Rex.* Latinus.—*Nostra hospitia.* The league of hospitality which he had formed with us. 118. *Vixêt.* By syncope, for *vixisset.*

120–137. *Obstupuere silentes.* They were astonished to find Æneas so different a person from the haughty foe whom they had expected to see. 121. *Conversique oculos,* &c. Græcè for *conversos oculos.* 122. *Crimine.* Here equivalent to *criminatione.* Compare *Æn.* ii. 68.

Infensus juveni Turno, sic ore vicissim
Orsa refert: O famâ ingens, ingentior armis,
Vir Trojane! quibus cœlo te laudibus æquem?
Justitiæne prius mirer, belline laborum?
Nos vero hæc patriam grati referemus ad urbem?
Et te, si qua viam dederit fortuna, Latino
Jungemus regi. Quærat sibi fœdera Turnus.
Quin et fatales murorum attollere moles,
Saxaque subvectare humeris Trojana, juvabit.
Dixerat hæc, unoque omnes eadem ore fremebant.
Bis senos pepigere dies; et, pace sequestrâ,
Per silvas Teucri, mixtique impune Latini,
Erravere jugis. Ferro, sonat, icta bipenni,
Fraxinus; evertunt actas ad sidera pinus;
Robora nec cuneis et olentem scindere cedrum,
Nec plaustris cessant vectare gementibus ornos.
Et jam Fama volans, tanti prænuntia luctus,
Euandrum, Euandrique domos et mœnia, complet,
Quæ modo victorem Latio Pallanta ferebat.
Arcades ad portas ruere, et de more vetusto
Funereas rapuere faces. Lucet via longo
Ordine flammarum, et late discriminat agros.
Contra turba Phrygum veniens plangentia jungunt
Agmina. Quæ postquam matres succedere tectis
Viderunt, mœstam incendunt clamoribus urbem.
At non Euandrum potis est vis ulla tenere;

126. *Justitiæne.* "For thy justice."—*Miror* here takes the genitive of that for which one is to be admired, in imitation of the Greek idiom. Perhaps *χάριν, causa,* is understood. 130. *Fatales murorum moles.* "The destined structure of thy walls," i. e. the walls destined for thee by the fates. 131. *Saxa Trojana.* The stones for building the city of New Troy. 133. *Bis senos pepigere dies.* Supply *fœdus;* or rather understand *senos dies* as put for *sex dierum fœdus.*—*Senos.* Poetic usage, for *sex.*—*Pace sequestrâ.* "During the continuance of the truce." In a litigation, observes Valpy, the term *sequester* is applied to a person into whose hands the subject in controversy is, by consent, deposited: hence, to any intermediate act, as to the cessation of arms, during which the contending parties are in a state of security. 137. *Olentem cedrum.* Consult note on *Æn.* vii. 13.

143–148. *Rapuere.* Observe the change from the historical infinitive *ruere* to the perfect *rapuere,* and the rapidity of action indicated by the latter tense. 144. *Discriminat.* "Illumines." Equivalent to *discerni facit.* 145. *Contra veniens.* "Coming in the opposite direction." 147. *Incendunt.* Consult note on *Æn.* x. 895. 148. *Potis est.* For *potest.* Compare *Æn.* iii. 671.

Sed venit in medios. Feretro Pallanta repôsto
Procubuit super, atque hæret, lacrimansque gemensque
Et via vix tandem voci laxata dolore est:
Non hæc, O Palla! dederas promissa petenti,
Cautius ut sævo velles te credere Marti.
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine, posset.
Primitiæ juvenis miseræ! bellique propinqui
Dura rudimenta! et, nulli exaudita deorum,
Vota, precesque meæ! tuque, O sanctissima conjux!
Felix morte tuâ, neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, superstes
Restarem ut genitor. Troüm socia arma secutum
Obruerent Rutuli telis! animam ipse dedissem,
Atque hæc pompa domum me, non Pallanta, referret!
Nec vos arguerim, Teucri, nec fœdera, nec, quas
Junximus hospitio, dextras: sors ista senectæ
Debita erat nostræ. Quod, si immatura manebat
Mors natum; cæsis Volscorum millibus ante,
Ducentem in Latium Teucros cecidisse juvabit.
Quin ego non alio digner te funere, Palla,
Quam pius Æneas, et quam magni Phryges, et quam
Tyrrhenique duces, Tyrrhenûm exercitus omnis:
Magna tropæa ferunt, quos dat tua dextera leto.
Tu quoque nunc stares immanis truncus in armis,
Esset par ætas, et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror armis?
Vadite, et hæc memores regi mandata referte:
Quod vitam moror invisam, Pallante perempto,

152–162. *Petenti.* Supply *mihi.* We have adopted this reading, which is mentioned by Servius, and which obviates all the difficulty to which the ordinary lection, *parenti*, gives rise. 156. *Primitiæ juvenis miseræ!* "Ah, unhappy first-fruits of youthful valour!" *Juvenis* for *juvenilis virtutis.*—*Belli propinqui.* It made the blow much heavier, that he fell so near his own home. 160. *Vivendo vici mea fata.* "By a protracted existence I have survived my own fate," i. e. I have violated the rules of fate by surviving my own son. 161. *Secutum.* Understand *me.* 162. *Ipse.* "Willingly."

168-171. *Juvabit.* "It will still prove a source of consolation." A much better reading than *juvaret*, which Jahn and Wagner adopt. 170. *Quam pius Æneas*, &c. Supply *dignentur.* 172. *Quos dat.* For *illorum quos dedit.* This line is unnoticed by Servius, and does not appear in some manuscripts. 174. *Esset.* For *si esset Pallanti meo. Esset* for *fuisset.* 175. *Armis.* "From the war." For *ab armis* 177. *Quod vitam moror invisam*, &c. That is, my only motive

Dextera causa tua est; Turnum gnatoque patrique
Quam debere vides. Meritis vacat hic tibi solus,
Fortunæque, locus. Non vitæ gaudia quæro;
Nec fas; sed nato Manes perferre sub imos.
  Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores:
Jam pater Æneas, jam, curvo in litore, Tarchon
Constituere pyras. Huc corpora, quisque suorum,
More tulere patrum; subjectisque ignibus atris
Conditur in tenebras altum caligine cœlum.
Ter circum accensos, cincti fulgentibus armis,
Decurrere rogos; ter mœstum funeris ignem
Lustravere in equis; ululatusque ore dedere.
Spargitur et tellus lacrimis, sparguntur et arma.
It cœlo clamoque virûm, clangorque tubarum.
Hinc alii spolia occisis derepta Latinis
Conjiciunt igni, galeas, ensesque decoros,
Frenaque, ferventesque rotas; pars munera nota,
Ipsorum clypeos, et non felicia tela.
Multa boum circa mactantur corpora Morti;
Setigerosque sues, raptasque ex omnibus agris
In flammam jugulant pecudes. Tum litore toto
Ardentes spectant socios, semiustaque servant
Busta; neque avelli possunt, nox humida donec

for enduring life is my confidence in thy avenging arm. 179. *Meritis vacat hic tibi*, &c. "This office is alone reserved for thy merits and fortune." More literally, "This office is alone vacant," &c. We have followed here the explanation of Wagner, and have regarded *meritis tibi* as an instance of a double dative, another example of which occurs in *Æn.* vi. 474. *seqq.* Euander means that this is the only obligation which the merits of Æneas and fortune can bestow on him. 181. *Perferre.* "To bear these tidings," i. e. to be the messenger unto my son of the vengeance inflicted on Turnus.

192–200. *It cœlo.* For *in cœlum.*—*Tubarum.* Consult note on *Æn.* ii. 313. 195. *Munera nota.* "Well-known gifts." Well-known, because consisting of articles which they themselves had possessed in life; such as their shields, spears, &c. 197. *Morti.* "To death," i. e. to *Mors*, considered as a divinity. 199. *In flammam.* Observe the peculiar force of the preposition with the accusative in connection with a verb. Thus, *in flammam jugulant* is the same as *jugulant et in flammam conjiciunt.* 200. *Semiustaque servant busta.* "And watch the half-burned piles," i. e. they watch the piles now half-consumed, and keep watching them until all is burned to ashes. The term *bustum* properly denotes the place where a body is burned. Here, however, it stands for the funeral pile itself.

Invertit cœlum, stellis ardentibus aptum.
Nec minus et miseri, diversâ in parte, Latini
Innumeras struxere pyras; et corpora partim
Multa virûm terræ infodiunt, avectaque partim
Finitimos tollunt in agros, urbique remittunt:
Cetera, confusæque ingentem cædis acervum,
Nec numero, nec honore cremant; tunc undique vasti
Certatim crebris collucent ignibus agri.
Tertia lux gelidam cœlo dimoverat umbram:
Mœrentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terræ.
Jam vero in tectis, prædivitis urbe Latini,
Præcipuus fragor, et longi pars maxima luctus.
Hic matres, miseræque nurus, hic cara sororum
Pectora mœrentum, puerique parentibus orbi,
Dirum exsecrantur bellum, Turnique hymenæos:
Ipsum armis, ipsumque jubent decernere ferro,
Qui regnum Italiæ et primos sibi poscat honores.
Ingravat hæc sævus Drances, solumque vocari
Testatur, solum posci in certamina, Turnum.
Multa simul contra variis sententia dictis
Pro Turno; et magnum reginæ nomen obumbrat:
Multa virum meritis sustentat fama tropæis.
Hos inter motus, medio in flagrante tumultu
Ecce! super mœsti, magnâ Diomedis ab urbe,
Legati responsa ferunt: Nihil omnibus actum
Tantorum impensis operum; nil dona, neque aurum,

205–212. *Avecta tollunt.* "Take up and bear them away." 208. *Nec numero, nec honore.* Neither counting them nor paying individual honours. 211. *Altum cinerem*, &c. "They turned up on the hearths the deep ashes and intermingled bones." i. e. they separated the bones from the piles of ashes, and gathered the former together. 212. *Focis.* A bold image. The allusion is to the place on which the pile had stood.—*Tepido.* "Warm, because the warm bones were placed in it.

213–223. *In tectis.* In apposition with *urbe*; or rather, perhaps, a *hendiadys.* 215. *Miseræque nurus.* "And wretched brides." The reference here is to young married females. 218. *Ipsum.* "Him alone," i. e. by himself in single combat. *Qui poscat.* "Since he demands." Mark the subjunctive. 221. *Testatur.* He repeats what he had heard from Æneas himself. 223. *Obumbrat.* "Protects him." A metaphor taken from a tree overshading any object, and defending it from the fierce rays of the sun.

226–239. *Super.* For *insuper.*—*Diomedis urbe.* Argyripa. 227 *ihil omnibus actum*, &c. "That nothing had been effected (by

Nec magnas valuisse preces: alia arma Latinis
Quærenda, aut pacem Trojano ab rege petendam.
Deficit ingenti luctu rex ipse, Latinus:
Fatalem Ænean manifesto numine ferri,
Admonet ira deûm, tumulique ante ora recentes.
Ergo concilium magnum, primosque suorum,
Imperio accitos, alta intra limina cogit.
Olli convenere, fluuntque ad regia plenis
Tecta viis. Sedet in mediis, et maximus ævo,
Et primus sceptris, haud lætâ fronte, Latinus.
Atque hic legatos, Ætolâ ex urbe remissos,
Quæ referant, fari jubet, et responsa reposcit
Ordine cuncta suo. Tum facta silentia linguis,
Et Venulus, dicto parens, ita farier infit:
  Vidimus, O cives! Diomedem, Argivaque castra;
Atque, iter emensi, casus superavimus omnes,
Contigimusque manus quâ concidit Ilia tellus.
Ille urbem Argyripam, patriæ cognomine gentis
Victor Gargani condebat Iapygis arvis.
Postquam introgressi, et coram data copia fandi,
Munera præferimus, nomen patriamque docemus;
Qui bellum intulerint, quæ causa attraxerit Arpos.
Auditis ille hæc placido sic reddidit ore:

them) after all the expenditure of so great exertions." 232. *Fatalem Ænean manifesto*, &c. "That Æneas is borne onward (in his career) by the manifest will of heaven, as one that was destined by the fates." 239. *Ætolâ ex urbe.* The city of Diomede. It is called "Ætolian," because Diomede, its founder, was of Ætolian origin. In ver. 243. it is styled "*Argiva castra,*" because his followers in the Trojan war were natives of Argolis, he having obtained the throne of Argos by marriage with *Ægialea*, the daughter of Adrastus.

245–251. *Quâ concidit*, &c. Poetic exaggeration. Diomede, however, was one of the bravest in the army of the Greeks at Troy. 246. *Patriæ cognomine gentis.* "Named after his native race." Here, again, we have poetic embellishment. Diomede, as we have just remarked, was an Ætolian by birth, and only obtained the kingdom of Argos by marriage. The city which he founded in Apulia was named *Argos-hippium*, after Argos, in the Peloponnesus. This name was corrupted into *Argyripa*, and, finally into *Arpi*. 247. *Victor.* He had lately joined his forces with those of *Daunus*, against the Messapians, and had received a portion of territory as the stipulated reward for this service.—*Gargani Iapygis arvis.* "In the fields of Iapygian Garganus." *Iapygis* is here put for *Iapygii*, and this for *Apuli*, Iapygia forming part of Apulia. The reference is to the country at the foot of Mount Garganus, a mountain promontory on the upper part of the coast. 251. *Auditis.* Supply *nobis.*

O fortunatæ gentes! Saturnia regna,
Antiqui Ausonii, quæ vos fortuna quietos
Sollicitat, suadetque ignota lacessere bella?
Quicumque Iliacos ferro violavimus agros
(Mitto ea, quæ muris bellando exhausta sub altis;
Quos Simoïs premat ille viros), infanda per orbem
Supplicia, et scelerum pœnas expendimus omnes,
Vel Priamo miseranda manus: scit triste Minervæ
Sidus, et Euboïcæ cautes, ultorque Caphereus.
Militiâ ex illâ diversum ad litus abacti,
Atrides Protei Menelaus adusque columnas
Exsulat, Ætnæos vidit Cyclopas Ulixes.
Regna Neoptolemi referam, versosque Penates
Idomenei? Libycone habitantes litore Locros?
Ipse Mycenæus, magnorum ductor Achivûm,
Conjugis infandæ, prima inter limina, dextrâ
Oppetiit; devictam Asiam subsedit adulter.
Invidisse deos, patriis ut redditus aris

254–265. *Ignota.* "Of doubtful issue." *Lacessere bella.* Compare *Æn.* x. 10. 255. *Quicumque.* Whoever of us Greeks.—*Violavimus.* A strong term is here applied to the destruction of Troy, as if the act itself had been a sacrilegious one, and had drawn after it a long train of punishments. 257. *Simoïs ille.* "That Simoïs (of theirs.)" Observe the peculiar force of *ille.* 259. *Minervæ sidus.* Poets represent the rise of tempests as influenced by the rising and setting of constellations. The Grecian fleet was dispersed and destroyed by a storm, excited by the wrath of Minerva. 260. *Ultorque Caphereus.* A promontory of Eubœa, on which Ajax Oileus was shipwrecked. 262. *Protei adusque columnas.* Menelaus, according to the Homeric legend (*Od.* iv. 355), was carried, in the course of his wanderings, to the island of Pharos, on the coast of Egypt, where Proteus reigned. In consequence of the remote situation of this island, it is regarded as the farthest limit of the world in this quarter, and is here termed "*columnas*," just as the "Columns of Hercules" marked the farthest known land to the west. 264. *Regna Neoptolemi.* Compare *Æn.* ii. 263.—*Versosque Penates Idomenei.* "And the subverted penates of Idomeneus," i. e. the overthrow of his home and kingdom. Compare *Æn.* iii. 121. 265. *Locros.* A part of this nation, according to Servius, settled on the African coast, in the district of Pentapolis. Virgil probably borrowed this incident from the νόστοι.

266–277. *Mycenæus ductor.* Agamemnon. 267. *Conjugis.* Clytemnestra.—*Prima intra limina.* "In the first entrance to his palace," i. e. when but just returned to his home. 268. *Devictam Asiam subsedit adulter.* "The adulterer (Ægisthus) treacherously destroyed the conqueror of Asia." More literally, "lay in wait for conquered Asia." 269. *Invidisse deos, patriis,* &c. Understand *referamne,* or *notum est.* Virgil appears to have followed here an account different

Conjugium optatum, et pulchram Calydona, viderem?
Nunc etiam horribili visu portenta sequuntur,
Et socii amissi petierunt æthera pennis,
Fluminibusque vagantur, aves; heu dira meorum
Supplicia! et scopulos lacrimosis vocibus implent.
Hæc adeo ex illo mihi jam speranda fuerunt
Tempore, quum ferro cœlestia corpora demens
Appetii, et Veneris violavi vulnere dextram.
Ne vero, ne me ad tales impellite pugnas:
Nec mihi cum Teucris ullum post eruta bellum
Pergama, nec veterum memini lætorve malorum.
Munera, quæ patriis ad me portatis ab oris,
Vertite ad Ænean. Stetimus tela aspera contra,
Contulimusque manus: experto credite, quantus
In clypeum assurgat, quo turbine torqueat hastam.
Si duo præterea tales Idæa tulisset
Terra viros, ultro Inachias venisset ad urbes
Dardanus, et versis lugeret Græcia fatis.
Quidquid apud duræ cessatum est mœnia Trojæ,

from the common one. According to the latter, Diomede actually returned home, but soon departed again for a settlement in foreign lands, being disgusted at the lewd conduct of his wife Ægialea during his absence at Troy. The poet seems also to have made a slip in his mention of Calydon. Diomede should have been made to return to Argos, where he reigned, and whither Homer reconducts him (*Od.* iii. 180), rather than to Ætolia, whence he derived his descent. Compare *Ovid. Met.* xiv. 470. 271. *Nunc etiam horribili*, &c. On the coast of Apulia are five islands, frequented by sea-birds, into which the companions of Diomede were said to have been transformed. Both they and the islands were called "Diomedean" (*Aves Diomedeæ.—Insulæ Diomedeæ*). 275. *Speranda.* "To be expected." Compare *Æn.* iv. 419. 276. *Cœlestia corpora.* Alluding to his having wounded Venus, when the latter was rescuing her son Æneas from his fury. He also inflicted a wound on Mars. See *Hom. Il.* v. 335. 857. 277. *Veneris dextram.* He wounded Venus in the wrist.

279–298. *Ullum bellum.* Supply *erit.* 280. *Nec memini lætorve.* "Nor do remember with pleasure." 283. *Contulimusque manus.* Diomede had engaged in personal conflict with Æneas under the walls of Troy, and knew his prowess. See *Hom. Il.* v. 297. *seqq.—Quantus in clypeum assurgat.* Referring to the act of poising and throwing the lance, the shield on the left arm being elevated at the same time. 285. *Duo.* According to the Greek form, *ambo* and *duo* are sometimes found as accusatives. See *Hor. Sat.* i. 15. ii. 3. 180. 286. *Ultro.* "In offensive war."—*Inachias.* This epithet contains a special reference to Argolis, and a general one to all Greece. 287. *Dardanus.* For *Dardanidæ.* 288. *Quidquid cessatum est.* "Whatever hindrance was interposed." Hector and Æneas are called by Homer, also, the

Hectoris Æneæque manu victoria Graiûm
Hæsit, et in decumum vestigia retulit annum.
Ambo animis, ambo insignes præstantibus armis:
Hic pietate prior. Coëant in fœdera dextræ,
Qua datur: ast, armis concurrant arma, cavete.
  Et responsa simul quæ sint, rex optime, regis
Audîsti, et quæ sit magno sententia bello.
  Vix ea legati; variusque per ora cucurrit
Ausonidûm turbata fremor: ceu saxa morantur
Quum rapidos amnes, fit clauso gurgite murmur,
Vicinæque fremunt ripæ crepitantibus undis.
Ut primum placati animi, et trepida ora quierunt,
Præfatus divos, solio rex infit ab alto:
  Ante equidem summâ de re statuisse, Latini,
Et vellem, et fuerat melius; non tempore tali
Cogere concilium, quum muros assidet hostis.
Bellum importunum, cives, cum gente deorum,
Invictisque viris, gerimus, quos nulla fatigant
Prœlia, nec victi possunt absistere ferro.
Spem si quam adscitis Ætolûm habuistis in armis,
Ponite: spes sibi quisque: sed, hæc quam angusta, videtis.
Cetera quâ rerum jaceant perculsa ruinâ,
Ante oculos interque manus sunt omnia vestras.
Nec quemquam incuso: potuit quæ plurima virtus
Esse, fuit: toto certatum est corpore regni.
Nunc adeo, quæ sit dubiæ sententia menti,
Expediam, et paucis (animos adhibete) docebo.
Est antiquus ager Tusco mihi proximus amni,
Longus in occasum, fines super usque Sicanos:
Aurunci Rutulique serunt, et vomere duros

bravest of the Trojans. 292. *Hic.* Æneas.—*Dextræ.* Referring to both the Latins and Æneas. 293. *Quâ datur.* "In whatever way is allowed you," i. e. by whatever means is practicable. 295. *Bello.* For *de bello.* 798. *Clauso gurgite.* "The troubled stream being dammed back."

305–313. *Cum gente deorum.* That is, with a race of heavenly lineage. 309. *Ponite.* There is reason to believe that the remainder of this line is spurious. 310. *Cetera rerum.* "The rest of your affairs." Alluding to the army and the resources of the state generally. 312. *Potuit quæ plurima,* &c. "What the most heroic valour could be, it hath been," i. e. heroic valour has achieved all that was possible. 313. *Toto corpore.* "With the whole bodily strength."

316–335. *Tusco amni.* The Tiber is meant. 317. *Longus in occasum.* "Stretching far from east to west." Consult Wagner, *ad loc.*—*Sicanos.* The Sicani occupied part of this territory before their

Exercent colles, atque horum asperrima pascunt.
Hæc omnis regio, et celsi plaga pinea montis,
Cedat amicitiæ Teucrorum; et fœderis æquas
Dicamus leges, sociosque in regna vocemus:
Considant, si tantus amor, et mœnia condant.
Sin alios fines aliamque capessere gentem
Est animus, possuntque solo decedere nostro;
Bis denas Italo texamus robore naves,
Seu plures complere valent: jacet omnis ad undam
Materies: ipsi numerumque, modumque, carinis
Præcipiant; nos æra, manus, navalia, demus.
Præterea, qui dicta ferant, et fœdera firment,
Centum oratores primâ de gente Latinos
Ire placet, pacisque manu prætendere ramos;
Munera portantes, aurique eborisque talenta
Et sellam, regni, trabeamque, insignia nostri.
Consulite in medium, et rebus succurrite fessis.
  Tum Drances, idem infensus, quem gloria Turni
Obliquâ invidiâ stimulisque agitabat amaris,
Largus opum, et linguâ melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens: genus huic materna superbum
Nobilitas dabat, incertum de patre ferebat;
Surgit, et his onerat dictis atque aggerat iras.
  Rem nulli obscuram, nostræ nec vocis egentem,

migration into Sicily. 319. *Atque horum asperrima pascunt.* "And turn to pasture the most rugged parts of these hills." 325. *Possuntque.* "And if they can (consistently with fate)." 327. *Seu plures complere valent.* "Or if they are able to fill more," i. e. or more, if they are able to man them. 329. *Navalia.* "Sea-stores." 332. *Pacis ramos.* Compare ver. 101. 333. *Aurique eborisque talenta.* "Both talents of gold and a seat of ivory." Grammarians call this involved construction a *chiasmus* (χιασμός), a term intended to denote something decussated, or placed crosswise, in form of the letter x. 334. *Trabeam.* Consult note on *Æn.* vii. 188.—*Regni insignia nostri.* The *sella curulis* and *trabea* were badges of authority among the Etrurians, Albans, and Romans, and are, therefore, correctly enough assigned to the Latins also. 335. *In medium.* "For the common good." Compare *Georg.* i. 127.

336–342. *Idem infensus.* Compare ver. 123. 337. *Obliquâ invidiâ.* This expression is well applied here, to denote the movements of one who did not venture openly to attack Turnus, but concealed all his charges under a pretended regard for the public good. 341. *Incertum de patre ferebat.* About his father all was uncertainty. Supply *sese* after *ferebat.* 342. *Iras.* The angry feelings of those present against Turnus.

Consulis, O bone rex! Cuncti se scire fatentur,
Quid fortuna ferat populi; sed dicere mussant.
Det libertatem fandi, flatusque remittat,
Cujus ob auspicium infaustum, moresque sinistros
(Dicam equidem licet arma mihi, mortemque, minetur),
Lumina tot cecidisse ducum, totamque videmus
Consedisse urbem luctu; dum Troïa tentat
Castra, fugæ fidens, et cœlum territat armis.
Unum etiam donis istis, quæ plurima mitti
Dardanidis dicique jubes, unum, optime regum,
Adjicias; nec te ullius violentia vincat,
Quin natam egregio genero, dignisque hymenæis,
Des, pater, et pacem hanc æterno fœdere firmes.
Quod, si tantus habet mentes et pectora terror;
Ipsum obtestemur, veniamque oremus ab ipso:
Cedat; jus proprium regi, patriæque, remittat.
Quid miseros toties in aperta pericula cives
Projicis, O! Latio caput horum, et causa, malorum?
Nulla salus bello: pacem te poscimus omnes,
Turne; simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis, et esse
Nil moror, en! supplex venio: miserere tuorum,
Pone animos, et pulsus abi. Sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeo dotalis regia cordi est;
Aude, atque adversum fidens fer pectus in hostem.

343–359. *Rem consulis.* "Thou askest advice about a thing." 345. *Dicere mussant.* "They hesitate to utter it." *Musso* properly means to *speak low*, or *to one's self*, &c. 346. *Det.* Supply Turnus.—*Flatus.* "His arrogance." 351. *Fugæ fidens.* Compare *Æn.* x. 665. *seq.* 353. *Dici.* Equivalent here to *promitti.* The term *mitti* refers to the gold, ivory, curule chair, &c. while *dici* indicates the offer of ships and territory. 358. *Ipsum.* Referring to Turnus. The expression *ipsum . . . ipso* forms what grammarians term an *epanadiplosis*, which is defined as follows: "*Epanadiplosis est, quum idem verbum in eâdem sententiâ et primum est et extremum. Latine dicitur inclusio.*" (*Rufinian. de schem. lex. ed. Ruhnk.—Frotsch.* p. 240.) 359. *Jus proprium.* "The right that is properly their own," i. e. the right of giving Lavinia in marriage to whomsoever they please.

363–371. *Pignus.* The marriage of Lavinia to Æneas. 364. *Invisum.* "An enemy." Taken actively.—*Et esse nil moror.* "And I am not at all concerned at being so." 365. *Supplex venio.* Ironical. 366. *Pulsus abi.* "Now that thou hast been defeated, abandon the

Scilicet, ut Turno contingat regia conjux,
Nos, animæ viles, inhumata infletaque turba,
Sternamur campis! Et jam tu, si qua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat.
  Talibus exarsit dictis violentia Turni:
Dat gemitum, rumpitque has imo pectore voces:
Larga quidem, Drance, semper tibi copia fandi,
Tum, quum bella manus poscunt; patribusque vocatis
Primus ades. Sed non replenda est curia verbis,
Quæ tuto tibi magna volant, dum distinet hostem
Agger murorum, nec inundant sanguine fossæ.
Proinde tona eloquio, solitum tibi; meque timoris
Argue tu, Drance: quando tot stragis acervos
Teucrorum tua dextra dedit, passimque tropæis
Insignis agros. Possit quid vivida virtus,
Experiare licet; nec longe scilicet hostes
Quærendi nobis: circumstant undique muros.
Imus in adversos? quid cessas? an tibi Mavors
Ventosâ in linguâ, pedibusque fugacibus istis,
Semper erit?
Pulsus ego? aut quisquam merito, fœdissime, pulsum
Arguet, Iliaco tumidum qui crescere Thybrim
Sanguine, et Euandri totam cum stirpe videbit
Procubuisse domum, atque exutos Arcadas armis?
Haud ita me experti Bitias et Pandarus ingens,
Et quos mille die victor sub Tartara misi,
Inclusus muris, hostilique aggere septus.
Nulla salus bello! Capiti cane talia, demens,

contest."—*Sat funera.* "Carnage enough." *Sat* is here an adjective. 371. *Scilicet ut Turno,* &c. Observe the irony.

376–402. *Violentia Turni.* "Turnus violently incensed." A well-known Græcism, of which *βίη* "Εκτορος, *βίη* Αἴαντος, and the like, are familiar examples. They are probably, however, in most cases, only simple circumlocutions for *Hector, Ajax,* &c. 379. *Tum.* Emphatic. Observe the bitter sarcasm. 384. *Tot stragis,* &c. Bitterly ironical. 386. *Insignis.* Second person of *insignio.* 389. *Imus.* "Do we go?" Equivalent, in fact, to "come, let us go." 392. *Pulsum.* For *me pulsum esse.* 394. *Euandri totam cum stirpe domum.* Alluding to the death of Pallas, the only child of Euander. 397. *Haud ita me experti.* "Did not find me so on trial." 398. *Inclusus muris.* Compare *Æn.* ix. 672. *seq.* 399. *Nulla salus bello.* "There is no safety (thou sayest) in war" i. e. in prolonging this war with

Dardanio, rebusque tuis. Proinde omnia magno
Ne cessa turbare metu, atque extollere vires
Gentis bis victæ; contra premere arma Latini.
Nunc et Myrmidonum proceres Phrygia arma tremiscunt
Nunc et Tydides, et Larrissæus Achilles!
Amnis et Hadriacas retro fugit Aufidus undas!
Vel, cum se pavidum contra mea jurgia fingit
Artificis scelus, et formidine crimen acerbat.
Numquam animam talem dextrâ hâc (absiste moveri)
Amittes: habitet tecum, et sit pectore in isto.
Nunc ad te, et tua magna, pater, consulta revertor.
Si nullam nostris ultra spem ponis in armis;
Si tam deserti sumus, et semel agmine verso
Funditus occidimus, neque habet Fortuna regressum;
Oremus pacem et dextras tendamus inertes.
Quamquam, O! si solitæ quidquam virtutis adesset,
Ille mihi ante alios fortunatusque laborum,

the Trojans and their allies. The reference is to ver. 362. 400. *Rebus tuis.* "The cause which thou favourest." The expression insinuates that Drances was a traitor. 402. *Bis victæ.* Compare *Æn.* ix. 599.—*Premere.* "To depress."

403–408. *Nunc et Myrmidonum,* &c. Turnus seeks to make the dread entertained by Drances of the Trojans still more ridiculous, by supposing that the very Greeks who had conquered them are now afraid of their prowess. In this there is an allusion to the refusal of Diomede to take part in the war. 405. *Amnis et Hadriacas,* &c. The Aufidus (now the *Ofanto*) ran through part of Apulia, and emptied into the Hadriatic at no great distance below the city of Arpi. Hence the sarcasm of Turnus, namely, that so great is the terror pervading Apulia in reference to the Trojans, as to cause their very rivers to retrograde in their course. 406. *Vel cum se pavidum,* &c. "And then, again, this framer of wicked falsehood pretends that he is alarmed at my menaces, and through this fear (which he assumes) seeks to aggravate his charges against me. Quintilian cites this passage as an instance of Virgil's fondness for "*vetustas,*" or antiquated diction. Commentators are in doubt as to the particular part to which he refers, but the opinion of Spalding appears the true one, namely, that the critic alludes to the initial *vel cum,* which wears so abrupt an air, and where all that ought to follow the protasis is left to be supplied by the reader. We have made this expression (*vel cum*) equivalent to *tum,* in accordance with the suggestions of Thiel.—*Jurgia.* The same in effect here as *minas.* 407. *Artificis scelus.* For *artifex sceleris.* 408. *Animam talem.* "Such a soul," i. e. so worthless a soul as thine.—*Absiste moveri.* Equivalent to *noli timere.*

412–427. *Si tam deserti sumus.* That is, in losing the expected aid of Diomede, we appear to thee so destitute of all aid. 415. *Adesset.* Supply *nobis.* 416. *Ille mihi ante alios,* &c. There is manifestly an

Egregiusque animi, qui, ne quid tale videret,
Procubuit moriens, et humum semel ore momordit.
Sin et opes nobis, et adhuc intacta juventus,
Auxilioque urbes Italæ, populique, supersunt;
Sin et Trojanis cum multo gloria venit
Sanguine; sunt illis sua funera, parque per omnes
Tempestas: cur indecores in limine primo
Deficimus? cur ante tubam tremor occupat artus?
Multa dies, variique labor mutabilis ævi,
Retulit in melius; multos alterna revisens
Lusit, et in solido rursus Fortuna locavit.
Non erit auxilio nobis Ætolus, et Arpi:
At Messapus erit, felixque Tolumnius, et, quos
Tot populi misere, duces; nec parva sequetur
Gloria delectos Latio, et Laurentibus agris.
Est et, Volscorum egregiâ de gente, Camilla,
Agmen agens equitum, et florentes ære catervas.
Quod, si me solum Teucri in certamina poscunt,
Idque placet, tantumque bonis communibus obsto;
Non adeo has exosa manus Victoria fugit,
Ut tantâ quidquam pro spe tentare recusem.
Ibo animis contra; vel magnum præstet Achillen,
Factaque Vulcani manibus paria induat arma,
Ille licet. Vobis animam hanc, soceroque Latino,
Turnus ego, haud ulli veterum virtute secundus,
Devovi. Solum Æneas vocat. Et vocet oro:
Nec Drances potius, sive est hæc ira deorum,

ellipsis of *est* or *esse videtur*.—*Fortunatus laborum.* A Græcism, as in *Æn.* ii. 73. So also *egregius animi.* 422. *Sunt illis sua funera,* &c. "If they (too) have their funerals, and if the storm (of war) has (gone) with equal fury through (us) all." 425. *Multa dies, variique labor,* &c. "Length of days, and the (ever) changing toil of varying time," i. e. length of days, and the vicissitudes and efforts naturally connected with them. The expression *labor ævi* carries with it simply the idea of a period of time together with that of toil endured in a greater or less degree during its continuance. 427 *Lusit, et,* &c. Compare *Hor. Carm.* iii. 29. 50.

429–444. *Felix Tolumnius.* "The fortunate Tolumnius," i. e. who has been so oft successful before. He was an augur as well as warrior. Compare *Æn.* xii. 258. 433. *Florentes.* "Resplendent." Compare *Æn.* vii. 804. 435. *Tantumque bonis,* &c. "And I so far obstruct the public good," i. e. so far as that, unless I contend in single combat with Æneas, the state must fall. 437. *Tanta pro spe.* "For so glorious a hope," i. e. the hope of saving my native land from the foe. 438. *Vel præstet.* "Even though he surpass." Compare *Ovid. Met.* iv. 690. *Stat. Theb.* iv. 207. 443. *Nec Drances potius,* &c. "No

Morte luat; sive est virtus et gloria, tollat.
Illi hæc inter se dubiis de rebus agebant
Certantes; castra Æneas aciemque movebat.
Nuntius ingenti per regia tecta tumultu
Ecce! ruit, magnisque urbem terroribus implet:
Instructos acie, Tiberino a flumine Teucros,
Tyrrhenamque manum, totis descendere campis.
Extemplo turbati animi, concussaque vulgi
Pectora, et arrectæ stimulis haud mollibus iræ.
Arma manu trepidi poscunt; fremit arma juventus:
Flent mœsti, mussantque, patres. Hic undique clamor
Dissensu vario magnus se tollit ad auras:
Haud secus, atque alto in luco quum forte catervæ
Consedere avium, piscosove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.
Immo, ait, O cives! arrepto tempore Turnus,
Cogite concilium, et pacem laudate sedentes:
Illi armis in regna ruant. Nec plura locutus
Corripuit sese, et tectis citus extulit altis.
Tu, Voluse, armari Volscorum edice maniplis;
Duc, ait, et Rutulos. Equitem, Messapus, in armis,
Et cum fratre Coras, latis diffundite campis.
Pars aditus urbis firmet, turresque capessat:

let Drances rather, if either this be the angry resolve of the gods, pay the penalty (of such a combat) with his life; or, on the other hand, if this be an opportunity for valour and glory, let him bear away (that prize)." This, observes Valpy, is said ironically. Drances is not famed for personal prowess: there is little probability of a single combat between Æneas and him; yet such a combat is sneeringly alluded to as possible, in order to express how great the calamity if Drances should fall, and how great his glory if victorious.

446-458. *Movebat.* "Was moving, meanwhile, (towards Laurentum.)" 454. *Mussantque.* Compare ver. 345.—*Hic undique clamor,* &c. On a sudden, all burst forth into loud outcries, some siding with Turnus, and demanding war; others with Drances, and calling for peace. 457. *Padusæ.* The Padusa was one of the channels of the Padus or *Po.* It formed several marshes, and abounded with swans. 458. *Stagna loquacia.* "The waters resounding with their cries."

459-467. *Arrepto tempore.* "Having seized the opportunity." We have changed the punctuation, with Wagner, and applied these words to Turnus, who was delighted at the opportunity thus afforded him of breaking up the deliberations of the council, and leading forth his troops to the conflict. 461. *Illi armis in regna ruant.* "Let yonder foe (meanwhile) rush with arms into the heart of your kingdom," i. e. into your very capital. 464. *Messapus.* The nominative for the vocative,

Cetera, qua jussô, mecum manus inferat arma.
  Ilicet in muros totâ discurritur urbe.
Concilium ipse pater, et magna incepta, Latinus
Deserit, ac tristi turbatus tempore differt;
Multaque se incusat, quî non acceperit ultro
Dardanium Ænean, generumque adsciverit urbi.
Præfodiunt alii portas, aut saxa sudesque
Subvectant. Bello dat signum rauca cruentum
Buccina. Tum muros variâ cinxere coronâ
Matronæ, puerique: vocat labor ultimus omnes.
Nec non ad templum, summasque ad Palladis arces,
Subvehitur magnâ matrum regina catervâ,
Dona ferens; juxtaque comes Lavinia virgo,
Causa mali tanti, oculos dejecta decoros.
Succedunt matres, et templum ture vaporant;
Et mœstas alto fundunt de limine voces:
Armipotens, præses belli, Tritonia virgo,
Frange manu telum Phrygii prædonis, et ipsum
Pronum sterne solo, portisque effunde sub altis.
  Cingitur ipse furens certatim in prœlia Turnus.
Jamque adeo, Rutulum thoraca indutus, aënis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc; laterique accinxerat ensem:
Fulgebatque altâ decurrens aureus arce;
Exsultatque animis, et spe jam præcipit hostem:
Qualis ubi abruptis fugit præsepia vinclis
Tandem liber equus, campoque potitus aperto,
Aut ille in pastus armentaque tendit equarum,
Aut, assuetus aquæ perfundi flumine noto,

by a Greek idiom. So, also, *Coras* for *Cora*. Compare, as regards Coras, *Æn.* vii. 671. 467. *Jussô.* Contracted for *jussero.*

471–482. *Quî non acceperit.* "For not having received." Mark the subjunctive with *quî.* 473. *Præfodiunt portas.* "Dig trenches in front of the gates." 475. *Buccina.* Consult note on *Æn.* vii. 519. 477. *Palladis.* The Trojans are said to have introduced the worship of Minerva into Latium, so that the poet must be supposed to refer to some goddess whose attributes resembled those of the Grecian divinity. 482. *De limine.* In ancient times the worshippers offered up their prayers and oblations at the entrance of the temple, and did not enter the sacred structure.

488–496. *Surasque incluserat auro.* His greaves, or *ocrea*, were of gold. 489. *Tempora.* The temples of his head. He was as yet uncovered by a helmet. 491. *Præcipit hostem.* "Anticipates the foe," i. e. the approach of the foe; believes that he has the foe already before him. 492. *Qualis ubi, &c.* Compare *Hom. Il.* xxiv. 506. *seqq.*

Emicat, arrectisque fremit cervicibus alte
Luxurians; luduntque jubæ per colla, per armos.
Obvia cui, Volscorum acie comitante, Camilla
Occurrit, portisque ab equo regina sub ipsis
Desiluit; quam tota cohors imitata relictis
Ad terram defluxit equis; tum talia fatur:
Turne, sui merito si qua est fiducia forti,
Audeo, et Æneadûm promitto occurrere turmæ,
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu tentare pericula belli:
Tu pedes ad muros subsiste, et mœnia serva.
Turnus ad hæc, oculos horrendâ in virgine fixus:
O, decus Italiæ virgo; quas dicere grates,
Quasque referre, parem? sed nunc, est omnia quando
Iste animus supra, mecum partire laborem.
Æneas, ut fama fidem missique reportant
Exploratores, equitum levia improbus arma
Præmisit, quaterent campos; ipse, ardua montis
Per deserta, jugo superans, adventat ad urbem.
Furta paro belli convexo in tramite silvæ,
Ut bivias armato obsidam milite fauces.
Tu Tyrrhenum equitem collatis excipe signis;
Tecum acer Messapus erit, turmæque Latinæ,
Tiburtique manus: ducis et tu concipe curam.

496. *Fremit luxurians.* "Neighs proudly." *Alte* is to be construed with *arrectis*.

500–510. *Desiluit.* To show respect to Turnus. 501. *Defluxit.* For *descendit.* The idea of number is included in this verb. 507. *Horrendâ in virgine.* "On the formidable maiden." *Horrendâ* applies here to her martial costume and bearing, making her a formidable object for a foe to behold. 509. *Parem.* The same, in effect, as *possim.*—*Omnia supra.* "Superior to all dangers."

511–514. *Fidem.* "Intelligence on which reliance may be placed." 512. *Improbus.* Equivalent here to *nimium audax*, and carrying with it also a kind of bitter allusion, as indicating one who sets all restraint at defiance, and is resolutely bent on accomplishing his own evil ends. 513. *Quaterent campos.* "To scour the plains." Compare *Lucret.* ii. 326.—*Ipse ardua montis*, &c. The construction, according to Wagner, is as follows: *Per deserta ardua montis adventat ad urbem, jugo ea superans.* "He himself is rapidly drawing near to the city along the lofty and deserted sides of a mountain," i. e. is crossing the summit of a lofty and deserted mountain, and rapidly drawing near.

515–521. *Furta belli.* "An ambuscade."—*Convexo tramite.* A description of the place is given further on (ver. 522. *seqq.*). 517. *Collatis signis.* "In close conflict." 519. *Tiburtique manus.* "And the band of Tiburtus," i. e. from the city of Tibur. The name of one

Sic ait, et paribus Messapum in prœlia dictis
Hortatur, sociosque duces; et pergit in hostem.
Est curvo anfractu valles, accommoda fraudi,
Armorumque dolis, quam densis frondibus atrum
Urguet utrimque latus: tenuis quo semita ducit,
Angustæque ferunt fauces, aditusque maligni.
Hanc super, in speculis, summoque in vertice montis,
Planities ignota jacet, tutique recessus;
Seu dextrâ lævâque velis occurrere pugnæ;
Sive instare jugis, et grandia volvere saxa.
Huc juvenis notâ fertur regione viarum;
Arripuitque locum, et silvis insedit iniquis.
Velocem interea, superis in sedibus, Opim,
Unam ex virginibus sociis, sacrâque catervâ,
Compellabat, et has tristi Latonia voces
Ore dabat: Graditur bellum ad crudele Camilla,
O virgo! et nostris nequidquam cingitur armis,
Cara mihi ante alias: neque enim novus iste Dianæ
Venit amor, subitâque animum dulcedine movit.
Pulsus ob invidiam regno, viresque superbas,
Priverno antiquâ Metabus cum excederet urbe,
Infantem, fugiens media inter prœlia belli,
Sustulit exsilio comitem, matrisque vocavit
Nomine Casmillæ, mutatâ parte, Camillam.
Ipse, sinu præ se portans, juga longa petebat
Solorum nemorum: tela undique sæva premebant,

of the founders is here put for the place itself. See on *Æn.* vii. 671.—*Ducis et tu concipe curam.* Observe the force and position of *et.* Turnus wishes Camilla to share the command with him. (Compare ver. 510.) 521. *Et pergit.* "And then proceeds." Turnus, leaving Camilla to receive the advancing cavalry, proceeds to the defile to await the coming of Æneas. 522. *Valles.* Old form of the nominative, as given by Servius, in place of *vallis.* The latter would have the final syllable lengthened by the arsis. 526. *In speculis.* "On the high grounds." 527. *Ignota.* "Unknown to the foe." 530. *Regione viarum.* See on *Æn.* ii. 737.

536–545. *Nostris.* Camilla was armed in the same manner as Diana and her nymphs. 539. *Pulsus ob invidiam,* &c. The flight of Metabus with Camilla, observes Valpy, and their living in exile, are related without a word which might imply her return. Yet it would appear that she afterward acts with Volscian troops, and is termed their queen. (*Æn.* xi. 800.)—*Viresque superbas.* "And a too haughty exercise of authority." This was, in fact, the cause of the odium (*invidia*) excited against him. 543. *Mutatâ parte.* "A part (of it only) being changed," i. e. the letter *s* being dropped.

Et circumfuso volitabant milite Volsci.
Ecce! fugæ medio, summis Amasenus abundans
Spumabat ripis; tantus se nubibus imber
Ruperat. Ille, innare parans, infantis amore
Tardatur, caroque oneri timet. Omnia secum
Versanti subito vix hæc sententia sedit:
Telum immane, manu validâ, quod forte gerebat
Bellator, solidum nodis, et robore cocto—
Huic natam, libro et silvestri subere clausam,
Implicat, atque habilem mediæ circumligat hastæ;
Quam dextrâ ingenti librans, ita ad æthera fatur:
Alma, tibi hanc, nemorum cultrix, Latonia virgo,
Ipse pater famulam voveo; tua prima, per auras,
Tela tenens, supplex hostem fugit. Accipe, testor,
Diva, tuam, quæ nunc dubiis committitur auris.
Dixit; et adducto contortum hastile lacerto
Immittit: sonuere undæ: rapidum super amnem
Infelix fugit in jaculo stridente Camilla.
At Metabus, magnâ propius jam urgente catervâ,
Dat sese fluvio, atque hastam cum virgine victor
Gramineo, donum Triviæ, de cespite vellit.
Non illum tectis ullæ, non mœnibus, urbes
Accepere, neque ipse manus feritate dedisset:
Pastorum et solis exegit montibus ævum.

551–560. *Subito vix hæc sententia sedit.* "The following idea suddenly occurred, and had hardly occurred before he carried it into execution." We have given this translation, or rather paraphrase, in accordance with the opinion of Wagner. The brevity and confused arrangement of the text are purposely adopted by the poet to show the trepidation of Metabus, and the rapidity with which his plan was formed and carried into execution. 552. *Telum immane.* Nominative absolute; or, rather, a species of anacoluthon, the construction changing after *cocto.* 553. *Cocto.* "Hardened in the smoke." 554. *Huic,* scil. *telo.—Libro et silvestri subere clausam.* "Wrapped up in bark and wild cork," i. e. in the bark of a wild cork-tree. 555. *Habilem.* "In a position convenient to throw." 558. *Famulam.* "As a handmaid," i. e. as one consecrated to the service of the goddess. 560. *Dubiis auris.* "To the uncertain winds," i. e. through which the infant is to pass with more or less of danger.

561–571. *Contortum.* Compare *Æn.* ix. 705. 562. *Sonuere* "Resounded," i. e. with the whizzing of the spear. 566. *Triviæ.* Diana again alludes to herself, where, in prose, we would have *mihi.* So *Dianæ* in ver. 537. 568. *Neque ipse manus,* &c. "Nor would he, on account of his savage manners, have consented (so to live)." *Manus dare,* "to yield to a conqueror," and then "to yield" in a general sense. 569. *Pastorum ævum.* "A pastoral life." 570. *Hor-*

Hic natam, in dumis, interque horrentia lustra,
Armentalis equæ mammis, et lacte ferino,
Nutribat, teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis
Institerat, jaculo palmas oneravit acuto;
Spiculaque ex humero parvæ suspendit, et arcum.
Pro crinali auro, pro longæ tegmine pallæ,
Tigridis exuviæ per dorsum a vertice pendent.
Tela manu jam tum tenerâ puerilia torsit,
Et fundam tereti circum caput egit habenâ;
Strymoniamque gruem, aut album dejecit olorem.
Multæ illam frustra Tyrrhena per oppida matres
Optavere nurum. Solâ contenta Dianâ,
Æternum telorum, et virginitatis, amorem
Intemerata colit. Vellem haud correpta fuisset
Militiâ tali, conata lacessere Teucros:
Cara mihi, comitumque foret nunc una mearum.
Verum age, quandoquidem fatis urguetur acerbis,
Labere, Nympha, polo, finesque invise Latinos,
Tristis ubi infausto committitur omine pugna.
Hæc cape, et ultricem pharetrâ deprome sagittam:
Hâc, quicumque sacrum violârit vulnere corpus,
Tros, Italusve, mihi pariter det sanguine pœnas.
Post ego nube cavâ miserandæ corpus, et arma
Inspoliata, feram tumulo, patriæque reponam.
Dixit: at illa, leves cœli delapsa per auras,
Insonuit, nigro circumdata turbine corpus.
At manus interea muris Trojana propinquat,
Etruscique duces, equitumque exercitus omnis,
Compositi numero in turmas. Fremit æquore toto
Insultans sonipes, et pressis pugnat habenis,
Huc obversus, et huc: tum late ferreus hastis
Horret ager, campique armis sublimibus ardent.
Nec non Messapus contra, celeresque Latini,
Et cum fratre Coras, et virginis ala Camillæ,

rentia lustra. "Gloomy forests." *Lustra*, properly the haunts of wild beasts, stands here for *silvas*. 571. *Armentalis equæ.* "Of a brood-mare." See on *Æn.* vii. 253.

573–596. *Primis vestigia plantis.* For *prima vestigia.* 576. *Pallæ.* Consult note on *Æn.* i. 648. 584. *Correpta militiâ tali.* "Hurried away by (the love of) such a war as this." 590. *Hæc cape.* When speaking, Diana gives unto Opis her own bow and arrow.—596. *Insonuit.* "Gave forth a rushing noise as she went."

600–607. *Pressis habenis.* "With the tightened reins." 604.

Adversi campo apparent, hastasque reductis
Protendunt longe dextris, et spicula vibrant;
Adventusque virûm, fremitusque ardescit equorum.
Jamque, intra jactum teli progressus, uterque
Constiterat: subito erumpunt clamore furentesque
Exhortantur equos; fundunt simul undique tela,
Crebra, nivis ritu, cœlumque obtexitur umbrâ.
Continuo adversis Tyrrhenus et acer Aconteus,
Connixi, incurrunt hastis, primique ruinam
Dant sonitu ingenti, perfractaque quadrupedantum
Pectora pectoribus rumpunt. Excussus Aconteus,
Fulminis in morem, aut tormento ponderis acti,
Præcipitat longe, et vitam dispergit in auras.
Extemplo turbatæ acies; versique Latini
Rejiciunt parmas, et equos ad mœnia vertunt.
Troës agunt: princeps turmas inducit Asilas.
Jamque propinquabant portis, rursusque Latini
Clamorem tollunt, et mollia colla reflectunt:
Hi fugiunt, penitusque datis referuntur habenis.
Qualis ubi, alterno procurrens gurgite, pontus
Nunc ruit ad terram, scopulosque superjacit undam
Spumeus, extremamque sinu perfundit arenam;
Nunc rapidus retro, atque æstu revoluta resorbens
Saxa, fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egere ad mœnia versos;
Bis rejecti, armis, respectant, terga tegentes.

Fratre. Catillus. 607. *Adventusque virûm*, &c. As the troops approached, their ardour increased, and the neighing of the steeds became louder.

609–630. *Constiterat.* "Halted for a moment, and closed up their ranks," i. e. formed into close order preparatory to charging. 613. *Primique ruinam dant.* "And give the first shock against each other." 614. *Perfractaque*, &c. They miss each other with their spears, and, consequently, dash their steeds one against the other. 617. *Præcipitat.* Supply *sese.* 619. *Rejiciunt parmas.* "Place their shields behind," i. e. they place their shields on their backs, as a defence in their retreat against missiles. 622. *Mollia colla reflectunt.* Scilicet *equorum.* 624. *Alterno procurrens gurgite.* "Rolling on in alternate tides." Observe the force of *pro* in composition, as indicating an onward movement, at one time towards the land, at another towards the main ocean. 625. *Scopulos superjacit.* For *jacit se super scopulos.* 628. *Vado labente.* "With its retiring waters." 630. *Bis rejecti armis*, &c. This flight of each, observes Valpy, is not to be attributed to fear, but to the then usual practice in cavalry actions. *Sall. Fragm. More equestris prœlii, sumtis tergis et redditis.*

Tertia sed postquam congressi in prœlia, totas
Implicuere inter se acies, legitque virum vir:
Tum vero et gemitus morientum, et, sanguine in alto,
Armaque corporaque, et permixti cæde virorum,
Semianimes volvuntur equi; pugna aspera surgit.
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit.
Quo sonipes ictu furit arduus, altaque jactat,
Vulneris impatiens, arrecto pectore, crura:
Volvitur ille, excussus, humi. Catillus Iollan,
Ingentemque animis, ingentem corpore et armis,
Dejicit Herminium: nudo cui vertice fulva
Cæsaries, nudique humeri; nec vulnera terrent:
Tantus in arma patet. Latos huic hasta per armos
Acta tremit, duplicatque virum transfixa dolore.
Funditur ater ubique cruor: dant funera ferro
Certantes, pulchramque petunt per vulnera mortem.
At medias inter cædes exsultat Amazon,
Unum exserta latus pugnæ, pharetrata Camilla:
Et nunc lenta manu spargens hastilia denset;
Nunc validam dextrâ rapit indefessa bipennem:
Aureus ex humero sonat arcus, et arma Dianæ.
Illa etiam, si quando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.
At circum lectæ comites Larinaque virgo,
Tullaque, et, æratam quatiens, Tarpeia, securim,
Italides; quas ipsa decus sibi dia Camilla

631-645. *In tertia prœlia.* "For the third conflict." 633. *Tum vero et gemitus*, &c. In the ardour of narrating, the verb is purposely dropped. Supply *audiuntur.* 636. *Orsilochus.* A Trojan. Compare ver 690.—*Remulus* was one of the Latins, but is not to be confounded with the individual mentioned in *Æn.* ix. 592. *seq.* 640. *Catillus.* Commanding the Tiburtines. Compare *Æn.* vii. 672. Iollas and Herminius, therefore, belong to the Trojans and Etrurians. 644. *Tantus in arma patet.* "So much of his body was exposed to the weapons (of the foe)," i. e. inasmuch as he fought with his head undefended by a helmet, and his shoulders unprotected by armour, it was apparent enough that he feared not wounds, since so large a part of his person was purposely exposed to the weapons of the foe. 645. *Duplicat virum dolore.* "Doubles up the warrior (convulsed) with pain."

649-663. *Latus.* Here put for *mammam.* 650. *Spargens denset.* For *densè spargit.* From *denseo, -ēre,* of the second conjugation. Compare *Æn.* vii. 794. 651. *Bipennem.* The double-edged battle-axe, which formed part of the equipment of an Amazon. 654. *Spicula fugientia.* "The arrows discharged by her as she flees," after the Parthian fashion. 655. *Comites.* Supply *sunt.* 657. *Dia.* An ad-

Delegit, pacisque bonas, bellique, ministras:
Quales Threïciæ, cum flumina Thermodontis
Pulsant, et pictis bellantur. Amazones, armis;
Seu circum Hippolyten, seu quum se Martia curru
Penthesilea refert, magnoque ululante tumultu
Feminea exsultant lunatis agmina peltis.
Quem telo primum, quem postremum, aspera virgo,
Dejicis? aut quot humi morientia corpora fundis?
Eunæum Clytio primum patre: cujus apertum
Adversi longâ transverberat abiete pectus.
Sanguinis ille vomens rivos cadit, atque cruentam
Mandit humum, moriensque suo se in vulnere versat.
Tum Lirim, Pagasumque super: quorum alter, habenas,
Suffuso revolutus equo, dum colligit, alter,
Dum subit, ac dextram labenti tendit inermem,
Præcipites pariterque ruunt. His addit Amastrum
Hippotaden; sequiturque incumbens eminus hastâ
Tereaque, Harpalycumque, et Demophöonta, Chromimque:
Quotque emissa manu contorsit spicula virgo,
Tot Phrygii cecidere viri. Procul Ornytus armis
Ignotis et equo venator Iapyge fertur:
Cui pellis latos humeros, erepta juvenco,
Pugnatori operit; caput ingens oris hiatus
Et malæ texere lupi cum dentibus albis;
Agrestisque manus armat sparus: ipse catervis
Vertitur in mediis, et toto vertice supra est.

jective of Greek origin, from δῖος, "noble," "godlike." So *Hor. Sat.* i. 2. 82. *Sententia dia Catonis.* 659. *Threïciæ.* This epithet is here applied to the Amazons, because the earliest poets call the regions lying to the north at one time *Thrace*, at another *Scythia.* (Compare *Voss, ad Georg.* iv. 518.)—*Cum flumina Thermodontis pulsant.* "When they beat (with their coursers' hoofs) the (frozen) waters of the Thermodon." 660. *Bellantur.* Used here as a deponent. The active form, however, is more commonly employed. 661. *Se refert.* "Returns," i. e. returns victorious from some conflict. 662. *Magnoque ululante tumultu.* "And with loud and joyous tumult." Observe the use of *ululare*, in a good sense, for *ovare.* 663. *Lunatis peltis.* Consult note on *Æn.* i. 490.

667--687. *Longâ abiete.* "With the long fir-shafted spear." 670. *Super.* "Besides." 671. *Suffuso.* Equivalent, as Servius remarks, to *casuro.* Heyne reads *suffosso*, "stabbed beneath." or "in the belly." 673. *Ruunt.* For *cadunt.* 678. *Ignotis.* "Of an unusual kind."—*Equo Iapyge.* For *Iapygio*, and this for *Apulo.* (Compare ver. 247.) 682. *Agrestis sparus.* "A rustic spear." *Sparus* is evidently the same word with the English *spar* and *spear.* It was the rudest mis-

Hunc illa exceptum, neque enim labor agmine verso,
Trajicit; et super hæc inimico pectore fatur:
Silvis te, Tyrrhene, feras agitare putâsti?
Advenit qui vestra dies muliebribus armis
Verba redarguerit. Nomen tamen, haud leve, patrum
Manibus hoc referes, telo cecidisse Camillæ.
Protenus Orsilochum, et Buten, duo maxima Teucrûm
Corpora: sed Buten adversum cuspide fixit,
Loricam galeamque inter, qua colla sedentis
Lucent et lævo dependet parma lacerto:
Orsilochum, fugiens, magnumque agitata per orbem,
Eludit gyro interior, sequiturque sequentem;
Tum validam perque arma viro, perque ossa, securim,
Altior exsurgens, oranti et multa precanti,
Congeminat: vulnus calido rigat ora cerebro.
Incidit huic, subitoque aspectu territus hæsit
Appenninicolæ bellator filius Auni,
Haud Ligurum extremus, dum fallere fata sinebant.
Isque, ubi se nullo jam cursu evadere pugnæ
Posse, neque instantem reginam avertere, cernit,
Consilio versare dolos ingressus, et astu,
Incipit hæc: Quid tam egregium, si femina forti
Fidis equo? dimitte fugam, et te comminus æquo
Mecum crede solo, pugnæque accinge pedestri;
Jam noscês, ventosa ferat cui gloria fraudem.

sile of the kind, and only used when better could not be obtained; except on occasions like the present, where it was used in order to harmonize with the rest of the equipments. 684. *Agmine verso.* "His band having been put to the rout." 687. *Vestra verba.* The boast connected with his appearing in the battle in a hunter's costume, as if he had come to contend merely with wild animals. Observe the latent irony in *redarguerit*, as if she were merely stating her own opinion, that might possibly be wrong.

692-698. *Sedentis.* Supply *in equo.* 694. *Orsilochum, fugiens,* &c. While he was galloping in a circle around her, mistaking her movements for an attempt at flight, she described an eternal circle, and on a sudden dealt him a blow with her battle-axe.

701-708. *Haud Ligurum extremus.* "Not the last of the Ligurians," i. e. in fraud and deceit. Not inferior to any one of his countrymen in these respects. The Ligurians had a very bad reputation for fraud and treachery. 705. *Quid tam egregium.* "What so remarkable?" i. e. what so remarkable a display of courage have we here? 706. *Dimitte fugam.* "Put away the means of flight," i. e. dismount, and leave that steed which only enables thee to fly. 708. *Ventosa ferat cui,* &c. "To which of us vain-glorious boasting will bring (its

Dixit: at illa, furens, acrique accensa dolore,
Tradit equum comiti, paribusque resistit in armis,
Ense pedes nudo, purâque interrita parmâ.
At juvenis, vicisse dolo ratus, avolat ipse,
Haud mora: conversisque fugax aufertur habenis,
Quadrupedemque citum ferratâ calce fatigat.
Vane Ligus, frustraque animis elate superbis,
Nequidquam patrias tentâsti lubricus artes;
Nec fraus te incolumem fallaci perferet Auno.
Hæc fatur virgo; et pernicibus ignea plantis
Transit equum cursu, frenisque adversa prehensis
Congreditur, pœnasque inimico ex sanguine sumit.
Quam facile accipiter saxo, sacer ales, ab alto
Consequitur pennis sublimem in nube columbam,
Comprensamque tenet, pedibusque eviscerat uncis:
Tum cruor, et vulsæ labuntur ab æthere plumæ.
 Ac non hæc nullis, hominum sator atque deorum,
Observans oculis, summo sedet altus Olympo.
Tyrrhenum genitor Tarchonem in prœlia sæva
Suscitat, et stimulis haud mollibus injicit iras.
Ergo inter cædes, cedentiaque agmina, Tarchon
Fertur equo, variisque instigat vocibus alas,
Nomine quemque vocans; reficitque in prœlia pulsos:
Quis metus, O nunquam dolituri! O semper inertes!
Tyrrheni? quæ tanta animis ignavia venit?
Femina palantes agit, atque hæc agmina vertit?
Quo ferrum, quidve hæc gerimus tela irrita dextris?
At non in Venerem segnes, nocturnaque bella;

proper) punishment. By *fraudem* is here meant *punishment*, or ill consequences resulting from an act:—such being one of the earlier meanings of the term. Another reading is *laudem*.

711–721. *Purâ parmâ.* "With her shield bearing no device." Compare *Æn.* ix. 548. 714. *Ferratâ calce.* "With the iron-shod heel?" i. e. with iron spur. The poet here speaks of the custom of his own times, the spur not being known in the heroic ages. 717. *Fallaci Auno.* "To the treacherous Aunus," i. e. to thy sire as deceitful as thyself, and, therefore, as true a Ligurian. 721. *Sacer ales.* Because auguries were particularly taken from these birds, and hence that which offered an omen of the will of the gods was itself deemed sacred. See *Hom. Od.* v. 524.

725–740. *Nullis oculis.* "With inattentive eyes." 732. *Nunquam dolituri.* "Never to be influenced by indignant feelings," i. e. destined ever to remain a spiritless race. They had borne, observes Valpy, the tyranny of Mezentius without avenging themselves, and now they

Aut, ubi curva choros indixit tibia Bacchi,
Expectare dapes, et plenæ pocula mensæ:
Hic amor, hoc studium; dum sacra secundus haruspex
Nuntiet, ac lucos vocet hostia pinguis in altos.
Hæc effatus, equum in medios, moriturus et ipse,
Concitat, et Venulo adversum se turbidus infert;
Dereptumque ab equo dextrâ complectitur hostem,
Et gremium ante suum, multâ vi concitus, aufert.
Tollitur in cœlum clamor; cunctique Latini
Convertere oculos. Volat igneus æquore Tarchon,
Arma virumque ferens; tum summâ ipsius ab hastâ
Defringit ferrum, et partes rimatur apertas,
Qua vulnus letale ferat: contra ille repugnans
Sustinet a jugulo dextram, et vim viribus exit.
Utque volans alte raptum quum fulva draconem
Fert aquila, implicuitque pedes, atque unguibus hæsit;
Saucius at serpens sinuosa volumina versat,
Arrectisque horret squamis, et sibilat ore,
Arduus insurgens; illa haud minus urguet obunco
Luctantem rostro; simul æthera verberat alis:
Haud aliter prædam Tiburtum ex agmine Tarchon
Portat ovans. Ducis exemplum eventumque secuti,
Mœonidæ incurrunt. Tum, fatis debitus, Arruns
Velocem jaculo et multâ prior arte Camillam
Circuit, et, quæ sit fortuna facillima, tentat.
Qua se cumque furens medio tulit agmine virgo;

turn their backs on a woman. 737. *Curva tibia.* This differed in form from the ordinary or straight *tibia*, and was especially used in the rites of Cybele and Bacchus. (Compare *Voss, ad Eclog.* viii. 21.) 739. *Secundus.* On the diviner's announcing *favourable auspices*, the sacred banquet immediately began, and consisted of the remains of the *hostia* or victim. The sacrifice and sacred banquet succeeding it, are here described as celebrated in a grove.

742–761. *Turbidus.* Supply *irâ.* 748. *Partes apertas.* "The part of his throat not protected by armour." 750. *Vim viribus exit.* "Repels force by force." More literally, "evades." Compare *Æn.* v. 438. 755. *Urguet.* Equivalent to *tundit* or *pulsat.* 759. *Mæonidæ.* "The Etrurians." In allusion to their fabled Lydian or Mæonian origin.—*Fatis debitus.* Compare ver. 590. *seqq.* 560. *Jaculo.* "With his javelin," i. e. which he keeps continually brandished and ready to hurl.—*Prior.* "Keeping in advance." He follows all her movements, keeping by her side, and a little in advance. 761. *Quæ sit fortuna facillima.* "What may be the most favourable chance," i. e. for inflicting a wound.

Hâc Arruns subit, et tacitus vestigia lustrat:
Qua victrix redit illa, pedemque ex hoste reportat;
Hâc juvenis furtim celeres detorquet habenas.
Hos aditus, jamque hos aditus, omnemque pererrat
Undique circuitum; et certam quatit improbus hastam.
Forte, sacer Cybelæ, Chloreus, olimque sacerdos,
Insignis longe Phrygiis fulgebat in armis;
Spumantemque agitabat equum, quem pellis aënis
In plumam squamis, auro conserta, tegebat.
Ipse, peregrinâ ferrugine clarus, et ostro,
Spicula torquebat Lycio Gortynia cornu:
Aureus ex humero sonat arcus, et aurea vati
Cassida; tum croceam chlamydemque, sinusque crepantes
Carbaseos, fulvo in nodum collegerat auro,
Pictus acu tunicas, et barbara tegmina crurum.
Hunc virgo, sive ut templis præfigeret arma
Troïa, captivo sive ut se ferret in auro,
Venatrix unum ex omni certamine pugnæ

768–777. *Sacer Cybelæ.* Perhaps consecrated in early life to the worship of Cybele, as Camilla had been to that of Diana. 770. *Pellis aënis in plumam,* &c. "A skin fastened with golden clasps, (and covered) with brazen scales, overlapping each other like feathers." The clasps brought the two ends together under the belly of the horse. *In plumam* is equivalent to *instar plumæ.* 772. *Peregrinâ ferrugine et ostro.* "In barbaric purple of darkened hue." Observe the hendiadys, and compare *Æn.* ix. 582. 773. *Spicula Gortynia.* "Cretan arrows." Gortyna was one of the cities of Crete. The Cretan arrows were among the best of antiquity. Their superiority is said to have been owing to their heavy make, which enabled them to fly against the wind. (Compare *Plin. H. N.* xiv. 65.)—*Lycio cornu.* The Lycians, also, were famed for their skill in archery; and hence a "Lycian bow" means one superior of its kind. 775. *Cassida.* The word in this form appears, also, in Propertius (iii. 2). The more common form of the nominative is *cassis.* Helmets which had a metallic basis κράνη χαλκᾶ) were in Latin properly called *cassides,* although the terms *galea* and *cassis* are often confounded.—*Tum croceam chlamydemque* &c. "Then, again, he had gathered into a knot, with a clasp of yellow gold, both his saffron-hued chlamys and its rustling linen folds." We have followed here the explanation of Wagner. 777. *Barbara tegmina crurum.* "Barbaric," i. e. Phrygian coverings of his legs. The allusion is here to the *braccæ* or coverings for the thighs and legs worn by many of the nations of antiquity, and especially by the Phrygians.

779–793. *Se ferret.* "Might display herself." Observe the art of the poet in describing the gaudy attire of Chloreus, in order to account for Camilla's womanish eagerness to possess herself of this finery. 780. *Venatrix.* An adjective here, and to be joined in construction with *virgo,* "the huntress-maiden." The epithet is here added for the purpose of designating Camilla more clearly, since she had not been named

Cæca sequebatur; totumque incauta per agmen
Femineo prædæ, et spoliorum, ardebat amore:
Telum ex insidiis quum tandem, tempore capto,
Concitat, et superos Arruns sic voce precatur:
Summe deûm, sancti custos Soractis, Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, et medium, freti pietate, per ignem
Cultores multâ premimus vestigia prunâ;
Da, Pater, hoc nostris aboleri dedecus armis,
Omnipotens. Non exuvias, pulsæve tropæum
Virginis, aut spolia ulla, peto: mihi cetera laudem
Facta ferent. Hæc dira meo dum vulnere pestis
Pulsa cadat, patrias remeabo inglorius urbes.
Audiit, et voti Phœbus succedere partem
Mente dedit; partem volucres dispersit in auras.
Sterneret ut subitâ turbatam morte Camillam,
Annuit oranti: reducem ut patria alta videret,
Non dedit; inque notos vocem vertere procellæ.
Ergo, ut missa manu sonitum dedit hasta per auras,
Convertere animos acres, oculosque tulere,
Cuncti ad reginam Volsci. Nihil ipsa nec auræ,
Nec sonitus, memor, aut venientis ab æthere teli;
Hasta sub exsertam donec perlata papillam
Hæsit, virgineumque alte bibit acta cruorem.
Concurrunt trepidæ comites, dominamque ruentem
Suscipiunt. Fugit ante omnes exterritus Arruns,

for a long time previous, and, in this case, *virgo* would hardly have been sufficient to indicate her. 783. *Ex insidiis.* "From his unobserved position." 785. *Summe deûm.* This is applied to Apollo, as being the deity most appropriate to be invoked on the present occasion, and one, also, worshipped with peculiar honours by the nation to whom the speaker belonged.—*Soractis.* Apollo had a celebrated temple on *Mount Soracte*, near *Falerii*, in Etruria. 786. *Primi.* "Particularly," i. e. in the first place.—*Pineus ardor acervo.* "The fire kept up from heaped pine-branches." 787. *Medium freti pietate,* &c. This was done by the *Hirpi* or *Hirpii*, a clan or collection of families, of no great numbers, who dwelt in the vicinity of Soracte. 788. *Multâ premimus vestigia prunâ.* The Hirpi were said to walk on burning stones, but Varro states that they smeared their feet with a chemical preparation. 789. *Hoc dedecus.* The disgrace of a female's putting men to flight. 792. *Hæc dira pestis.* Camilla. 793. *Inglorius.* From slaying a woman.

796–815. *Turbatam.* "Hurried on by her excited feelings," i. e and, therefore, off her guard. 798. *Notos.* For the winds in general. 801. *Nec auræ, nec sonitus, memor.* Equivalent, in effect, to *non audiens sonitum per auram factum.* 803. *Perlata.* "Borne onward

Lætitiâ, mixtoque metu; nec jam amplius hastæ
Credere, nec telis occurrere virginis, audet.
Ac, velut ille, prius quam tela inimica sequantur,
Continuo in montes sese avius abdidit altos,
Occiso pastore, lupus, magnove juvenco,
Conscius audacis facti, caudamque, remulcens,
Subjecit pavitantem utero, silvasque petivit:
Haud secus ex oculis se turbidus abstulit Arruns,
Contentusque fugâ mediis se immiscuit armis.
Illa manu moriens telum trahit: ossa sed inter
Ferreus ad costas alto stat vulnere mucro.
Labitur exsanguis; labuntur frigida leto
Lumina; purpureus quondam color ora reliquit.
Tum sic exspirans Accam, ex æqualibus unam,
Alloquitur, fida ante alias quæ sola Camillæ,
Quîcum partiri curas; atque hæc ita fatur:
Hactenus, Acca soror, potui: nunc vulnus acerbum
Conficit, et tenebris nigrescunt omnia circum.
Effuge, et hæc Turno mandata novissima perfer:
Succedat pugnæ, Trojanosque arceat urbe.
Jamque vale! Simul his dictis linquebat habenas,
Ad terram non sponte fluens. Tum frigida toto
Paullatim exsolvit se corpore, lentaque colla,
Et, captum leto, posuit caput, arma relinquens;
Vitaque cum gemitu fugit indignata sub umbras.
  Tum vero immensus surgens ferit aurea clamor
Sidera; dejectâ crudescit pugna Camillâ;
Incurrunt densi simul omnis copia Teucrûm,

to its mark." Observe the force of *per*. 807. *Lætitiâ, mixtoque metu.* See on *Æn.* i. 23. 809. *Ille lupus.* Consult note on *Æn.* x. 707. 810. *Abdidit.* "Hides," i. e. is accustomed to hide. An imitation of the Greek idiom in the case of the aorist. So also *subjecit* and *petivit.* 812. *Remulcens.* "Bending it backward," i. e. as if hugging it.—*Caudam pavitantem.* Applying to the tail, as an index of fear, what belongs properly to the animal itself. 814. *Turbidus.* Supply *metu.* 815. *Contentus fugâ.* "Content with making his escape," i. e. without attempting to follow up his success.

816–835. *Trahit.* "Endeavours to draw forth." 818. *Labitur.* "Sinks down." She does not, however, fall from her horse. 821. *Fida ante alias quæ.* Supply *erat.* 822. *Partiri.* Supply *consueverat.* 823. *Potui.* Equivalent to *viribus valui.* 827. *Linquebat habenas.* "She gradually relaxed her hold of the reins." Observe the force of the imperfect. 831. *Vitaque,* &c. The last line of the Æneid. 835. *Alæ.* "Cavalry." Compare ver. 604.

Tyrrhenique duces, Euandrique Arcades alæ.
At, Triviæ custos, jam dudum in montibus Opis
Alta sedet summis, spectatque interrita pugnas.
Utque procul, medio juvenum in clamore furentum,
Prospexit tristi multatam morte Camillam,
Ingemuitque, deditque has imo pectore voces:
Heu! nimium, virgo, nimium crudele luisti
Supplicium, Teucros conata lacessere bello!
Nec tibi desertæ in dumis coluisse Dianam
Profuit, aut nostras humero gessisse sagittas.
Non tamen indecorem tua te regina reliquit
Extremâ jam in morte; neque hoc sine nomine letum
Per gentes erit; aut famam patieris inultæ.
Nam, quicumque tuum violavit vulnere corpus,
Morte luet meritâ. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis, opacâque ilice tectum:
Hic dea se primum rapido pulcherrima nisu
Sistit, et Arruntem tumulo speculatur ab alto.
Ut vidit lætantem animis, ac vana tumentem;
Cur, inquit, diversus abis? huc dirige gressum,
Huc, periture, veni; capias ut digna Camillæ
Præmia. Tune etiam telis moriere Dianæ?
Dixit; et auratâ volucrem Threïssa sagittam
Depromsit pharetrâ, cornuque infensa tetendit,
Et duxit longe, donec curvata coïrent
Inter se capita, et manibus jam tangeret æquis,
Lævâ aciem ferri, dextrâ nervoque papillam.
Extemplo teli stridorem, aurasque sonantes,
Audiit una Arruns, hæsitque in corpore ferrum.
Illum exspirantem socii, atque extrema gementem,
Obliti, ignoto camporum in pulvere linquunt:

836-866. *Custos.* "The attendant." 839. *Multatam.* "Amerced." A much better reading than *mulcatam.* 847. *Famam inultæ.* "The ignominy of dying unavenged." More literally, "of an unavenged one." 850. *Dercenni.* Dercennus was an ancient king of Laurentum, otherwise unknown.—*Terreno ex aggere.* One of the most ancient forms of a tomb. 852. *Dea.* The nymph. 856. *Digna Camillæ præmia.* "A fit reward for the death of Camilla." 857. *Tune etiam telis,* &c. That is, shall so cowardly a being as thou be honoured by such a death as this? 858. *Threïssa.* Compare *Æn.* i. 816. xi. 659. 861. *Capita.* The two extremities of the bow—*Manibus æquis.* "With equal hands." i. e. with her hands equally raised. 862. *Aciem ferri.* "The arrow-

Opis ad ætherium pennis aufertur Olympum.
Prima fugit, dominâ amissâ, levis ala Camillæ:
Turbati fugiunt Rutuli; fugit acer Atinas;
Disjectique duces, desolatique manipli,
Tuta petunt, et equis aversi ad mœnia tendunt.
Nec quisquam instantes Teucros, letumque ferentes,
Sustentare valet telis, aut sistere contra;
Sed laxos referunt humeris languentibus arcus,
Quadrupedumque putrem cursu quatit ungula campum.
Volvitur ad muros, caligine turbidus atrâ,
Pulvis; et e speculis, percussæ pectora, matres
Femineum clamorem ad cœli sidera tollunt.
Qui cursu portas primi irrupere patentes,
Hos inimica super mixto premit agmine turba:
Nec miseram effugiunt mortem: sed, limine in ipso,
Mœnibus in patriis, atque inter tuta domorum,
Confixi, exspirant animas. Pars claudere portas;
Nec sociis aperire viam, nec mœnibus audent
Accipere orantes: oriturque miserrima cædes
Defendentum armis aditus, inque arma ruentum.
Exclusi, ante oculos lacrimantumque ora parentum,
Pars in præcipites fossas, urgente ruinâ,
Volvitur; immissis pars cæca et concita frenis
Arietat in portas, et, duros objice, postes.
Ipsæ de muris summo certamine matres,
(Monstrat amor verus patriæ,) ut videre Camillam,
Tela manu trepidæ jaciunt; ac, robore duro,

head." 866. *Obliti.* Equivalent here to *negligentes.* Compare *Æn.* v. 174. They neglected him in their eagerness to escape.

870–894. *Desolati.* Equivalent here to *relicti a ducibus.* 875. *Quadrupedumque putrem,* &c. Repeated from *Æn.* viii. 596. 877. *E speculis.* "From the elevations on the ramparts." 880. *Inimica turba.* Supply *sequentum.* 883. *Claudere.* The historical infinitive, for *claudunt.* 888. *Urgente ruinâ.* "From the crowd pressing on." 890. *Arietat.* "Batter against;" from *aries,* "a battering-ram." 892. *Monstrat.* "Points out the way," i. e. suggests this mode of defending the ramparts.—*Ut videre Camillam.* "Even as they saw Camilla (to have done)," i. e. resolve to die for their country, even as they saw Camilla lose her life for Latium. This is the explanation of Wagner, and is certainly the best that can be offered. We must therefore construe *de muris* with *jaciunt,* and place a comma after *matres.* It is very evident that "*Camillam*" cannot mean "the corpse of Camilla," because Diana had declared that she herself would bear it away in a hollow cloud. (Compare ver. 593. *seq.*) Nor, on the other hand, can it refer to Camilla while still engaged in the fight, for the approach of

Stipitibus ferrum sudibusque imitantur obustis
Præcipites; primæque mori pro mœnibus ardent.
Interea, Turnum in silvis sævissimus implet
Nuntius, et juveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostes, et Marte secundo
Omnia corripuisse; metum jam ad mœnia ferri.
Ille furens, (et sæva Jovis sic numina poscunt,)
Deserit obsessos colles, nemora aspera linquit.
Vix e conspectu exierat, campumque tenebat;
Quum pater Æneas, saltus ingressus apertos,
Exsuperatque jugum, silvâque evadit opacâ.
Sic ambo ad muros rapidi, totoque feruntur
Agmine, nec longis inter se passibus absunt;
Ac simul Æneas fumantes pulvere campos
Prospexit longe, Laurentiaque agmina vidit;
Et sævum Ænean agnovit Turnus in armis,
Adventumque pedum flatusque audivit equorum.
Continuoque ineant pugnas, et prœlia tentent;
Ni roseus fessos jam gurgite Phœbus Ibero
Tinguat equos, noctemque, die labente, reducat.
Considunt castris ante urbem, et mœnia vallant.

the enemy to the walls of Laurentum did not take place until after she had fallen. 894. *Ferrum imitantur.* They use these weapons in the absence of iron ones, and endeavour to make them equally effectual.

897–913. *Nuntius.* Here for *res nuntiata.* 901. *Sæva numina.* "The hostile decrees." The parenthetical clause is added here for the purpose of showing that Turnus was compelled to take the step which he did, and to abandon his well-selected post. 904. *Apertos.* "No longer occupied by the foe." 905. *Exsuperatque jugum.* Compare ver. 522. *seq.* 913. *Gurgite Ibero.* "In the Iberian Sea," i. e. in the Western Ocean. As the sea on the coast of Spain lay westward of Italy, it was imagined that the sun sets in that sea. Compare *Juv. Sat.* xiv. 280. The god of day was supposed to plunge his chariot into the ocean at the Promontorium Sacrum, now *Cape St. Vincent.*

P. VIRGILII MARONIS

ÆNEIDOS

LIBER DUODECIMUS.

ARGUMENT.

Turnus challenges Æneas to a single combat; articles are agreed on, but broken by the Rutuli, who wound Æneas. He is miraculously cured by Venus, forces Turnus to a duel, and concludes the poem with his death.

Turnus ut, infractos adverso Marte, Latinos
Defecisse videt, sua nunc promissa reposci,
Se signari oculis; ultro implacabilis ardet,
Attollitque animos. Pœnorum qualis in arvis,
Saucius ille gravi venantum vulnere pectus,
Tum demum movet arma leo; gaudetque comantes
Excutiens cervice toros; fixumque latronis
Impavidus frangit telum, et fremit ore cruento:
Haud secus accenso gliscit violentia Turno.
Tum sic affatur regem, atque ita turbidus infit:
Nulla mora in Turno; nihil est quod dicta retractent

1–7. *Infractos.* Equivalent to *fractos,* as in *Æn.* ix. 499. x. 731. xii. 387. Supply *animis.* 2. *Sua promissa.* He had promised that the war should have a favourable issue, and that, if necessary, he would meet Æneas in single combat. See *Æn.* xi. 438. 3. *Oculis.* Supply *omnium.* 4. *Pœnorum in arvis.* Referring to Africa generally. 5. *Saucius pectus.* A Græcism.—*Ille leo.* Consult note on *Æn.* x. 707. 6. *Movet arma.* Prepares for battle. 7. *Cervice toros.* By a poetic idiom for *cervicis toros,* "the muscles of the neck," and this for *cervicem torosam.*—*Latronis.* "Of the hunter." Observe the peculiar use of this term here, as referring to one who attacks by surprise.

11–17. *Nihil est quod dicta,* &c. "There is no reason why the cow-

Ignavi Æneadæ, nec, quæ pepigere, recusent.
Congredior. Fer sacra, pater, et concipe fœdus.
Aut hâc Dardanium dextrâ sub Tartara mittam,
Desertorem Asiæ (sedeant, spectentque Latini),
Et solus ferro crimen commune refellam;
Aut habeat victos, cedat Lavinia conjux.
  Olli sedato respondit corde Latinus:
O præstans animi juvenis! quantum ipse feroci
Virtute exsuperas, tanto me impensius æquum est
Consulere, atque omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu; nec non aurumque, animusque, Latino est:
Sunt aliæ innuptæ Latio et Laurentibus agris,
Nec genus indecores. Sine me hæc, haud mollia fatu,
Sublatis aperire dolis; simul hoc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idque omnes divique, hominesque, canebant.
Victus amore tui, cognato sanguine victus,
Conjugis et mœstæ lacrimis, vincla omnia rupi:
Promissam eripui genero; arma impia sumsi.
Ex illo qui me casus, quæ, Turne, sequantur
Bella, vides; quantos primus patiare labores.
Bis magnâ victi pugnâ, vix urbe tuemur

ardly Trojans shall retract their challenge," i. e. why Æneas shall recede from the contest for which he has offered himself. 13. *Congredior.* "I am resolved to engage with him."—*Fer sacra.* Compare ver. 118. *seq.*—*Fœdus.* The compact with the Trojans, by which a single combat between Æneas and Turnus should terminate the war. The expression *verba concepta* refers to the formula of the oath, and both it and *concipio* are of a technical nature. 16. *Crimen commune.* "The charge made by every one against me," i. e. the charge of wanting courage. Compare *Æn.* xi. 215.

20-33. *Exsuperas.* Supply *alios omnes.*—*Æquum est.* Supply *mihi.* The prudence of the aged must temper the impetuous feelings of the young. 23. *Nec non aurumque,* &c. The monarch means that Turnus may command his resources, and may claim his hearty concurrence in all things save one, and that is in the case of his daughter's hand. Her he cannot have. 26. *Sublatis dolis.* "Without reserve." 27. *Veterum procorum.* "Of her old suitors." They are called "old" in comparison with Æneas, the new-comer. 29. *Victus.* Supply *tamen.* 29. *Cognato sanguine.* Venilia, the mother of Turnus, was sister to Amata, the wife of Latinus. 31. *Promissam.* Lavinia had been promised to Æneas through the ambassadors sent by the latter. Compare *Æn.* vii. 267.—*Genero.* Supply *futuro.* Alluding to Æneas.

33-53. *Primus patiare.* "You are the first to suffer." 35.

Spes Italas: recalent nostro Tiberina fluenta
Sanguine adhuc, campique ingentes ossibus albent.
Quo referor toties? quæ mentem insania mutat?
Si Turno exstincto socios sum adscire paratus,
Cur non incolumi potius certamina tollo?
Quid consanguinei Rutuli, quid cetera dicet
Italia, ad mortem si te (Fors dicta refutet)
Prodiderim, natam et connubia nostra petentem?
Respice res bello varias; miserere parentis
Longævi, quem nunc mœstum patria Ardea longe
Dividit. Haudquaquam dictis violentia Turni
Flectitur: exsuperat magis, ægrescitque medendo.
Ut primum fari potuit, sic institit ore:
Quam pro me curam geris, hanc precor, optime, pro me
Deponas, letumque sinas pro laude pacisci.
Et nos tela, pater, ferrumque haud debile, dextrâ
Spargimus; et nostro sequitur de vulnere sanguis.
Longe illi dea mater erit, quæ nube fugacem
Femineâ tegat, et vanis sese occulat umbris.
At regina, novâ pugnæ conterrita sorte,
Flebat; et ardentem generum moritura tenebat:
Turne, per has ego te lacrimas, per si quis Amatæ

Recalent. For the simple *calent.* 37. *Quo referor toties?* "Whither am I so often carried back (from my purpose)?" i. e. why should I thus be carried backward and forward, and be continually changing my resolve? Why not make peace at once with the Trojans? 38. *Adscire.* Supply *hos,* as referring to the Trojans. 39. *Incolumi.* "While he is still safe." Why not put an end to all conflicts, and save the life of Turnus? 42. *Prodiderim.* By allowing him to engage with Æneas. 44. *Longe dividit.* Ardea was at no great distance from Laurentum; but, as Heyne remarks, we are here dealing with a poet, not with a geographer. 49. *Letum pro laude pacisci.* "To bargain for death at the price of glory." Compare *Æn.* v. 230. 51. *Nostro vulnere.* Compare *Æn.* ii. 436. 53. *Femineâ.* Homer represents Venus as rescuing Æneas in a cloud from the fury of Diomede.—*Vanis.* Turnus, in using this epithet, sneers at the divine origin of Æneas, as if it were false.—*Sese.* Observe the peculiar use of this pronoun in place of *eum.* The reference is to what is supposed to be passing in the mind of Æneas, at some moment of peril, as if he were invoking his supposed parent to come to his aid. Hence the propriety of *sese* in the text. On this whole passage, consult the critical note of Wagner.

54–60. *Novâ pugnæ sorte.* "By the new kind of combat (proposed)," i. e. single combat between Turnus and Æneas. 55. *Moritura.* "Like one resolved on death," i. e. in case he did not yield to her request and abstain from the encounter. 56. *Per has ego te,* &c.

Tangit honos animum; spes tu nunc una senectæ,
Tu requies, miseræ; decus imperiumque Latini
Te penes; in te omnis domus inclinata recumbit;
Unum oro: desiste manum committere Teucris.
Qui te cumque manent isto certamine casus,
Et me, Turne, manent. Simul hæc invisa relinquam
Lumina, nec generum Ænean captiva videbo.
Accepit vocem lacrimis Lavinia matris
Flagrantes perfusa genas: cui plurimus ignem
Subjecit rubor, et calefacta per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur aut mixta rubent ubi lilia multâ
Alba rosâ: tales virgo dabat ore colores.
Illum turbat amor, figitque in virgine vultus.
Ardet in arma magis; paucisque affatur Amatam:
Ne, quæso, ne me lacrimis, neve omine tanto,
Prosequere, in duri certamina Martis euntem,
O mater! neque enim Turno mora libera mortis.
Nuntius hæc, Idmon, Phrygio mea dicta tyranno,
Haud placitura, refer: Cum primum crastina cœlo,
Puniceis invecta rotis, Aurora rubebit,
Non Teucros agat in Rutulos: Teucrûm arma quiescant,
Et Rutuli: nostro dirimamus sanguine bellum;
Illo quæratur conjux Lavinia campo.
  Hæc ubi dicta dedit, rapidusque in tecta recessit,
Poscit equos, gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia;
Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigæ, manibusque lacessunt
Pectora plausa cavis, et colla comantia pectunt.

Consult note on *Æn.* iv. 314.—*Per si quis*, &c. Consult note on *Æn.* ii. 141. 59. *Inclinata.* "Bending to its fall."

65–80. *Cui plurimus ignem*, &c. We have here a blending of the prosaic and poetic idioms. According to the former, the blush would be the result of the hot current in the veins: according to the latter, the hot current within would be set in motion by the blush There is no need, therefore, of our having reccurse to any hypallage. 67. *Indum ebur.* The epithet *Indum* is poetical here, the Indian ivory being the most valued. 72. *Omine tanto.* That is, with ill-omened tears. 74. *Neque enim Turno*, &c. The meaning is this: I have not the freedom of choice: if the fates have doomed me to death, it is not in my power to avert that death. 80. *Illo campo.* "In that battle-field," i. e. in that encounter between him and me.

82–86. *Tuens.* For *intuens.* 83. *Orithyia.* The bride of Boreas.

Ipse dehinc, auro squalentem alboque orichalco,
Circumdat loricam humeris; simul aptat habendo
Ensemque, clypeumque, et rubræ cornua cristæ:
Ensem, quem Dauno ignipotens deus ipse parenti
Fecerat, et Stygiâ candentem tinxerat undâ.
Exin, quæ mediis, ingenti annixa columnæ,
Ædibus astabat, validam vi corripit hastam,
Actoris Aurunci spolium; quassatque trementem,
Vociferans: Nunc, O nunquam frustrata vocatus
Hasta meos! nunc tempus adest; te maximus Actor,
Te Turni nunc dextra gerit: da sternere corpus,
Loricamque manu valida lacerare revulsam
Semiviri Phrygis, et fœdare in pulvere crines,
Vibratos calido ferro, myrrhâque madentes.
His agitur furiis: totoque ardentis ab ore
Scintillæ absistunt; oculis micat acribus ignis:
Mugitus veluti cum prima in prœlia taurus
Terrificos ciet, atque irasci in cornua tentat,
Arboris obnixus trunco; ventosque lacessit
Ictibus, aut sparsâ ad pugnam proludit arenâ.
Nec minus interea, maternis sævus in armis,
Æneas acuit Martem, et se suscitat irâ,
Oblato gaudens componi fœdere bellum.
Tum socios, mœstique metum solatur Iuli,
Fata docens; regique jubet responsa Latino
Certa referre viros, et pacis dicere leges.
Postera vix summos spargebat lumine montes
Orta dies, cum primum alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant;

The steeds in question were, therefore, of the best breed, and recall to mind the "storm-footed" coursers of Pindar. 87. *Squalentem.* Consult note on *Æn.* x. 314.—*Alboque orichalco.* A species of brass is probably meant here. 88. *Habendo.* Equivalent to *ad habendum.* 89. *Rubræ cornua cristæ.* The reference is to a helmet with a double or triple crest, and by *cornua* appear to be meant the *extremities* or *curling ends* of these crests.

94–107. *Actoris Aurunci spolium.* It had been taken from him in battle. 96. *Actor.* Supply *gessit*, "once wielded." 99. *Semiviri Phrygis.* The Phrygians, with whom the Trojans are here and elsewhere confounded, were notorious for effeminacy. 104. *Atque irasci in cornua tentat.* The contest with the tree serves as a preparatory exercise for some real encounter with a rival antagonist. 107. *Sævus.* Equivalent here, as often elsewhere, to *fortis.*

114–131. *Cum primum,* &c. From this to *efflant* is merely paren-

Campum ad certamen magnæ sub mœnibus urbis,
Dimensi Rutulique viri, Teucrique, parabant;
In medioque focos, et dîs communibus aras
Gramineas: alii fontemque ignemque ferebant,
Velati limo, et verbenâ tempora vincti.
Procedit legio Ausonidûm, pilataque plenis
Agmina se fundunt portis. Hinc Troïus omnis,
Tyrrhenusque, ruit variis exercitus armis;
Haud secus instructi ferro, quam si aspera Martis
Pugna vocet. Nec non mediis in millibus ipsi
Ductores auro volitant ostroque superbi,
Et, genus Assaraci, Mnestheus, et fortis Asilas,
Et Messapus, equûm domitor, Neptunia proles.
Utque, dato signo, spatia in sua quisque recessit,
Defigunt telluri hastas, et scuta reclinant.
Tum studio effusæ, matres et vulgus, inermum,
Invalidique senes, turres et tecta domorum
Obsedere: alii portis sublimibus astant.
At Juno, e summo, qui nunc Albanus habetur,
Tum neque nomen erat, nec honos, aut gloria, monti,
Prospiciens tumulo, campum aspectabat, et ambas,
Laurentum Troïmque, acies, urbemque Latini.
Extemplo Turni sic est affata sororem,
Diva deam, stagnis quæ, fluminibusque sonoris,
Præsidet; hunc illi rex ætheris altus honorem,

thetical, and carries out the idea expressed in the previous clause; and if the parenthesis had not been inserted, the sense would have been carried out by *cum pararent*. 118. *Dîs communibus.* Referring to the gods worshipped by both Trojans and Latins, and by whom both sides were to swear. 119. *Fontem.* Put here for *aquam*. 120. *Velati limo.* "Arrayed in the limus." The *limus* was a bandage or covering for the loins, and so called either from its crossing the thighs transversely, or from its having a transverse purple stripe; *limus* being the same in force as *obliquus*. It was worn by the officiating *popæ* at sacrifices, and also by athletes, actors on the stage, &c. The common text has *lino*, which is far inferior. 121. *Pilata.* "Armed with javelins." The *pilum*, however, was strictly a Roman weapon. 130. *Reclinant.* Equivalent to *reponunt in terrâ*. 131. *Studio.* "With eager feelings," i. e. deeply interested in the event.

134–160. *E summo tumulo.* "From the summit of the high ground." —*Albanus.* Referring to the *mons Albanus*, or Alban Mount. The mountain became famous afterward, when *Alba Longa* was built upon it. 138. *Sororem.* Juturna. She is called a Naiad by Ovid (*Fast.* ii. 585). A fountain issuing from the Alban Mount, and a lake which it feeds [illegible] to her. Compare ver. 886. The term *dea*, as in the

Jupiter, ereptâ pro virginitate, sacravit:
Nympha, decus fluviorum, animo gratissima nostro,
Scis ut te cunctis unam, quæcumque Latinæ
Magnanimi Jovis ingratum ascendere cubile,
Prætulerim, cœlique libens in parte locârim:
Disce tuum, ne me incuses, Juturna, dolorem.
Qua visa est Fortuna pati, Parcæque sinebant
Cedere res Latio, Turnum, et tua mœnia, texi:
Nunc juvenem imparibus video concurrere fatis,
Parcarumque dies, et vis inimica, propinquat.
Non pugnam aspicere hanc oculis, non fœdera, possum.
Tu, pro germano si quid præsentius audes,
Perge; decet. Forsan miseros meliora sequentur.
Vix ea, quum lacrimas oculis Juturna profudit;
Terque, quaterque, manu pectus percussit honestum.
Non lacrimis hoc tempus, ait Saturnia Juno:
Accelera; et fratrem, si quis modus, eripe morti:
Aut tu bella cie, conceptumque excute fœdus.
Auctor ego audendi. Sic exhortata, reliquit
Incertam, et tristi turbatam vulnere mentis.
Interea reges, ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen; bigis it Turnus in albis,

present instance, was often applied to mere nymphs. 144. *Ingratum.* Equivalent here to *invisum*, i. e. *Junoni*, on account of the infidelities of her spouse. 145. *Cœli in parte locârim.* The same, in effect, as *deam reddiderim.* 146. *Tuum dolorem.* "The misfortune that awaits thee." *Dolorem* for *infortunium*, the consequence for what is antecedent. 152. *Si quid præsentius audes.* "If thou darest to form any bold and sudden resolution," "anything more prompt and decisive than usual." 153. *Forsan miseros*, &c. Juno means, that perhaps the order fixed by the fates may be in some degree changed. 154. *Vix ea.* Supply *dixerat.* 158. *Excute.* For *turba.* 160. *Incertam.* "Uncertain what course to pursue," i. e. whether to follow the advice of Juno, or leave her brother to his fate.

161–173. *Interea reges*, &c. A species of anacoluthon, where the writer, commencing with what is general in its nature, breaks off on a sudden, and descends to particulars. Grammarians understand *procedunt* with *reges*, but for this there is no necessity. The clause is the same, in effect, as *interea reges vecti sunt curribus, et quidem primo loco Latinus vehitur*, &c.—*Ingenti mole.* Some editors, following Servius, render this "with great pomp." It is better, however, with Wagner, to make it the same as *ingenti corpore*, in its heroic sense. Compare *Æn.* ii. 557. 163. *Aurati bis sex radii*, &c. Latinus is here represented as wearing the *corona radiata.* 164. *Solis avi speci-*

Bina manu lato crispans hastilia ferro.
Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clypeo et cœlestibus armis,
Et juxta Ascanius, magnæ spes altera Romæ,
Procedunt castris: puràque in veste sacerdos
Setigeri fœtum suis, intonsamque bidentem,
Attulit, admovitque pecus flagrantibus aris.
Illi, ad surgentem conversi lumina solem,
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisque altaria libant.
Tum pius Æneas stricto sic ense precatur:
Esto nunc Sol testis, et hæc mihi Terra vocanti,
Quam propter tantos potui perferre labores,
Et pater omnipotens, et tu, Saturnia conjux,
Jam melior, jam, diva, precor; tuque, inclyte Mavors,
Cuncta tuo qui bella, pater, sub numine torques;
Fontesque, Fluviosque, voco, quæque ætheris alti
Religio, et quæ cæruleo sunt numina ponto:
Cesserit Ausonio si fors victoria Turno,
Convenit, Euandri victos discedere ad urbem;
Cedet Iulus agris; nec post arma ulla rebelles

men. "An emblem of his ancestor the sun." Servius makes *Marica*, the mother of Latinus, to have been the same with *Circe*, the daughter of Apollo. This, however, appears somewhat forced. It is better to suppose, with Heyne, that Virgil had here in view some early legend, which made Faunus, or some ancestor of Latinus, to have sprung from Circe.—*Bigis in albis.* "In a car drawn by two white steeds." 167. *Sidereo.* For *fulgenti.* 168. *Spes altera.* Æneas was the first; Ascanius the second. 170. *Setigeri fœtum suis.* The poet here follows the customs of his countrymen, who, in making a league, sacrificed a sow-pig. The Trojans and Greeks, on such occasions, offered up a lamb. 173. *Fruges salsas.* "The salted meal." This was sprinkled on the head of the victim, and also on the entrails, before they were burned upon the altar. Consult note on *Æn.* ii. 133.—*Et tempora ferro,* &c. Referring to the custom of cutting off the hairs from the forehead of the victim. Compare *Æn.* vi. 245.

176–193. *Esto nunc Sol testis,* &c. Imitated from Homer, *Il.* iii. 276. *seq.*—*Mihi vocanti.* "Unto me, invoking (you as such)," i. e. as witnesses. The common reading is *precanti.* 179. *Jam melior.* "Now more propitious." A change in Juno's disposition towards him had been foretold by Helenus. Compare *Æn.* iii. 435. 180. *Torques.* "Directest." Compare *Æn.* iv. 269. A metaphor borrowed, perhaps, from the management of a chariot. 181. *Quæque ætheris alti religio.* Equivalent in effect, to *ætherem invoco,* whatever there is holy in æther. Whatever divinities preside over it, these he invokes. 183. *Fors.* For *forsitan,* or *forsan.* 185. *Rebelles.* "Renewing the

Æneadæ referent, ferrove hæc regna lacessent.
Sin nostrum annuerit nobis Victoria Martem,
Ut potius reor, et potius dî numine firment;
Non ego nec Teucris Italos parere jubebo,
Nec mihi regna peto; paribus se legibus ambæ
Invictæ gentes æterna in fœdera mittant.
Sacra, deosque, dabo: socer arma Latinus habeto;
Imperium sollemne socer: mihi mœnia Teucri
Constituent, urbique dabit Lavinia nomen.
  Sic prior Æneas; sequitur sic deinde Latinus,
Suspiciens cœlum; tenditque ad sidera dextram:
Hæc eadem, Ænea, Terram, Mare, Sidera, juro,
Latonæque genus duplex, Janumque bifrontem,
Vimque deûm infernam, et duri sacraria Ditis;
Audiat hæc Genitor, qui fœdera fulmine sancit:
Tango aras; medios ignes, et numina, testor:
Nulla dies pacem hanc Italis, nec fœdera, rumpet,
Quo res cumque cadent: nec me vis ulla volentem
Avertet; non, si tellurem effundat in undas,
Diluvio miscens, cœlumque in Tartara solvat;
Ut sceptrum hoc (dextrâ sceptrum nam forte gerebat)

war." 188 *Ut potius reor.* We may supply *futurum esse.* 192. *Sacra Deosque dabo.* A main condition. The Latins are to receive the religious rites and the gods of the Trojans. Heyne refers this to the Trojan penates and the worship of Vesta. Niebuhr sees in this passage an indication of the union of the Tyrrheni and Casci. (*Rom. Gesch.* vol. i. p. 211. 192. *Arma.* Here equivalent to *jus belli,* or the power of making war and peace. Latinus is to retain all his power undiminished. 193. *Sollemne.* The same here as *solitum,* and therefore *integrum.*

197–214. *Terram,* &c. Equivalent to *per Terram, per Mare,* &c. Latinus here names the old Pelasgic deities, worshipped in the earliest religion of Italy. 199. *Vimque deûm infernam.* "And the powerful divinities of the lower world." A well-known Greek idiom. Compare also *Æn.* iv. 132. 200. *Genitor.* Jupiter. Ζεὺς ὅρκιος. (*Valck. ad Hipp.* 1027.) Jove, who watches over oaths, and punishes their infringement.—*Fulmine.* Alluding to the thunder as a portent or omen. 201. *Tango aras.* The person making a supplication, offering a sacrifice, or taking an oath, laid his hand on the altar itself, or held one of the horns of the altar.—*Medios ignes, et numina.* The fires on the altars, and the deities, standing as umpires between both parties. 203. *Volentem.* This is well added, for the league might be broken against his will. 204. *Non si tellurem,* &c. The nominative to *effundat* is to be deduced from *vis ulla* that precedes, as if the language of the text had been *non si eadem vis tellurem,* &c. 205. *Diluvio.* Equivalent here to *aquis inundantibus.* 206. *Ut sceptrum hoc,* &c. Imitated

Nunquam fronde levi fundet virgulta nec umbras,
Quum semel in silvis, imo de stirpe recisum,
Matre caret, posuitque comas et brachia ferro;
Olim arbos; nunc artificis manus ære decoro
Inclusit, patribusque dedit gestare Latinis.
  Talibus inter se firmabant fœdera dictis,
Conspectu in medio procerum: tum rite sacratas
In flammam jugulant pecudes, et viscera vivis
Eripiunt, cumulantque oneratis lancibus aras.
  At vero Rutulis impar ea pugna videri
Jamdudum, et vario misceri pectora motu;
Tum magis, ut propius cernunt non viribus æquis.
Adjuvat, incessu tacito progressus, et aram
Suppliciter venerans demisso lumine Turnus,
Tabentesque genæ, et juvenili in corpore pallor.
Quem simul ac Juturna soror crebrescere vidit
Sermonem, et vulgi variare labantia corda;
In medias acies, formam assimulata Camerti,
Cui genus a proavis ingens, clarumque paternæ
Nomen erat virtutis, et ipse acerrimus armis;
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur:
Non pudet, O Rutuli! pro cunctis talibus unam
Objectare animam? numerone, an viribus, æqui
Non sumus? En! omnes, et Troës, et Arcades, hi sunt;
Fatalisque manus, infensa Etruria Turno:
Vix hostem, alterni si congrediamur, habemus.

from Homer, *Il.* i. 234. *seq.* 209. *Matre.* "Its parent tree." 213. *Rite sacratas.* Compare ver. 172. *seq.* 114. *In flammam jugulant.* Equivalent to *in flammam projiciunt jugulatas.*

216–225. *Videri.* Historical infinitive. So also *misceri* in the next line. 219. *Adjuvat.* "Assists," i. e. in increasing those apprehensions. 223. *Variare.* "Were beginning to waver," i. e. between a regard for the sacred character of the league and a wish to break through its restraints.

229–233. *Pro cunctis talibus.* "For all who are such," i. e. when all are men of valour equal to Turnus. The common text has *cunctis pro talibus*, i. e. *pro talibus quales cuncti sunt.* 232. *Fatalisque manus*, &c. *Fatalis* refers to the circumstances mentioned by Euander, that the Etrurian forces could not move against the Rutulians until a leader appointed by the Fates should come to take the command. So again, the expression *infensa Etruria Turno* is to be explained by *Æn.* viii. 494. The whole line, however, is regarded as an interpolation by Heyne, Wagner, and others, and owes its origin, very probably, to some one who thought that the Tuscan auxiliaries ought to be mentioned here along with the Arcadians. 233. *Alterni si congrediamur.* "If

Ille quidem ad superos, quorum se devovet aris,
Succedet famâ, vivusque per ora feretur:
Nos, patriâ amissâ, dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.
Talibus incensa est juvenum sententia dictis
Jam magis, atque magis; serpitque per agmina murmur.
Ipsi Laurentes mutati, ipsique Latini.
Qui sibi jam requiem pugnæ, rebusque salutem,
Sperabant, nunc arma volunt, fœdusque precantur
Infectum, et Turni sortem miserantur iniquam.
His aliud majus Juturna adjungit, et alto
Dat signum cœlo; quo non præsentius ullum
Turbavit mentes Italas, monstroque fefellit.
Namque volans rubrâ fulvus Jovis ales in æthrâ
Litoreas agitabat aves, turbamque sonantem
Agminis aligeri; subito cum, lapsus ad undas,
Cycnum excellentem pedibus rapit improbus uncis.
Arrexere animos Itali, cunctæque volucres
Convertunt clamore fugam, mirabile visu!
Ætheraque obscurant pennis, hostemque per auras
Factâ nube premunt; donec vi victus, et ipso
Pondere, defecit, prædamque ex unguibus ales
Projecit fluvio, penitusque in nubila fugit.
Tum vero augurium Rutuli clamore salutant,
Expediuntque manus: primusque Tolumnius augur,
Hoc erat, hoc, votis, inquit, quod sæpe petivi;
Accipio, agnoscoque deos. Me, me duce, ferrum
Corripite, O miseri! quos improbus advena bello
Territat, invalidas ut aves: et litora vestra
Vi populat: petet ille fugam, penitusque profundo

every second man of us engage." The meaning intended to be conveyed by the whole passage is, that the Rutulians and Latins are twice as numerous, at least, as their combined foes. 234. *Ille.* Turnus. 235. *Vivus.* "Ever living," i. e. immortalized by the voice of fame. 242. *Fœdus infectum.* "That the league may be annulled." The participle, according to the Greek idiom, for the infinitive. 244. *Aliud majus.* Supply *incitamentum.* 245. *Præsentius.* "More adapted to the moment." Compare ver. 152. 248. *Litoreas aves.* The reference, as appears from what follows, is to *swans.* 250. *Improbus.* Equivalent here to *rapax,* not to *audax,* as Heyne maintains. 254. *Vi victus* Observe the alliteration, which is purposely introduced to give force to the passage. 256. *Fluvio.* For *in fluvium.* So *Ecl.* viii. 191. So also in ver. 263. *Penitus profundo vela dabit* is for *in profundum,* as *penitus in nubila fugit* here.

260–269. *Accipio.* Supply *omen* or *augurium.* 265. *Raptum,*

Vela dabit. Vos unanimi densate catervas,
Et regem vobis pugnâ defendite raptum.
Dixit; et adversos telum contorsit in hostes
Procurrens: sonitum dat stridula cornus, et auras
Certa secat. Simul hoc, simul ingens clamor, et omnes
Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut forte novem pulcherrima fratrum
Corpora constiterant contra, quos fida creârat
Una tot Arcadio conjux Tyrrhena Gylippo;
Horum unum, ad medium, teritur, qua sutilis auro
Balteus, et laterum juncturas fibula mordet,
Egregium formâ juvenem, et fulgentibus armis,
Transadigit costas, fulvâque effundit arenâ.
At fratres, animosa phalanx, accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, cæcique ruunt: quos agmina contra
Procurrunt Laurentum; hinc densi rursus inundant
Troës, Agyllinique, et pictis Arcades armis.
Sic omnes amor unus habet decernere ferro.
Diripuere aras; it toto turbida cœlo
Tempestas telorum, ac ferreus ingruit imber;
Craterasque, focosque, ferunt. Fugit ipse Latinus,

"Rudely torn from you," i. e. of whom they endeavour to deprive you. Compare with this the description in ver. 250. "*Cycnum excellentem rapit,*" &c. 267. *Cornus stridula.* "The whizzing cornel-shaft." The shaft was made of cornel-wood. 268. *Simul.* The repetition of this adverb is intended to express great rapidity of action. Compare *Æn.* i. 631. 269. *Cunei.* This term properly means the *rows of seats* in a theatre, arranged in a *wedge-like* form. (Consult note on *Æn.* v. 664.) Here, however, it is taken for the *rows of spectators*, either sitting or standing, around the place intended for the combat.

273–281. *Ad medium,* &c. "In the middle, where the sewed belt is worn by the stomach, and a clasp confines the extremities of the same," i. e. the extremities of the belt, *laterum juncturas.* 276. *Effundit.* For *sternit.* 280. *Inundant.* Supply *campum.* 281. *Agyllini.* Compare *Æn.* viii. 478. *seq.*—*Pictis armis.* Bacchylides, as quoted by Servius, states that the Arcadians used to have the images of the gods painted on their shields. The poet, therefore, may be alluding here to a national custom. The expression, however, "*picta arma,*" as applied to Pallas in a previous book (viii. 588), is generally understood in a different sense. (Consult note, *ad loc.*)

285–296. *Crateras focosque ferunt.* "(The ministers of the sacrifice) bear away the bowls (used in libation), and the sacred hearths." Wagner thinks that these *foci* were either altars made of brass (*altaria ex are facta*), or else pans (*batilli*) for holding ignited coals.

Pulsatos referens, infecto fœdere, divos.
Infrenant alii currus, aut corpora saltu
Subjiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem,
Tyrrhenum Aulesten, avidus confundere fœdus,
Adverso proterret equo: ruit ille recedens,
Et miser, oppositis a tergo, involvitur aris
In caput, inque humeros: at fervidus advolat hastâ
Messapus; teloque, orantem multa, trabali
Desuper, altus equo, graviter ferit, atque ita fatur:
Hoc habet; hæc melior magnis data victima divis.
Concurrunt Itali, spoliantque calentia membra.
  Obvius ambustum torrem Corynæus ab ara
Corripit, et venienti Ebuso, plagamque ferenti,
Occupat os flammis: olli ingens barba reluxit,
Nidoremque ambusta dedit. Super ipse secutus
Cæsariem lævâ turbati corripit hostis,
Impressoque genu nitens, terræ applicat ipsum:
Sic rigido latus ense ferit. Podalirius Alsum,
Pastorem, primâque acie per tela ruentem,
Ense sequens nudo, superimminet: ille securi
Adversi frontem mediam, mentumque, reductâ
Disjicit; et sparso late rigat arma cruore.
Olli dura quies oculos, et ferreus urguet
Somnus; in æternam clauduntur lumina noctem.
  At pius Æneas dextram tendebat inermem.

286. *Pulsatos.* Here equivalent to "*violatos et ignominiose habitos.*" 288. *Subjiciunt.* "Spring." Motion from under, upward, is often represented by verbs compounded with the preposition *sub.* See *Ecl.* x. 74. *Georg.* ii. 19. iii. 241. iv. 385. 289. *Regis insigne.* The diadem. 291. *Ruit.* For *cadit.* 292. *Oppositis a tergo aris.* "Amid the altars that opposed from behind," i. e. that stood erected behind him, and opposed his retreat. 294. *Trabali.* "Like a beam." Equivalent to *instar trabis.* Servius says that this epithet is borrowed from Ennius. 296. *Hoc habet.* "He has it," the wound. Supply *vulnus.* An exclamation used by the spectators at gladiatorial combats when either of the contending parties received a wound. The more common form, however, was simply *habet.*

299–306. *Ebuso.* Ebusus appears to have been one of the followers of Mezentius, and to have worn his beard after the Etrurian fashion. Corynæus was a Trojan. — *Ferenti.* "Aiming." For *inferenti.* 300. *Occupat os flammis.* See on *Æn.* x. 699. 304. *Podalirius.* A Trojan. 306. *Superimminet.* This verb well describes the attitude of one who, with uplifted arm, is in the act of coming down upon another with a heavy blow

Nudato capite, atque suos clamore vocabat:
Quo ruitis? quæve ista repens discordia surgit?
O cohibete iras! ictum jam fœdus, et omnes
Compositæ leges; mihi jus concurrere soli;
Me sinite, atque auferte metus. Ego fœdera faxo
Firma manu: Turnum debent hæc jam mihi sacra.
Has inter voces, media inter talia verba,
Ecce! viro stridens alis allapsa sagitta est!
Incertum, quâ pulsa manu, quo turbine adacta;
Quis tantam Rutulis laudem, casusne, deusne,
Attulerit: pressa est insignis gloria facti;
Nec sese Æneæ jactavit vulnere quisquam.
  Turnus, ut Ænean cedentem ex agmine vidit,
Turbatosque duces, subitâ spe fervidus, ardet:
Poscit equos atque arma simul, saltuque superbus
Emicat in currum, et manibus molitur habenas.
Multa virûm volitans dat fortia corpora leto:
Semineces volvit multos, aut agmina curru
Proterit, aut raptas fugientibus ingerit hastas.
Qualis apud gelidi quum flumina concitus Hebri
Sanguineus Mavors clypeo increpat, atque furentes,
Bella movens, immittit equos: illi æquore aperto
Ante Notos, Zephyrumque, volant: gemit ultima pulsu
Thraca pedum; circumque atræ Formidinis ora,

312–322. *Nudato capite.* This is in accordance with the piety of the hero, who did not wish, by assuming his helmet on this occasion, to appear to be taking up arms, and participating in the violation of the league. This explanation, moreover, harmonizes with the sentiments expressed in his speech. 315. *Concurrere.* Referring to his combat with Turnus. 316. *Faxo firma.* Equivalent to *firmabo*, or *rata faciam.* 317. *Turnum debent mihi.* "Owe Turnus unto me," i. e. have pledged to me that the combat shall take place. 319. *Alis allapsa est.* Equivalent to *advolavit.* 320. *Quo turbine.* "By what force." *Turbine* is here a poetic expression for *motu vehemente*, or *magno.* 322. *Pressa est.* For *suppressa est.*

324–330. *Cedentem.* "Retiring," i. e. in consequence of his wound. 327. *Manibus.* "With his own hands." He is here represented as mounting the chariot alone, without his charioteer; but at ver. 469. his charioteer, Metiscus, is mentioned. Wagner regards this, therefore, as one of the passages that would have been altered by Virgil, had he lived to revise his poem. 330. *Raptas.* "Caught up by him," i. e. from his own car, not from the bodies of the slain, as some explain it. 332. *Clypeo increpat.* "Clashes with his shield." 335. *Thraca.* "Thrace." From the Greek Θρήκη, in Æolo-Doric Θρᾷκα.—*Atræ Formidinis ora.* "The visag of Gloomy Ter-

Iræque, Insidiæque, dei comitatus, aguntur.
Talis equos alacer media inter prœlia Turnus,
Fumantes sudore, quatit, miserabile cæsis
Hostibus insultans; spargit rapida ungula rores
Sanguineos, mixtâque cruor calcatur arenâ.
Jamque neci Sthenelumque dedit, Thamyrimque, Pholumque,
Hunc congressus et hunc; illum eminus: eminus ambo
Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
Nutrierat Lyciâ, paribusque ornaverat armis,
Vel conferre manum, vel equo prævertere ventos.
Parte aliâ, media Eumedes in prœlia fertur,
Antiqui proles, bello præclara, Dolonis;
Nomine avum referens, animo manibusque parentem:
Qui quondam, castra ut Danaûm speculator adiret,
Ausus Pelidæ pretium sibi poscere currus:
Illum Tydides alio pro talibus ausis
Affecit pretio; nec equis aspirat Achillis.
Hunc procul ut campo Turnus prospexit aperto,
Ante levi jaculo longum per inane secutus,
Sistit equos bijuges, et curru desilit, atque
Semianimi, lapsoque, supervenit; et, pede collo
Impresso, dextræ mucronem extorquet, et alto
Fulgentem tinguit jugulo; atque hæc insuper addit:

ror," i. e. Terror with gloomy visage. 336. *Dei comitatus.* They move around the chariot of the god. 345. *Vel conferre manum*, &c. For fighting either on foot, or from a chariot.

347–358. *Antiqui Dolonis.* The epithet *antiqui* carries with it here somewhat of the force of *nobilis*, but of course in an ironical sense, since Homer gives no very warlike character to Dolon. (*Il.* x. 29. *seq.*)—*Bello præclara.* This, compared with *animo manibusque parentem*, that follows, must also be taken ironically. 350. *Ausus Pelidæ*, &c. He had been promised as a reward the chariot and steeds of Achilles, in case the Trojans should, through his means, prove successful. This reward he himself had named. As he was approaching the Grecian camp for the purpose of exploring it, he encountered Diomede and Ulysses, who had been despatched to the Trojan camp on a similar errand, and he was put to death by the former. 352. *Nec aspirat.* "Nor does he (now any longer) aspire." 354. *Longum per inane.* "Through a long intervening space," i. e. from a considerable distance. *Secutus* is here for *insecutus.* 356. *Semianimi lapsoque.* He had been struck by the javelin which Turnus hurled, and had fallen to the ground. 357. *Mucronem.* Turnus having discharged his own spear, wrests the other's sword out of his hand, with which to despatch him. 358. *Tinguit.* "Stained it," i. e. plunged it deeply so as to stain it with his blood

En! agros, et, quam bello, Trojane, petîsti,
Hesperiam metire jacens: hæc præmia, qui me
Ferro ausi tentare, ferunt; sic mœnia condunt.
Huic comitem Asbuten, conjectâ cuspide, mittit;
Chloreaque, Sybarimque, Daretaque, Thersilochumque;
Et, sternacis equi lapsum cervice, Thymœten.
Ac, velut Edoni Boreæ quum spiritus alto
Insonat Ægæo, sequiturque ad litora fluctus;
Qua venti incubuere, fugam dant nubila cœlo:
Sic Turno, quacumque viam secat, agmina cedunt,
Conversæque ruunt acies; fert impetus ipsum,
Et cristam adverso curru quatit aura volantem.
Non tulit instantem Phegeus, animisque frementem:
Objecit sese ad currum, et spumantia frenis
Ora citatorum dextrâ detorsit equorum.
Dum trahitur, pendetque jugis, hunc lata retectum
Lancea consequitur, rumpitque infixa bilicem
Loricam, et summum degustat vulnere corpus.
Ille tamen, clypeo objecto, conversus in hostem
Ibat, et auxilium ducto mucrone petebat;
Quum rota præcipitem, et procursu concitus axis,
Impulit, effunditque solo: Turnusque secutus,
Imam inter galeam, summi thoracis et oras,
Abstulit ense caput, truncumque reliquit arenæ.
  Atque, ea dum campis victor dat funera Turnus,
Interea Ænean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum,
Alternos longâ nitentem cuspide gressus.
Sævit, et infractâ luctatur arundine telum
Eripere, auxilioque viam, quæ proxima, poscit,

364-376. *Sternacis equi.* "Of his fiercely-plunging steed." Compare Servius: *Sternacis equi, ferocis, qui facile sternit sedentem.* 365. *Edoni.* For *Thracii.* The *Edones* were a people of Thrace, on the left bank of the Strymon, and their name, as well as their appellative formed from it, is often used to designate the whole of Thrace. 367. *Fugam dant.* For *fugiunt.* 370. *Adverso curru.* "In his car borne onward against it," i. e. against the breeze. 374. *Retectum.* "Unprotected." Turnus wounds him in the side, where he was undefended at the moment by his shield. 375. *Bilicem.* Consult note on *Æn.* iii. 467. 376. *Degustat.* "Grazes." A figurative expression. The spear *slightly drinks* his blood.

386-399. *Alternos gressus.* We may infer from this that the wound had been inflicted in one of his thighs, and had rendered the entire limb lame. 387. *Infractâ arundine.* "The shaft being broken

Ense secent lato vulnus, telique latebram
Rescindant penitus, seseque in bella remittant.
Jamque aderat, Phœbo ante alios dilectus, Iapis
Iasides: acri quondam cui captus amore
Ipse suas artes, sua munera, lætus Apollo
Augurium, citharamque, dabat, celeresque sagittas.
Ille, ut depositi proferret fata parentis,
Scire potestates herbarum, usumque medendi,
Maluit, et mutas agitare inglorius artes.
Stabat, acerba fremens, ingentem nixus in hastam,
Æneas, magno juvenum et mœrentis Iuli
Concursu lacrimisque immobilis. Ille retorto
Pæonium in morem senior succinctus amictu,
Multa manu medicâ, Phœbique potentibus herbis,
Nequidquam trepidat; nequidquam spicula dextrâ
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam Fortuna regit; nihil auctor Apollo
Subvenit; et sævus campis magis, ac magis, horror
Crebrescit, propiusque malum est. Jam pulvere cœlum
Stare vident; subeunt equites, et spicula castris
Densa cadunt mediis. It tristis ad æthera clamor
Bellantum juvenum, et duro sub Marte cadentum.
Hic Venus, indigno nati concussa dolore,
Dictamnum genetrix Cretæâ carpit ab Idâ,
Puberibus caulem foliis et flore comantem
Purpureo: non illa feris incognita capris
Gramina, quum tergo volucres hæsere sagittæ.

off." See on ver. 1. 393. *Suas artes.* The arts over which Apollo presided were, 1st. Prophecy. 2nd. Music. 3rd. Archery. 4th. The healing art. 394. *Dabat.* "Offered to bestow." Observe the force of the imperfect. 395. *Depositi.* "Laid out (as near expiring)."—*Fata* for *vitam.* 397. *Mutas.* Because unheralded by fame. 399. *Magno juvenum,* &c. A *chiasmus.* Compare note on *Æn.* xi. 333.

400–408. *Ille.* Referring to Iapis. 401. *Pæonium in morem.* "After the Pæonian fashion," i. e. after the manner of his craft, in order to operate more conveniently. *Pæon,* often confounded with Apollo, was the physician of the gods. 402. *Multa trepidat.* "Full of trepidation, tries many an expedient." 405. *Auctor.* "The author of his art," i. e. his patron-deity. 406. *Horror.* Equivalent here to *terror.* Put, as Heyne remarks, "*pro causâ horrendi.*"

412–429. *Dictamnum.* "The herb *dittany.*" This, observes Valpy, is the *Origanum dictamnus,* cultivated in hot-houses under the name of *dittany of Crete.* It was found by Sibthorp in that island, and in no other part of the Levant. 413. *Puberibus foliis.* "With downy leaves." The longer leaves of this plant, according to Valpy, are woolly. A large, upright pinnacle of very handsome flowers, rose-

Hoc Venus, obscuro faciem circumdata nimbo,
Detulit; hoc fusum labris splendentibus amnem
Inficit, occulte medicans; spargitque salubris
Ambrosiæ succos, odoriferam panaceam.
Fovit eâ vulnus lymphâ longævus Iapis,
Ignorans: subitoque omnis de corpore fugit
Quippe dolor; omnis stetit imo vulnere sanguis.
Jamque, secuta manum, nullo cogente, sagitta
Excidit; atque novæ rediere in pristina vires.
Arma citi properate viro! Quid statis? Iapis
Conclamat, primusque animos accendit in hostem.
Non hæc humanis opibus, non arte magistrâ,
Proveniunt, neque te, Ænea, mea dextera servat:
Major agit deus, atque opera ad majora remittit.
  Ille, avidus pugnæ, suras incluserat auro
Hinc atque hinc, oditque moras, hastamque coruscat.
Postquam habilis lateri clypeus, loricaque tergo, est
Ascanium fusis circum complectitur armis,
Summaque per galeam delibans oscula fatur:
Disce, puer, virtutem ex me, verumque laborem;
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit, et magna inter præmia ducet.
Tu facito, mox quum matura adoleverit ætas,
Sis memor: et te, animo repetentem exempla tuorum,
Et pater Æneas, et avunculus excitet Hector.

coloured or white, terminates each stem. 417. *Labris.* "The lips" of the vessel in which the lotion was prepared; here put for the vessel itself. 419. *Ambrosiæ succos.* By *ambrosia* is here meant, not the so-called food of the gods, but a species of heavenly *unguent*, to soothe the pain of a wound.—*Panaceam.* Of the herb, so called from πᾶν and ἄκος as being a universal remedy, Pliny (*N. H.* xxv. 4.) enumerates three several kinds. 422. *Quippe.* Equivalent to the Greek particle δή. Compare note on *Æn.* i. 59.—*Stetit.* "Was stanched." 424. *In pristina.* "To their former state." For *in pristinum.* 429. *Agit.* "Is the actor." Heyne, with less propriety, we conceive, makes *agit* here equivalent to *mittit te ad pugnam.*—*Remittit.* Supply *te.*

430–440. *Incluserat.* "Had already encased." Observe the rapidity of action here denoted by the pluperfect. 432. *Habilis est.* "Is fitted." 434. *Summaque delibans oscula.* Compare *Æn.* i. 256. 435. *Virtutem et verum laborem.* "The lesson of duty and of true endurance," i. e. of duty and of patience under difficulties. He means, in fact, duty exemplified in patiently enduring difficulties. 436. *Fortunam.* Supply *pete.* He wishes his son a less checkered fortune than his own. 437. *Defensum dabit.* For *defendet.*—*Præmia.* "The rewards of victory." 440. *Et pater Æneas* &c. Repeated from *Æn.* iii. 343.

Hæc ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens: simul agmine denso
Antheusque Mnestheusque ruunt; omnisque relictis
Turba fluit castris: tum cæco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus.
Vidit ab adverso venientes aggere Turnus,
Videre Ausonii; gelidusque per ima cucurrit
Ossa tremor. Prima ante omnes Juturna Latinos
Audiit, agnovitque sonum, et tremefacta refugit.
Ille volat, campoque atrum rapit agmen aperto.
Qualis, ubi ad terras, abrupto sidere, nimbus
It mare per medium: miseris, heu! præscia longe
Horrescunt corda agricolis: dabit ille ruinas
Arboribus, stragemque satis; ruet omnia late:
Antevolant, sonitumque ferunt ad litora venti.
Talis in adversos ductor Rhœteïus hostes
Agmen agit; densi cuneis, se quisque, coactis
Agglomerant. Ferit ense gravem Thymbræus Osirim,
Archetium Mnestheus, Epulonem obtruncat Achates,
Ufentemque Gyas: cadit ipse Tolumnius augur,
Primus in adversos telum qui torserat hostes.
Tollitur in cœlum clamor, versique vicissim
Pulverulenta fugâ Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere morti;
Nec pede congressos æquo, nec tela ferentes,
Insequitur: solum densâ in caligine Turnum
Vestigat lustrans, solum in certamina poscit.
Hoc concussa metu mentem, Juturna virago

450-465. *Ille volat.* "The hero speeds his way." Referring to Æneas.—*Rapit.* "Hurries on." Equivalent to *ducit concitate.* 451. *Abrupto sidere.* "The influence of some constellation having burst forth," i. e. some stormy constellation having on a sudden exerted its influence. Commentators generally regard this as equivalent to *abruptâ nube,* but such an interpretation appears tame. 452. *Præscia longe.* "Prescient of evil from afar," i. e. while the storm is still distant. 456. *Rhœteïus.* For *Trojanus.* Compare *Æn.* iii. 108. 457. *Cuneis coactis.* "Compact wedges," i. e. wedge-like battalions. By *cuneus,* in military language, is meant a body of soldiers, drawn up in the form of a wedge for the purpose of breaking through an enemy's line. 458. *Gravem.* "Of ponderous bulk." "*Propter vastam corporis magnitudinem,*" says Wagner. 464. *Ipse.* Referring to Æneas. 465. *Ferentes.* For *inferentes.*

468-480. *Virago.* Heyne regards this as merely the ancient form of *virgo,* and, therefore, more fitted for epic poetry. Hardly so. It would seem rather equivalent to our term "heroine," and to denote a

Aurigam Turni media inter lora Metiscum
Excutit; et, longe lapsum temone, relinquit:
Ipsa subit, manibusque undantes flectit habenas,
Cuncta gerens, vocemque, et corpus, et arma, Metisci.
Nigra velut magnas domini quum divitis ædes
Pervolat, et pennis alta atria lustrat, hirundo,
Pabula parva legens, nidisque loquacibus escas;
Et nunc porticibus vacuis, nunc humida circum
Stagna, sonat: similis medios Juturna per hostes
Fertur equis, rapidoque volans obit omnia curru:
Jamque hic germanum, jamque hic, ostentat ovantem:
Nec conferre manum patitur: volat avia longe.
Haud minus Æneas tortos legit obvius orbes,
Vestigatque virum, et, disjecta per agmina, magnâ
Voce vocat. Quoties oculos conjecit in hostem,
Alipedumque fugam cursu tentavit equorum;
Aversos toties currus Juturna retorsit.
Heu! quid agat? vario nequidquam fluctuat æstu:
Diversæque vocant animum in contraria curæ.
Huic Messapus, uti lævâ duo forte gerebat
Lenta, levis cursu, præfixa hastilia ferro,
Horum unum certo contorquens dirigit ictu.
Substitit Æneas, et se collegit in arma,
Poplite subsidens: apicem tamen incita summum
Hasta tulit, summasque excussit vertice cristas.
Tum vero assurgunt iræ, insidiisque subactus,
Diversos ubi sentit equos currumque referri,
Multa Jovem et læsi testatus fœderis aras,
Jam tandem invadit medios; et Marte secundo
Terribilis, sævam nullo discrimine cædem

female who displays spirit and courage above her sex. Compare Servius: "Virago *dicitur mulier quæ virile implet officium*, i. e. *mulier quæ viri animum habet.*" 469. *Metiscum.* Consult note on ver. 327. 472. *Gerens.* For *ostentans.* 480. *Conferre manum.* "To engage in combat," i. e. with Æneas.—*Volat avia longe.* "Leaving the track (that would have brought them into collision), she flees far away."

481–503. *Tortos legit obvius orbes.* "Pursues many an intricate, circuitous route, for the purpose of confronting him." Heyne compares *legit orbes* with *legere vestigia, oras, vias*, i. e. *persequi.* 483. *Hostem.* Turnus. 486. *Agat.* Referring to Æneas. 491. *Se collegit in arma.* That is, covered himself with his buckler. 494. *Insidiisque subactus.* Alluding to their secret attack upon him, and the consequent rupture of the league; and also to the unfair onset just made upon him by Messapus. 495. *Diversos referri.* "Were borne back in a differ-

Suscitat; irarumque omnes effundit habenas.
  Quis mihi nunc tot acerba deus, quis carmine cædes
Diversas, obitumque ducum, quos æquore toto
Inque vicem nunc Turnus agit, nunc Troïus heros,
Expediat? Tanton placuit concurrere motu,
Jupiter, æternâ gentes in pace futuras?
  Æneas Rutulum Sucronem (ea prima ruentes
Pugna loco statuit Teucros), haud multa morantem,
Excipit in latus; et, qua fata celerrima, crudum
Transadigit costas, et crates pectoris, ensem.
Turnus equo dejectum Amycum, fratremque Diorem,
Congressus pedes, hunc venientem cupside longâ,
Hunc mucrone, ferit; curruque abscissa duorum
Suspendit capita, et, rorantia sanguine, portat.
Ille, Talon, Taniamque neci, fortemque Cethegum,
Tres uno congressu, et mœstum mittit Onyten,
Nomen Echionium, matrisque genus Peridiæ;
Hic fratres, Lyciâ missos et Apollinis agris,
Et juvenem exosum nequidquam bella, Menœten,
Arcada: piscosæ cui circum flumina Lernæ
Ars fuerat, pauperque domus; nec nota potentum

ent career from his own," i. e. were constantly avoiding him. 499. *Irarum omnes effundit habenas.* Servius says that this figure is quite moderate in its character, when compared with Ennius's "*irarumque effunde quadrigas.*" 502. *Inque vicem.* Tmesis, for *invicemque.* 503. *Tanton.* As regards this form, consult note on *Æn.* iii. 319.

505–515. *Ea prima ruentes,* &c. "This combat first detained in one place the Trojans, (before this) rushing on (in pursuit of Turnus)." By the Trojans are here meant Æneas and his immediate followers. 507. *Crudum.* For *cruentum.* The root is the same in both words, *cruor, cruidus, crudus,* &c. 509. *Amycum, fratremque Diorem.* Sons of Priam. Compare *Æn.* v. 297. and i. 222. 513. *Ille.* Referring to Æneas. 514. *Mœstum.* Equivalent, as Servius correctly explains it, to *tristem, severum,* or the Greek *σκυθρωπόν.* 515. *Nomen Echionium,* &c. "In name the son of Echion, the offspring of a mother (called) Peridia." *Nomen* is here the accusative of nearer definition, and *Echionium* is the same as *Echionides.* Compare the form *Hicetaonius* (*Æn.* x. 123). There is no allusion here, as some suppose, to Theban origin.—*Genus.* Equivalent to *prolem.*

516–527. *Hic.* Turnus.—*Apollinis agris.* Alluding to the territory around Patara, a Lycian city, sacred to Apollo. 518. *Lernæ.* This lake, though in the Argive territory, was near the confines of Arcadia. 519. *Ars.* "The exercise of his art."—*Nec nota potentum munera.* "Nor were the employments of the powerful known at all unto him." He was a poor fisherman, content to follow his humble calling; nor did he sigh after the employments which excite the cupidity and am-

Munera; conductâque pater tellure serebat.
Ac, velut immissi diversis partibus ignes
Arentem in silvam, et virgulta sonantia lauro;
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in æquora currunt,
Quisque suum populatus iter: non segnius ambo,
Æneas Turnusque, ruunt per prœlia; nunc, nunc
Fluctuat ira intus; rumpuntur nescia vinci
Pectora; nunc totis in vulnera viribus itur.
 Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque actum genus omne Latinos,
Præcipitem scopulo, atque ingentis turbine saxi,
Excutit, effunditque solo: hunc lora et juga subter
Provolvere rotæ; crebro super ungula pulsu
Incita nec domini memorum proculcat equorum.
Ille ruenti Hyllo, animisque immane frementi,
Occurrit, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graiûm fortissime, Creteu,
Eripuit Turno; nec dî texere Cupencum,
Æneâ veniente, sui: dedit obvia ferro
Pectora; nec misero clypei mora profuit ærei.
Te quoque Laurentes viderunt, Æole, campi

bition of the more powerful, such as offices, dignities, &c. (Consult Wagner, *ad loc.*) The common text has *limina*, for which there is no good authority whatever. Heyne, however, gives it; but Wagner restores *munera*. 522. *Virgulta sonantia lauro.* "Twigs crackling with the bay," i. e. groves of crackling bay. Compare *Æn.* vi. 704. The reference is to the loud crackling made by the bay while burning. 524. *In æquora.* "Over the plains." We have adopted here the interpretation of Wakefield (on *Lucret.* v. 264), who refers, in defence of it, to *Il.* iv. 453. and *Æn.* ii. 305. 525. *Suum populatus iter.* "Having laid waste a path for itself." More literally, "its own path." 527. *Rumpuntur nescia vinci*, &c. "Their hearts, not knowing what it is to be overcome, are bursting with rage."

529–553. *Hic.* Æneas. 541. *Scopulo atque ingentis*, &c. "With a rock and the whirling of a mighty stone," i. e. with a large mass of stone whirled around in throwing. A species of *hendiadys*. 532. *Hunc lora et juga*, &c. By *rotæ* is meant the chariot in rapid motion. He was pitched forward from this, and becoming entangled in the reins, was trampled under foot by the horses. 535. *Ille.* Turnus. 536. *Aurata ad tempora.* "Against his gilded temples," i. e. against his temples covered by a gilded helmet. 538. *Graiûm fortissime.* We may suppose Creteus to have been one of the Arcadian auxiliaries. One of the same name was killed. *Æn.* ix. 774. 539. *Dî sui.* "His own gods," i. e. the gods whom he served as priest. Servius says that *cupencus*

Oppetere, et late terram consternere tergo;
Occidis, Argivæ quem non potuere phalanges
Sternere, nec, Priami regnorum eversor, Achilles;
Hic tibi mortis erant metæ: domus alta sub Idâ,
Lyrnessi domus alta, solo Laurente sepulcrum.
Totæ adeo conversæ acies, omnesque Latini,
Omnes Dardanidæ; Mnestheus, acerque Serestus,
Et Messapus equûm domitor, et fortis Asilas,
Tuscorumque phalanx, Euandrique Arcades alæ.
Pro se quisque, viri summâ nituntur opum vi:
Nec mora, nec requies; vasto certamine tendunt.
Hic mentem Æneæ genetrix pulcherrima misit,
Iret ut ad muros, urbique adverteret agmen
Ocius, et subitâ turbaret clade Latinos.
Ille, ut vestigans diversa per agmina Turnum,
Huc atque huc acies circumtulit, aspicit urbem
Immunem tanti belli, atque impune quietam.
Continuo pugnæ accendit majoris imago:
Mnesthea, Sergestumque vocat, fortemque Serestum,
Ductores; tumulumque capit, quo cetera Teucrûm
Concurrit legio; nec scuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
Ne qua meis esto dictis mora; Jupiter hâc stat:
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, causam belli, regna ipsa Latini,
Ni frenum accipere, et victi parere, fatentur,
Eruam, et æqua solo fumantia culmina ponam.
Scilicet exspectem, libeat dum prœlia Turno
Nostra pati, rursusque velit concurrere victus?

meant "a priest" in the Sabine tongue. 543. *Consternere.* "Cover." 545. *Sternere.* "Lay low." 546. *Hic.* "Here," in this foreign land. —*Mortis metæ.* Life is here compared to a chariot race, of which death is the goal. 548. *Conversæ.* Turned upon each other. 553. *Tendunt.* For *contendunt.*

554–573. *Æneæ.* Poetic for *Ænean.* 555. *Urbi.* For *in urbem.* 558. *Acies.* Supply *oculorum.* 559. *Impune quietam.* As the capital of Latinus, and the great source of opposition, it ought to have been the first to feel the "*pœna belli.*" 562. *Tumulum.* "A rising ground," from which to be seen and heard the more easily by his followers. The poet here follows the Roman custom. 565. *Jupiter hâc stat.* "Here (on our side) Jupiter stands," i. e. Heaven is with us. He alludes to the violation of the league on the part of the Latins, and the consequent offence given to the gods. Macrobius (vi. 1.) makes the language of the text to have been borrowed from Ennius. 566. *Ob inceptum subitum.* "On account of the suddenness of my resolve," i. e. because

Hoc caput, O cives! hæc belli summa nefandi.
Ferte faces properi, fœdusque reposcite flammis.
  Dixerat; atque, animis pariter certantibus, omnes
Dant cuncum; densâque ad muros mole feruntur.
Scalæ improviso, subitusque apparuit ignis.
Discurrunt alii ad portas, primosque trucidant;
Ferrum alii torquent, et obumbrant æthera telis.
Ipse, inter primos, dextram sub mœnia tendit
Æneas, magnâque incusat voce Latinum;
Testaturque deos, iterum se ad prœlia cogi;
Bis jam Italos hostes; hæc jam altera fœdera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent, et pandere portas
Dardanidis, ipsumque trahunt in mœnia regem;
Arma ferunt alii, et pergunt defendere muros:
Inclusas ut quum latebroso in pumice pastor
Vestigavit apes, fumoque implevit amaro:
Illæ intus, trepidæ rerum, per cerea castra
Discurrunt, magnisque acuunt stridoribus iras:
Volvitur ater odor tectis; tum murmure cæco
Intus saxa sonant; vacuas it fumus ad auras.
  Accidit hæc fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditus urbem.
Regina, ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare,
Nusquan acies contra Rutulas, nulla agmina Turni,
Infelix pugnæ, juvenem in certamine credit
Extinctum; et, subito mentem turbata dolore,
Se causam clamat, crimenque, caputque malorum;

this my resolve has been suddenly formed. 573. *Fœdusque reposcite flammis.* "And demand with flames a fulfilment of the league." *Reposcite* more literally means, "demand back," the Latins being supposed to have wrested from the Trojans what was theirs by virtue of the league.

575–590. *Dant cuneum.* "Form a wedge." Compare note on ver. 269. 582. *Bis jam Italos hostes.* Supply *factos esse*, and compare, as regards the whole line, *Æn.* vii. 263. and xii. 212. 585. *Ipsumque trahunt,* &c. In order to fulfil the treaty, and surrender. 589. *Trepidæ rerum.* Equivalent to *de rebus*, or *propter res trepidæ. Cerea castra.* "Their waxen encampment." A beautiful expression. 590. *Acuunt.* "Whet." The idea properly is, that they express the keenness of their rage by their loud buzzings. But for this we have poetic diction.

596–612. *Contra.* "On the other hand." Equivalent, in some degree, to *vicissim.* (*Drakenb. ad Liv.* iv. 53.) 600. *Crimen.* Here

Multaque per mœstum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab altâ.
Quam cladem miseræ postquam accepere Latinæ;
Filia prima, manu flavos, Lavinia, crines
Et roseas laniata genas, tum cetera circum
Turba furit: resonant late plangoribus ædes.
Hinc totam infelix vulgatur fama per urbem.
Demittunt mentes: it scissâ veste Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans;
Multaque se incusat, qui non acceperit ante
Dardanium Ænean, generumque asciverit ultro.
Interea, extremo bellator in æquore, Turnus
Palantes sequitur paucos, jam segnior, atque
Jam minus atque minus successu lætus equorum.
Attulit hunc illi cæcis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusæ sonus urbis, et illætabile murmur.
Hei mihi! quid tanto turbantur mœnia luctu?
Quisve ruit tantus diversâ clamor ab urbe?
Sic ait, adductisque amens subsistit habenis:
Atque huic, in faciem soror ut conversa Metisci
Aurigæ currumque, et equos, et lora, regebat,

equivalent to "*ream, quæ culpam meruit.*" 603. *Informis leti.* "Of disgraceful death." The poet speaks of suicide here in accordance with the religious ideas of his own time, since Servius informs us that by the Pontifical Books persons who hanged themselves were deprived of the rites of sepulture. Perhaps, too, self-destruction by hanging was deemed disgraceful when compared with that by the sword, and was therefore left for women. Many instances of females thus ending their days occur in the ancient writers. Fabius Pictor, however, made Amata to have ended her days by voluntary starvation. 609. *Demittunt.* Supply *sese.* 612. *Multaque se incusat,* &c. This line and the next one have already appeared in *Æn.* ix. 471, 2, and are omitted here in several manuscripts.

614-630. *In extremo æquore.* "On the extreme confines of the field." 616. *Successu equorum.* "With the speed of his coursers." Their strength had by this time begun to fail, in consequence of the rapid and protracted driving of the disguised Juturna. Such is Heyne's explanation, who makes *successu* here equivalent to *processu.* Wagner, however, refers the language of the text to the success of the equestrian conflict: *Successu, pugnæ puta,* sc. *equistres, ob tarditatem utique, quod sponte intelligitur, equorum.* 617. *Cæcis terroribus.* "Alarming sounds, the cause of which he knew not." 621. *Diversâ ab urbe.* "From the city lying in a different quarter." The city was in his

Talibus occurrit dictis: Hac, Turne, sequamur
Trojugenas, qua prima viam victoria pandit;
Sunt alii, qui tecta manu defendere possint.
Ingruit Æneas Italis, et prœlia miscet;
Et nos sæva manu mittamus funera Teucris:
Nec numero inferior, pugnæ nec honore, recedes.
Turnus ad hæc:
O soror! et dudum agnovi, quum prima per artem
Fœdera turbâsti, teque hæc in bella dedisti;
Et nunc nequidquam fallis, dea. Sed quis Olympo
Demissam, tantos voluit te ferre labores?
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quæ jam spondet Fortuna salutem?
Vidi oculos ante ipse meos, me voce vocantem,
Murranum, quo non superat mihi carior alter,
Oppetere; ingentem, atque ingenti vulnere victum.
Occidit infelix, ne nostrum dedecus, Ufens,
Aspiceret; Teucri potiuntur corpore, et armis.
Exscindine domos, id rebus defuit unum,
Perpetiar? dextrâ nec Drancis dicta refellam?
Terga dabo? et Turnum fugientem hæc terra videbit?
Usque adeone mori miserum est? vos O mihi, Manes!
Este boni; quoniam Superis adversa voluntas.
Sancta ad vos anima, atque istius inscia culpæ,
Descendam, magnorum haud unquam indignus avorum.
Vix ea fatus erat, medios volat ecce per hostes,
Vectus equo spumante, Saces, adversa sagittâ
Saucius ora; ruitque implorans nomine Turnum:
Turne, in te suprema salus; miserere tuorum.
Fulminat Æneas armis, summasque minatur
Dejecturum arces Italûm, excidioque daturum:
Jamque faces ad tecta volant. In te ora Latini,
In te oculos, referunt: mussat rex ipse Latinus,

rear. 626. *Prima victoria.* "Our first success," i. e. the success we have thus far met with. 630. *Numero.* In the number of the slain.

634–648. *Nequidquam fallis.* "In vain dost thou seek to escape my observation." *Fallis* is equivalent here to the Greek λανθάνεις. 638. *Vidi oculos,* &c. Virgil has made no mention before of Turnus's having been an eye-witness to the death of Murranus. It is reserved for this place, in order to come in with more force. 641. *Ufens.* Slain by the Trojan Gyas. Compare ver. 460. 646. *Usque adeone mori miserum est.* This hemistich was quoted by Nero, when hesitating about putting himself to death. (*Sueton. Vit. Ner.* 47.) 648. *Culpæ.* Equivalent to *ignominiæ*, and referring to the "foul disgrace" of flight.

657–667. *Mussat.* Equivalent to *tacite deliberat.* See on *Æn.* xi.

Quos generos vocet, aut quæ sese ad fœdera flectat.
Præterea regina, tui fidissima, dextrâ
Occidit ipsa suâ, lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem : circum hos utrimque phalanges
Stant densæ, strictisque seges mucronibus horret
Ferrea ; tu currum deserto in gramine versas.
Obstupuit variâ confusus imagine rerum,
Turnus ; et obtutu tacito stetit : æstuat ingens
Uno in corde pudor, mixtoque insania luctu,
Et Furiis agitatus amor, et conscia virtus.
Ut primum discussæ umbræ, et lux reddita menti,
Ardentes oculorum orbes ad mœnia torsit
Turbidus, eque rotis magnam respexit ad urbem.
Ecce autem flammis, inter tabulata volutus,
Ad cœlum undabat vertex, turrimque tenebat ;
Turrim, compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque instraverat altos.
Jam jam fata, soror, superant ; absiste morari :
Quo deus, et quo dura vocat Fortuna, sequamur.
Stat conferre manum Æneæ ; stat, quidquid acerbi est
Morte, pati : nec me indecorem, germana, videbis
Amplius. Hunc, oro, sine me furere ante furorem.
Dixit ; et e curru saltum dedit ocius arvis,
Perque hostes, per tela, ruit ; mœstamque sororem
Deserit, ac rapido cursu media agmina rumpit.
Ac, veluti, montis saxum de vertice præceps
Quum ruit, avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas ;

345. xii. 718. 659. *Tui fidissima.* "(Who was ever) most faithful to thy interests." Bothe conjectures *tibi.* 664. *Deserto in gramine.* "In a remate quarter of the field." Equivalent here to *extremo campo*, as Heyne remarks. 665. *Variâ imagine rerum.* "By the varied aspect of affairs," i. e. by the various events detailed in the brief narrative of Saces, all of them more or less disastrous. 667. *Uno in corde.* Compare note on *Æn.* x. 871, whence these lines are repeated.

671–694. *Rotis.* For *curru.* 672. *Flammis vertex.* "A spire of flames." 678. *Stat.* See on *Æn.* ii. 750. 680. *Hunc, oro, sine me furere ante furorem.* "Permit me, I entreat, to indulge first in this maddening feeling (that now comes over me)." As regards the force of *ante*, compare the explanatory remark of Heyne: "Ante, *ante quam morte patiar quidquid acerbi est.*" *Furere furorum* is a construction of no unfrequent occurrence in both the Greek and Latin, as well as our own language. Compare *vivere vitam. currere cursum*, &c. 686. *Sublapsa.* "Gliding imperceptibly by." Compare, as regards *sub-*

Fertur in abruptum magno mons improbus actu,
Exsultatque solo; silvas, armenta, virosque,
Involvens secum: disjecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso
Sanguine terra madet, striduntque hastilibus auræ;
Significatque manu, et magno simul incipit ore:
Parcite jam, Rutuli; et vos tela inhibete, Latini:
Quæcumque est Fortuna, mea est; me verius unum
Pro vobis fœdus luere, et decernere ferro.
Discessere omnes medii, spatiumque dedere.
  At pater Æneas, audito nomine Turni,
Deserit et muros, et summas deserit arces;
Præcipitatque moras omnes; opera omina rumpit,
Lætitiâ exsultans; horrendumque intonat armis:
Quantus Athos, aut quantus Eryx, aut ipse, coruscis
Quum fremit ilicibus, quantus, gaudetque nivali
Vertice se attollens, pater Appenninus, ad auras.
  Jam vero et Rutuli certatim, et Troës, et omnes
Convertere oculos Itali, quique alta tenebant
Mœnia, quique imos pulsabant ariete muros;
Armaque deposuere humeris. Stupet ipse Latinus,
Ingentes, genitos diversis partibus orbis,
Inter se coïisse, viros, et cernere ferro.
Atque illi, ut vacuo patuerunt æquore campi,
Procursu rapido, conjectis eminus hastis,
Invadunt Martem clypeis, atque ære sonoro.
Dat gemitum tellus: tum crebros ensibus ictus
Congeminant: fors et virtus miscentur in unum.

lapsa, the remark of Wagner: "*Quia sensim subrepit vetustas.*" 687. *Mons improbus.* "The vast fragment of the mountain." So *Georg.* i. 146. *Labor improbus.* 694. *Verius.* "It is more just." Compare *Liv.* xxxii. 33. *Hor. Ep.* i. 7.

699-703. *Præcipitaque moras omnes.* "And removes quickly every hinderance." Compare *Æn.* viii. 443.—*Rumpit.* "Interrupts," i. e. leaves unfinished. 701. *Quantus Athos,* &c. Heyne cites Milton (*P. L.* iv. 984): "*Dilated stood, like Teneriffe or Athos, unremoved.*" —*Ipse.* As being near at hand. 703. *Pater Appenninus.* So called because the parent source or father of so many rivers, which take their rise among its eminences, and water the plains of Italy, emptying into the Tuscan Sea to the east, and the Adriatic to the west.

706-723. *Pulsabant ariete muros.* Consult note on *Æn.* ii. 492. 707. *Humeris.* "From their shoulders." Compare ver. 130. *scuta reclinant.* 709. *Cernere.* For *decernere.* So used by Ennius. 701. *Vacuo æquore.* "In unobstructed extent." 712. *Invadunt Martem.* "Rush to the conflict."—*Clypeis et ære sonoro.* "With shields of resounding brass." *Hendiadys.* 714. *Fors et virtus.* This applies

Ac, velut, ingenti Silâ, summove Taburno,
Cum duo conversis inimica in prœlia tauri
Frontibus incurrunt, pavidi cessere magistri;
Stat pecus omne metu mutum, mussantque juvencæ,
Quis nemori imperitet, quem tota armenta sequantur;
Illi inter sese multâ vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo
Colla, armosque, lavant; gemitu nemus omne remugit:
Non aliter Tros Æneas et Daunius heros
Concurrunt clypeis. Ingens fragor æthera complet.
  Jupiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum;
Quem damnet labor, et quo vergat pondere letum.
Emicat hic, impune putans, et corpore toto
Alte sublatum consurgit Turnus in ensem,
Et ferit. Exclamant Troës trepidique Latini,
Arrectæque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu;
Ni fuga subsidio subeat. Fugit ocior Euro,
Ut capulum ignotum, dextramque aspexit inermem.
Fama est, præcipitem, quum prima in prœlia junctos
Conscendebat equos, patrio mucrone relicto,

equally to both combatants. 715. *Silâ.* A large forest in the territory of the Bruttii.—*Taburno.* Mount Taburnus, between Campania, Samnium, and Apulia. It is now *Monte Taburo* in *Terra di Lavoro.* 717. *Magistri.* "The herdsmen." 718. *Mussant.* "Faintly low." After this we must supply *dubiæ*, or something equivalent. Compare ver. 65. 722. *Nemus.* Put here, and in ver. 719. for the pasture-ground itself, more or less covered with trees.

725–727. *Duas æquato examine lances.* "A pair of equally-balanced scales." *Lanx* denotes the metallic dish, two of which were used in the *Libra*, and but one in the *Statera*, or steel-yard *Examen* means the tongue or needle of the scales. 727. *Quem damnet labor.* "(In order to ascertain) which of the two the conflict is to doom," i. e. to destruction.—*Quo vergat.* "In what direction," &c. *Quo* is here equivalent to *quam in partem*, and must not be construed with *pondere*. With *pondere* supply *suo*. The fates, remarks Valpy, are not at Jupiter's discretion: he can but examine and inquire into futurity. The passage is imitated from *Hom. Il.* viii. 69. x. 209. 728. *Impune putans.* "Thinking he might with safety. 733. *Ni fuga subsidio subeat.* "Unless flight come to his aid." Something must be supplied by the mind before this clause, intimating that Turnus would otherwise certainly have perished. 734. *Capulum ignotum.* He had struck the blow with the sword of Metiscus, not his own, and therefore, the hilt remaining after the blow is termed "*ignotum*," i. e. *alie-*

Dum trepidat, ferrum aurigæ rapuisse Metisci:
Idque diu, dum terga dabant palantia Teucri,
Suffecit; postquam arma dei ad Vulcania ventum est,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit: fulvâ resplendent fragmina arenâ.
Ergo amens diversa fugâ petit æquora Turnus;
Et nunc huc, inde huc, incertos implicat orbes:
Undique enim densâ Teucri inclusere coronâ;
Atque hinc vasta palus, hinc ardua mœnia cingunt.
Nec minus Æneas, quamquam, tardante sagittâ,
Interdum genua impediunt, cursumque recusant,
Insequitur, trepidique pedem pede fervidus urguet:
Inclusum veluti si quando flumine nactus
Cervum, aut puniceæ septum formidine pennæ,
Venator, cursu, canis et latratibus, instat;
Ille autem, insidiis et ripâ territus altâ,
Mille fugit, refugitque, vias: at vividus Umber
Hæret hians, jam jamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est.
Tum vero exoritur clamor: ripæque, lacusque,
Responsant circa, et cœlum tonat omne tumultu.
Ille simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans; notumque efflagitat ensem.
Æneas mortem contra præsensque minatur
Exitium, si quisquam adeat; terretque trementes,
Excisurum urbem minitans; et saucius instat.
Quinque orbes explent cursu, totidemque retexunt
Huc illuc. Neque enim levia aut ludicra petuntur
Præmia: sed Turni de vitâ et sanguine certant.
Forte, sacer Fauno, foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum;

num. 737. *Dum trepidat.* "While he is hastening," i. e. in haste. 739. *Arma Vulcania.* As worn by Æneas. *Vulcania* equivalent in fact, to *Vulcano fabricata.*

746–764. *Sagittâ.* The arrow for the wound inflicted by it. 750. *Puniceæ formidine pennæ.* Consult note on *Æn.* iv. 120. 742. *Umber.* "The Umbrian hound." 761. *Si quisquam adeat.* Heyne attempts to justify his conduct on the part of Æneas, by regarding it as an imitation of Homeric times, and he refers to the well-known conflict between Achilles and Hector, where the latter, when wounded, is pursued by the former. Be this, however, as it may, the character of Æneas certainly suffers by the act. 764. *Ludicra.* Such as are contended for in the public games or *ludi.*

Servati ex undis, ubi figere dona solebant
Laurenti divo, et votas suspendere vestes.
Sed stirpem Teucri nullo discrimine sacrum
Sustulerant, puro ut possent concurrere campo.
Hic hasta Æneæ stabat; huc impetus illam
Detulerat, fixam et lentâ in radice tenebat.
Incubuit, voluitque manu convellere ferrum,
Dardanides, teloque sequi, quem prendere cursu
Non poterat. Tum vero, amens formidine, Turnus,
Faune, precor, miserere, inquit; tuque optima, ferrum,
Terra, tene; colui vestros si semper honores,
Quos contra Æneadæ bello fecere profanos.
Dixit; opemque dei non cassa in vota vocavit.
Namque, diu luctans, lentoque in stirpe moratus,
Viribus haud ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer, et instat,
Rursus in aurigæ faciem mutata Metisci,
Procurrit, fratrique ensem dea Daunia reddit.
Quod Venus audaci Nymphæ indignata licere,
Accessit, telumque altâ ab radice revellit.
Olli sublimes, armis animisque refecti,
Hic gladio fidens, hic acer et arduus hastâ,
Assistunt contra, certamine Martis anheli.
Junonem interea Rex omnipotentis Olympi
Alloquitur, fulvâ pugnas de nube tuentem:
Quæ jam finis erit, conjux? quid denique restat?
Indigetem Ænean scis ipsa, et scire fateris,
Deberi cœlo, fatisque ad sidera tolli.
Quid struis? aut quâ spe gelidis in nubibus hæres?
Mortalin decuit violari vulnere divum?

769–790. *Votas vestes.* The vestments they had vowed to consecrate to him, if he preserved them from shipwreck. This was an ordinary custom. See *Hor. Carm.* i. 5. 15. 770. *Nullo discrimine.* "With no discrimination," i. e. as regarded its sacred character. 771. *Puro.* For *non impedito.* So *Hor. Epist.* ii. 2. 71. *Puræ plateæ.* 772. *Stabat.* The spear stood fixed here, having been thrown at Turnus (ver. 711). 789. *Arduus.* Referring to the attitude of Æneas; not, as Heyne says, equivalent to *elatus animo.*

794–805. *Indigetem.* "As a deified hero." By *indigetes* are meant men deified, or worshipped as gods after death. Æneas was deified after death under the title of *Jupiter indiges.* (*Liv.* i. 2.) 796. *Gelidis in nubibus.* Alluding to her still being engaged in witnessing the fight. 797. *Mortali vulnere.* "By a wound inflicted by a mortal." Jupiter alludes to the wound inflicted through the agency of Juturna, who had herself been instigated by Juno. (Compare ver. 134.

Aut ensem (quid enim sine te Juturna valeret?)
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusque inflectere nostris;
Nec te tantus edat tacitam dolor, et mihi curæ
Sæpe tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare, vel undis,
Trojanos potuisti; infandum accendere bellum,
Deformare domum, et luctu miscere hymenæos:
Ulterius tentare veto. Sic Jupiter orsus;
Sic dea submisso contra Saturnia vultu:
Ista quidem quia nota mihi tua, magne, voluntas,
Jupiter, et Turnum, et terras, invita reliqui.
Nec tu me aëriâ solam nunc sede videres
Digna, indigna, pati; sed, flammis cincta, sub ipsâ
Starem acie, traheremque inimica in prœlia Teucros.
Juturnam misero, fateor, succurrere fratri
Suasi, et pro vitâ majora audere probavi;
Non ut tela tamen, non ut contenderet arcum:
Adjuro Stygii caput implacabile fontis,
Una superstitio superis quæ reddita divis.
Et nunc cedo equidem, pugnasque exosa relinquo.
Illud te, nullâ fati quod lege tenetur,
Pro Latio obtestor, pro majestate tuorum:
Quum jam connubiis pacem felicibus, esto,

seqq.)—*Divum.* Æneas is already called thus, as one destined for divinity. 799. *Victis.* "To those already conquered," i. e. to one already as good as conquered. Consult *Wagner ad loc.* 801. *Et mihi curæ,* &c. Nor let such cares as these so frequently be the subject of thy converse with me. According to Heyne, whose opinion is followed by Wagner, *et* here takes the place of *nec,* just as, in ver. 825, *aut* is found for *nec.* 804. *Infandum bellum.* "An unhallowed war." Because originating in a violation of a solemn compact, namely, the truce between Æneas and Latinus. 805. *Domum.* The family of Latinus.—*Hymenæos.* Alluding to the marriage of Æneas and the promised Lavinia.

806–817. *Orsus.* "Spoke." Supply *est.* 810. *Nec tu me,* &c. The expression *digna, indigna,* is a kind of proverbial one, and meant, in fact, "all things, whether worthy or unworthy." Compare "*æqua, iniqua;*" and again, "*funda, infanda.*" In order to complete the sense of this passage, we must supply "*nisi hoc ita se haberet,*" i. e. were this not so; did I not know that such was thy will and pleasure. 814. *Suasi.* Compare ver. 157. 816. *Adjuro Stygii caput,* &c. Compare note on *Æn.* vi. 324.—*Implacabile.* Because not to be appeased if such an oath be violated. 817. *Una superstitio,* &c. That is, an oath that forms the only solemn obligation that a deity dare not violate.

819–828. *Tenetur.* "Is prevented," or "is restrained." 820. *Pro majestate tuorum.* Saturn, the father of Jove had reigned in Latium

Component, quum jam leges, et fœdera, jungent;
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas, Teucrosque vocari;
Aut vocem mutare viros, aut vertere vestem.
Sit Latium; sint Albani per sæcula reges;
Sit Romana, potens Italâ virtute, propago;
Occidit, occideritque sinas cum nomine, Troja.
Olli subridens hominum rerumque repertor:
Es germana Jovis, Saturnique altera proles,
Irarum tantos volvis sub pectore fluctus!
Verum age, et inceptum frustra submitte furorem.
Do, quod vis; et me victusque, volensque, remitto.
Sermonem Ausonii patrium, moresque, tenebunt;
Utque est, nomen erit: commixti corpore tantum
Subsident Teucri. Morem, ritusque sacrorum,
Adjiciam: faciamque omnes uno ore Latinos.
Hinc genus, Ausonio mixtum quod sanguine surget,
Supra homines, supra ire deos pietate videbis;
Nec gens ulla tuos æque celebrabit honores.
Annuit his Juno, et mentem lætata retorsit.
Interea excedit cœlo, nubemque relinquit.
  His actis, aliud Genitor secum ipse volutat;
Juturnamque parat fratris dimittere ab armis.
Dicuntur geminæ pestes cognomine Diræ,
Quas et Tartaream Nox intempesta Megæram

during the golden age, and from him Latinus was descended. 823. *Indigenas Latinos.* "The Latins, the children of the soil." Assigning to the race an autochthonous origin. 825. *Vocem.* "Their language." Observe the alliteration in this line. 828. *Occideritque sinas,* &c. Juno begs that the name of Troy may never be revived.

829–842. *Hominum rerumque repertor.* During the fabled reign of Saturn, observes Valpy, the wants of men were supplied without labour; on Jupiter's accession they were obliged to have recourse to industry and the arts for their support. See *Georg.* i. 121. *seqq.* 836. *Subsident.* "Settle down," i. e. take a lower rank. Compare *Æn.* v. 498.—*Morem ritusque sacrorum adjiciam.* "I will add (merely to those already existing) the sacred usages and rites (of the new-comers)." 839. *Supra deos.* Mere poetic exaggeration, to indicate the illustrious character of the race. 840. *Æque.* Juno was highly honoured among the Romans, particularly by the females. 841. *Retorsit.* According to Heyne, equivalent to *mutavit.* 842. *Cœlo.* The sky is here meant as the region of clouds, &c. not the main heavens. She retires from the sky to her θάλαμος, or own apartment on Olympus. (*Hom. Il.* xiv. 166. *seqq.*)

845–859. *Dicuntur geminæ pestes,* &c. The allusion is to *Alecto* and *Tisiphone,* the Furies. 846. *Et.* "And along with them."

Uno eodemque tulit partu, paribusque revinxit
Serpentum spiris, ventosasque addidit alas.
Hæ Jovis ad solium, sævique in limine regis,
Apparent, acuuntque metum mortalibus ægris,
Si quando letum horrificum, morbosque, deûm rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab æthere summo
Jupiter, inque omen Juturnæ occurrere jussit.
Illa volat, celerique ad terram turbine fertur:
Non secus ac, nervo per nubem impulsa, sagitta,
Armatam sævi Parthus quam felle veneni,
Parthus, sive Cydon, telum immedicabile, torsit,
Stridens, et celeres incognita transilit umbras.
Talis se sata Nocte tulit, terrasque petivit.
Postquam acies videt Iliacas atque agmina Turni,
Alitis in parvæ subitam collecta figuram,
Quæ quondam in bustis, aut culminibus desertis,
Nocte sedens, serum canit importuna per umbras;
Hanc versa in faciem, Turni se pestis ob ora
Fertque, refertque, sonans; clypeumque everberat alis.
Illi membra novus solvit formidine torpor;
Arrectæque horrore comæ, et vox faucibus hæsit.
At, procul ut Diræ stridorem agnovit, et alas,
Infelix crines scindit Juturna solutos,
Unguibus ora soror fœdans, et pectora pugnis:
Quid nunc te tua, Turne, potest germana juvare?
Aut quid jam duræ superat mihi? quâ tibi lucem
Arte morer? talin possum me opponere monstro?
Jam jam linquo acies. Ne me terrete timentem,
Obscenæ volucres: alarum verbera nosco,

Megæra, the third Fury, is now mentioned. 849. *Sævi regis.* Pluto. 850. *Apparent.* "Present themselves," i. e. they wait there to execute the orders of both deities. 857. *Sævi felle veneni.* "With the bitterness of cruel poison," i. e. with bitter and cruel poison. 858. *Cydon.* "Cydonian," i. e. Cretan. The Cydonians were the inhabitants of Cydon, a city of Crete, and stand here for the whole race. According to Lucian (*Nigrin.* vol. ii. p. 79), the Cretans were accustomed to poison their arrows. See on *Æn.* ix. 773. 859. *Incognita.* "Invisible," i. e. passing with such rapidity as to be invisible. Compare *Wisd. Sol.* v. 12.

863–879. *Quæ quondam in bustis,* &c. The poet is supposed to mean one of the smaller species of owl. 864. *Importuna.* "Of evil omen." 873. *Duræ mihi.* "For me a cruel one." Compare the explanation of Servius: "Duræ, *immiti, quæ posset fratrem cernere tot laboribus subditum.*" 876. *Obscenæ volucres.* "Ye birds of evil

Letalemque sonum; nec fallunt jussa superba
Magnanimi Jovis. Hæc pro virginitate reponit?
Quo vitam dedit æternam? cur mortis ademta est
Conditio? possem tantos finire dolores
Nunc certe, et misero fratri comes ire per umbras.
Immortalis ego? aut quidquam mihi dulce meorum
Te sine, frater erit? O quæ satis alta dehiscat
Terra mihi, Manesquè deam demittat ad imos!
Tantum effata, caput glauco contexit amictu
Multa gemens, et se fluvio, dea, condidit alto.
  Æneas instat contra, telumque coruscat
Ingens, arboreum, et sævo sic pectore fatur:
Quæ nunc deinde mora est? aut quid jam, Turne, retractas?
Non cursu, sævis certandum est comminus armis.
Verte omnes tete in facies; et contrahe, quidquid
Sive animis, sive arte, vales; opta ardua pennis
Astra sequi, clausumque cavâ te condere terrâ.
Ille, caput quassans: Non me tua fervida terrent
Dicta, ferox; dî me terrent, et Jupiter hostis.
  Nec plura effatus, saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis;
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus;
Ille, manu raptum trepidâ, torquebat in hostem,
Altior insurgens, et cursu concitus, heros.
Sed neque currentem se nec cognoscit euntem,
Tollentemve manu saxumque immane moventem:
Genua labant, gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit totum, neque pertulit ictum.
Ac, velut in somnis, oculos ubi languida pressit

omen," i. e. thou that art one of this class of birds. 879. *Quo.* "Wherefore." Some read *cur.*

888–892. *Arboreum.* "Tree-like," i. e. in size like the trunk of a tree. 892. *Opta ardua pennis,* &c. The idea intended to be conveyed is simply this: do what thou wilt, go where thou wilt, thou canst not escape me.

896–916. *Saxum ingens.* Having no spear to hurl, he casts instead of it a mighty stone, after the fashion of Homer's heroes. Compare *Il.* vii. 264. xiv. 409. 898. *Litem ut discerneret arvis.* Supply *de finibus.* Compare the explanation of Forcellini: "*Ut arva separando, litem dirimeret.*" 899. *Vix illud lecti,* &c. Imitated from *Hom. Il.* v. 303. *seqq.* xii. 445. 903. *Sed neque currentem,* &c. That is, he feels

Nocte quies, nequidquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox aut verba sequuntur:
Sic Turno, quâcumque viam virtute petivit,
Successum dea dira negat. Tum pectore sensus
Vertuntur varii. Rutulos aspectat, et urbem;
Cunctaturque metu, telumque instare tremiscit:
Nec, quo se eripiat, nec, quâ vi tendat in hostem,
Nec currus usquam videt, aurigamque sororem.
  Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam oculis, et corpore toto
Eminus intorquet. Murali concita numquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat, atri turbinis instar,
Exitium dirum hasta ferens; orasque recludit
Loricæ, et clypei extremos septemplicis orbis,
Et medium stridens transit femur. Incidit ictus
Ingens ad terram, duplicato poplite, Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem late nemora alta remittunt.
Ille, humilis supplexque, oculos dextramque precantem
Protendens, Equidem merui, nec deprecor, inquit;
Utere sorte tuâ. Miseri te si qua parentis
Tangere cura potest; oro, fuit et tibi talis
Anchises genitor, Dauni miserere senectæ;
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti, et victum tendere palmas
Ausonii videre; tua est Lavinia conjux:
Ulterius ne tende odiis. Stetit acer in armis
Æneas, volvens oculos, dextramque repressit:

that his accustomed strength and speed have departed. 911. *Corpore.* Not the dative for *corpori*, as some assert, but the regular ablative. 914. *Sensus vertuntur varii.* "Various designs are formed by him." 916. *Telum.* The weapon of his foe.

920–924. *Sortitus fortunam oculis.* "Having marked out with his eyes the (vulnerable) spot that fortune gave." Compare the explanation of Heyne: "*Locum in corpore quem fortuna dabat.*" 921. *Murali concita tormento.* "Shot from some battering engine." More literally, "some engine for walls," i. e. to be employed against them. The reference is to a balista.

935–952. *Et me,* &c. A speech not unworthy of a brave man. He shrinks not from death, nor yet will he refuse the boon of life. 936. *Victum.* Referring to himself. Supply *me.* 940. *Sermo.*

Et jam, jamque magis, cunctantem flectere sermo
Cœperat, infelix humero cum apparuit alto
Balteus, et notis fulserunt cingula bullis
Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat.
Ille, oculis postquam sævi monumenta doloris
Exuviasque hausit, furiis accensus, et irâ
Terribilis: Tune hinc, spoliis indute meorum,
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et pœnam scelerato ex sanguine sumit.
Hoc dicens, ferrum adverso sub pectore condit
Fervidus: ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

Supply *Turni.* 942. *Balteus.* Compare *Æn.* x. 496. 951. *Frigore.* "With the chill of death." 952. *Indignata.* Indignant at its untimely fate.

METRICAL INDEX.

ÆNEID I.

Line
2. Ītălĭām fātō prŏfŭgūs Lā|*vīnĭăquĕ* | vēnĭt.
(Lāvīniăquĕ. *To be pronounced Lāvīnyăquĕ.*[1] ***Four syllables.***)
16. Pŏsthăbĭtā cŏlŭissĕ Să|*mō hĭc* | īllĭŭs ārmā.
(Samō. *Final vowel not elided.*[2])
41. Unĭŭs ōb nŏx' ēt fŭrĭās ājācĭs ŏ|īlēī.
(Oīlēī. *Synæresis.*)
73. Cōnnŭbĭ|ō jūngām stăbĭlī, prŏprĭāmquĕ dĭcābō.
(Connŭbio. *Antepenult short.*[3])
120. Jām vălĭd' īllĭŏ|*nēī nā*|vēm jām fōrtĭs ăchātæ.
(Ilionēī. *Synæresis.*)
131. Eūr' ād sē Zĕphўrūmquĕ vŏ|*cāt dehīnc* | tālĭă fātūr.
(d'hīnc. *Synæresis.*)
195. Vīnă bŏnūs quæ | *dēīndĕ că*|dīs ŏnĕrārăt ăcēstēs.
(dēinde. *Synæresis.*)
256. Oscŭlă lībāvĭt nā|*tæ dehīnc* | tālĭă fātūr.
(d'hīnc. *Synæresis.*)
308. Quī tĕnĕānt n' īncūltă vĭd|*ēt hŏmĭ*|nēsnĕ fĕræ̆nē.
(vidēt. *Final syllable lengthened by the arsis.*)
332. Jāctēmūr dŏcĕās īgnār' hŏmĭnūmquĕ lŏ|*cōrūm-qu'* Erramus . . . . .
(qu' Erramus. *Synapheia.*)

[1] There are two other readings, ***Lavinaque***, and ***Lavinia*** without ***que*:** but ***Lavinus*** is not a correct derivative from ***Lavinium***, and the ***copula*** is necessary. Compare ver. 569. The Index will furnish many similar examples of ***synæresis*:** as in *Æn*. ii. 16. 442. iii. 237. *et sæpius*.

[2] Such is the popular and ordinary mode of explanation. Possibly, however, the long *o* in *Samo* may be considered as consisting of two short vowels combined, whereof one is actually elided before the vowel in *hic*, while the remaining short one, being in the arsis of the foot, is lengthened by the stress of the voice that falls upon it. This, however, cannot be the case in such instances as *Æn*. ii. 606. The student will observe that the genitive *illĭus* has the penultima short, according to poetic usage: and so *unius* in the next example (ver. 41.)

[3] If the second syllable in *connubium* is short, it is occasionally lengthened by the poets in the arsis of the foot; but if long, as many suppose, *connubio* is to be pronounced as three syllables, *connūbjo*.

Line

405. Et vēr' īncēssū pătŭ|īt *dĕă* | īll' ŭbī mātrem.
(deă. *Final vowel saved from elision by the pause.*[1])

448. Ærĕă cūī grădĭbūs sūrgēbānt līmĭnă | *nēxæ-*
qu' Ære trabes . . . .
(*qu'* Ære trabes. *Synapheia.*)

478. Pēr tērr' ēt versā pūl|*vīs* *īn*|scrībĭtŭr hāstă.
(pulvīs. *Last syllable lengthened by arsis.*)

499. Exērcĕt *Dī*|ană chŏrōs, quām millĕ sĕcūtæ.
(Dīănă. *First syllable long; but short in* Æn. iv. 511. *and elsewhere.*)

521. Māxĭmŭs īlĭŏ|*nēūs plăcĭ*|dō sīc pēctŏrĕ cœpit.
(Ilionēūs. *Four syllables; last a diphthong.*)

559. *The same.*

611. Īlĭŏ|*nēă pĕt*|īt dēxtrā lævăquĕ Sĕrēstūm.
(Ilionēă. *The penult long, according to the Ionic dialect.*[2])

617. Tūn' ill' æneās quēm Dārdănĭ|*ō ān* chīsæ.
(Dardaniō. *Final vowel not elided.*[2] *Spondaic verse.*)

651. Pērgămă cūm pĕtĕ|*rēt īn*|cōncēssōsqu' hўmĕnæōs.
(Petĕrēt. *Final syllable lengthened by arsis.*)

668. Lītŏră jăctē|*tūr ŏdĭ*|īs Jūnōnĭs ĭnīquæ.
(Jactetūr. *Final syllable lengthened by arsis.*)

698. *Aūrēā* | cōmpŏsŭīt spōndă, mĕdĭāmquĕ lŏcāvit.
(Aurēā. *A dissyllable, by synæresis.*)

726. Atrĭă : dĕpēndēnt lўchnī lăquĕārĭbŭs | *aūrēīs.*
(Aurēīs. *A dissyllable, by synæresis.*)

ÆNEID II.

16. Ædĭfĭcānt sēctăqu' īntēxūnt | *ābĭĕtĕ* | cōstās.
(Ābietĕ. *Pronounced ābyĕtĕ, of three syllables.*[4])

264. Et Mĕnĕ|*lāūs ĕt* | īpsĕ dŏlī fabrĭcātŏr ĕ|*pēūs.*
(Mĕnĕlaūs. *Four syllables.*—Epēūs. *Three syllables.*)

339. Addūnt sē sŏcĭōs Rhī|*pēūs ĕt* | māxĭmŭs ārmīs.
(Rhipēūs. *Two syllables: last a diphthong.*)

369. Lūctŭs ŭbīquĕ pă|*vōr ĕt* | plūrĭmă mōrtĭs ĭmāgō.
(Pavōr. *Final syllable lengthened by arsis.*)

411. Nōstrōr' ōbrŭĭ|*mūr ŏrĭ*|tūrquĕ mĭsērrĭmă cædēs.
(Obruimūr. *Final syllable lengthened by arsis.*)

419. Spūmĕŭs ātqu' īmō Nē|*rēūs cĭĕt* | æquŏră fūndō.
(Nerēūs. *Two syllables: last a diphthong.*)

426. Same as ver. 339.—Rhipēūs, *a dissyllable.*

[1] Consult note on *Æn.* i. 405. p. 39.
[2] In Ionic 'Ιλιονῆα, in Attic 'Ιλιονέα. [3] See note on ver. 16.
[4] In such words as these the letter *i* is considered to have had the force of a consonant, and very probably was sounded like the English *y* in *young, yes,* &c. The first syllable, then, in *abiete* is regarded as long by position.

Line
442. Hærēnt | *părĭĕtĭ*|bŭs scālæ pōstēsquĕ sŭb īpsōs.
(Părĭĕtĭbus. *To be pronounced părўĕtĭbus. Four syllables.*[1])
492. Cŭstōdēs sŭffērrĕ vălēnt: lăbăt | *ărĭĕtĕ* | crēbrō.
(Ărĭĕtĕ. *To be pronounced ărўĕtĕ. Three syllables.*[1])
563. Et dīrēptă dŏ|*mūs ĕt* | pārvī cāsŭs Ĭūlī.
(Domŭs. *Final syllable lengthened by arsis.*)
745. Quēm nōn īncūsāv' āmēns hŏmĭnŭmquĕ dĕ|*ōrūm-qu'* Aut quid in . . . . .
(qu' Aut quid in. *Synapheia.*)
774 Obstŭpŭ|ī *stĕtĕ*|rūntquĕ cŏm' ēt vōx fāŭcĭbŭs hæsit
(Stĕtĕrunt. *Systole.*[2])

ÆNEID III.

48. Stĕtĕrunt. *Systole, as in line* 774 *of the preceding book.*
74. Nērēĭdŭm mā|*trī ĕt* | Nēptū|*nō æ*|gæō.
(In *matrī* and *Neptunō the final vowel not elided.*[3])
91. Līmĭnă|*quē lāū*|rūsquĕ dĕī tōtŭsquĕ mŏvērī.
(Liminaquē. *The* que *lengthened by arsis.*)
112. Idæūmquĕ nĕ|*mūs: hīnc* | fīdă sĭlēntĭă săcrīs.
(Nemūs. *Final syllable lengthened by arsis.*[4])
122. Idŏmĕ|*nēă dū*|cēm dēsērtăquĕ lītŏră Crētæ,
(Idomenēa. *Penult long, according to the Ionic dialect.*[5])
136. Cōnnŭbĭīs. *See above*, i. 73.
211. *Insŭlă* | Īŏnĭ' īn māgnō quās dīră Cĕlænō.
(Insulă. *Final syllable shortened, in imitation of the Greek.*[6])
212. *Hārpȳī*|æquĕ cŏlūnt ălĭæ Phīnēĭă pōstquăm.
(Hārpȳīæ.—Hārpȳī, *a spondee, the* yi *being a Greek diphthong.*[7])
226. *Hārpȳī* | ēt māgnīs quătĭūnt clāngōrĭbŭs ālās.
(Harpyi'. *A diphthong, as in the preceding.*)
249. Et pătrĭ' īnsōntēs Hārp|*ȳīās* | pēllĕrĕ rēgnō.
(Harpȳīās.—ȳīas, *a spondee. See line* 212.)
365. Sōlă nŏvūm dīctūquĕ nĕfās Hārp|*ȳīă Cĕ*|lænō.
(Harpȳīa.—ȳī *a diphthong,* and ȳīă Cĕ *a dactyl.*[8])
464. *Dōnă dĕ*|hīnc āūrō grăvĭ|ă *sĕc*|tōqu' ĕlĕphāntō.
Dĕhinc. *The vowel* e *shortened before the* i, *and the final* a *in* gravia *lengthened by the arsis.*)

[1] Consult note on i. 16.
[2] Consult note on *Æn.* iv. 774. p. 125.
[3] See above on i. 16.
[4] The pause after *nemus*, as required by the sense, must also be taken into account.
[5] See above, on i. 611.
[6] Possibly one of the short component vowels of the diphthong *a* is cut off before the vowel in the next word, and the other one, not being in the arsis of the foot, remains short. Compare, however, *Georg.* i. 281.
[7] The diphthong *yi* answers to the Greek *υι*. Thus, *Harpyia*, *Αρπυια.*
[8] Consult note on ver. 212.

Line
475. Cōnjŭgĭ' ānchīl|*sā* *Vĕnĕ*|rĭs dīgnātĕ sŭpērbō,
(Anchisā. *Final syllable lengthened by the arsis.*[1])
504. Atqu' īdēm cā|*sūs* ū|nām făcĭēmŭs ŭtrāmquē.
(Casūs. *Final syllable lengthened by the arsis.*)
578. Fām' ēst ēncĕlădī sēm|*ĭūstūm* | fūlmĭnĕ cōrpŭs.
(Semiustum. *To be pronounced* sēm'-ūs-tūm, *three syllables.*[2])
606. Sī pĕrĕ|ō *hŏmĭn*|ūm mănĭbūs pĕrĭīssĕ jŭvābĭt.
(Pereō. *Final vowel not elided, more Græco.*)
681. Constitĕrunt. *Systole.*

ÆNEID IV.

64. Pēctŏrĭ|*būs* *ĭnhĭ*|āns spīrāntĭă cōnsŭlĭt ēxtā.
(Pectoribūs. *Final syllable lengthened by the arsis.*)
126. Cōnnŭbĭō, } *Consult* i. 73.
168. Cōnnŭbĭīs, }
222. Tūm sīc Mercŭrĭ' āllŏquĭ|*tūr ăc* | tālĭă māndāt.
(Alloquitūr. *Final syllable lengthened by the arsis.*)
235. Quid strŭĭt āut quā | *spē* ĭnĭ|mīc' īn gēntĕ mŏrātŭr.
(Spē. *Final vowel not elided.*[3])
302. *Thyĭăs ŭb'* | āudītō stĭmŭlānt trĭĕtērĭcă Bācchō.
(Thȳiăs. A *dissyllable.—ȳi a diphthong.*[4])
469. Eūmĕnĭdūm vĕlŭtī dēmēns vĭdĕt āgmĭnă | *Pēnthĕūs.*
(Penthēus. *A dissyllable.—ēus a diphthong.*)
558. Omnĭă Mĕrcŭrĭō sĭmĭlĭs vōcēmquĕ cŏl*lōrēm-*
qu' Et . . .
(*qu'* Et . . . *Synapheia.*)
629. Imprĕcŏr ārm' ārmis ; pūgnēnt īpsīquĕ nĕp|*ōtēs-*
qu' Hæc . . .
(*qu'* Hæc. *Synapheia.*)
667. Lāmēntis gĕmĭtūqu' ēt fēmĭnĕ|ō *ŭlŭ*|lātū.
(Femineō. *Final vowel not elided.*[5])
686. *Sēmiănĭ*|mēmquĕ sĭnū gērmān' āmplēxă fŏvēbāt.
(Sēmiănĭmem. *To be pronounced* sēm'-ănĭ-mem.[6])

ÆNEID V.

116. } Mnesthēūs. *A dissyllable ; ēus being a diphthong.*
117. }

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[1] There is no occasion for our here having recourse to a Doric nominative in *as.*
[2] The final vowel of *semi* is here elided. Some, however, prefer to make the *i* of *semi* coalesce with the vowel that follows : thus, *semyus-tum.*
[3] Consult note on i. 16.
[4] In Greek Θυιάς. Compare note on iii. 12.
[5] See the note on i. 16.
[6] Consult note on iii. 578.

Line

184\. Sērgēstō Mnēs|*thēīquĕ Gy̆*|ān sŭpĕrārĕ mŏrāntĕm.
(Mnesthēī. *A dissyllable ; ēī being a diphthong.*)

189\. Mnesthēūs. *Consult lines* 116, 117.

261\. Vīctŏr ăpūd răpĭdūm Sĭmŏēntă sŭb|*īlĭŏ* | āltō.
(Iliŏ. *Consult note on* i. 16.[1])

263\. Phegēūs. *A dissyllable ; ēūs being a diphthong.*

269\. Pūrpŭrĕīs ībānt ēvīnctī tēmpŏră | *tænĭīs.*
(Tænĭīs. *To be pronounced* tæn-yīs, *as a dissyllable, by synæresis.*)

284\. Ollī sērvă dăt|*ūr ŏpĕr'* | haūd īgnără Mĭnērvæ.
(Datūr. *Final syllable lengthened by the arsis.*)

337\. Emĭcăt Eūry̆ă|*lūs ĕt* | mūnĕrĕ vīctŏr ămīcī.
(Euryalūs. *Final syllable lengthened by the arsis.*)

3[illegible]2. Dăt Sălĭō vīllīs ŏnĕrōs' ātqu' ūnguĭbŭs | *āurēīs.* |
(Aurēīs. *A dissyllable by synæresis.*)

422\. Et' māgnōs mēmbrōr' ārtūs māgn' ŏssă lă|*cērtōs*-|
qu' Exuit . . . . .
(qu' Exuit. *Synapheia.*)

432\. *Gēnuă lăb*|ānt vāstōs quătĭt ægĕr ănhēlĭtŭs ārtūs.
(Gēnuă. *To be pronounced* gēnvă, *as a dissyllable.*[2])

521\. Ostēntāns ārtēmquĕ păt|*ēr ārc*|ūmquĕ sŏnāntēm.
(Patēr. *Final syllable lengthened by the arsis.*)

537\. Cisseūs. *A dissyllable ; ēūs being a diphthong.*

589\. *Pārĭĕtĭ*|būs tēxtūm cæcīs ĭtĕr āncĭpĭtēmquē.
(Pārĭĕtĭbus. *See* ii. 442.)

663\. Trānstră pĕr ēt rēmōs ēt pīctās|*ābĭĕtĕ*|pūppēs.
(Abĭĕtĕ. *See* ii. 16.)

697\. Implēntūrquĕ sŭpēr pūppēs sēm|*īūstă mă*|dēscūnt.
(Sēmīūstă. *To be pronounced* sēm'-ūs-tă.[3])

735\. Cōncĭlĭ' ēly̆sĭūmquĕ cŏl|*ō hūc* | căstă Sĭby̆llă.
(Colō. *Final vowel not elided.*[4])

753\. Rōbŏră năvĭgĭīs ăptānt rēmōsquĕ rŭ|*dēntēs*-
qu' Exigui. . . .
(qu' Exigui. *Synapheia.*)

826\. Nēsæē Spīōquĕ Thălīăquĕ Cy̆mŏdŏcēquē.

853\. Nūsqu' āmĭttē|*bāt ŏcŭ*|lōsque sŭb āstră tĕnēbāt.
(Amittebāt. *Final syllable lengthened by the arsis.*)

[1] Observe that the final vowel in *Ilio* is short here, because, being in the *thesis*, not the *arsis* of the foot, is has no stress of the voice laid upon it See on iii. 211.

[2] The poets occasionally take advantage of the double power of *u*, and make it a consonant in words where such a change is necessary or convenient. Here, therefore, the *u* is regarded as a consonant, and the *e* in *genua* is long by position.

[3] Consult note on iii. 578.

[4] See the note on i. 16.

ÆNEID VI.

Line
33. Bīs pătrĭæ cĕcĭdērĕ mănūs. Quīn prōtĕnŭs | ōmnĭa.
(Omnĭa. *To be pronounced* omn-ya, *by synæresis.*[1])
119. Orphĕus. *A dissyllable,* ēus *being a diphthong.*)
126. Trōs ănchīsĭă|*dā făcĭ*|lĭs dēscēnsŭs ăvērnī.
(Anchisiadā. *Final syllable lengthened by the arsis.*)
201. Ind' ŭbĭ vēnēr' ăd fāu|*cēs grăv'ŏ*|lēntĭs ăvērnī.
(Grăv'ŏlentis. *The* e *being elided.*)
254. Pīnguĕ sŭ|*pēr ŏlĕ'* | īnfūndēns ārdēntĭbŭs ēxtīs.
(Supēr. *Final syllable lengthened by the arsis.*)
280. *Fĕrrēī* qu' Eūmĕnĭdūm thălăm' ēt Dīscōrdĭă dēmēns.
(Fērrēī. *A dissyllable, by synæresis.*)
287. Brĭăreūs. *Three syllables,* ēus *being a diphthong.*
289. Gōrgŏnĕs | *Hārpȳī*|æqu' ēt fōrmă trĭcōrpŏrĭs ūmbræ.
(Hārpȳī, *a spondee,* ȳī *being a diphthong.*[2])
412. Dētūrbăt lăxătquĕ fŏrōs, sĭmŭl ăccĭpĭt | *ālvĕō.* |
(Alvĕō. *A dissyllable, by synæresis.*)
479. Tȳdēus. *A dissyllable,* ēus *being a diphthong.*
507. Nōmĕn ĕt ārmă lŏcūm sēr|*vānt tē ă*|mīcĕ nĕquīvī.
(Tĕ. *Vowel shortened in imitation of the Greek.*[3])
602. Quōs sŭpĕr ātră sĭlēx jām jām lāpsūră că|*dēnti*-|
qu' Imminet . . . .
(qu' Imminet. *Synapheia.*)
618. Thesēus. *A dissyllable,* ēus *being a diphthong.*
678. Dēsŭpĕr ōstēn|*tāt dehīnc* | sūmmă căcūmĭnă līnquūnt.
(Dehīnc *to be pronounced* d'hīnc, *by synæresis.*)
768. Et Căpȳs ēt Nŭmĭ|*tōr ēt* | quī tē nōmĭnĕ rĕddĕt.
(Numitōr. *Final syllable lengthened by the arsis.*)

ÆNEID VII.

33. Assuētæ rīpīs vŏlŭcrēs ēt flūmĭnĭs | *ālvĕō.* |
(Alvĕō. *A dissyllable, by synæresis.*)
96. Cōnnŭbĭis. *Consult note on* i. 73.
160. Jāmqu' ĭtĕr ēmēnsī tūrrēs ăc tēctă Lă|*tīnō*-|
r' Ardua . . . .
(r' Ardua. *Synapheia.*)
174. Rēgĭbŭs ōmĕn ĕ|*rāt; hōc* | īllīs cūrĭă tēmplūm.
(Erāt. *Final syllable lengthened by the arsis.*)

[1] Consult notes on i. 2. ii. 16.
[2] Consult note on iii. 212.
[3] Observe that *te* loses one of its short vowels, and that the other remains short, because in the *thesis*; or rather, perhaps, the long vowel, instead of being elided, is made short, as in Greek, before another vowel. Consult notes on i. 16. v. 261.

Line
175. Hæ̆ săcrīs sēdēs ĕpŭlīs: hīc | *ărĭĕtĕ* | cǣso.
(ărĭĕtĕ, *to be pronounced* ăr-yĕt-ĕ.[1])
178. Antīqu' ē cē|*drō Ĭtă*|lŭsquĕ pătērquĕ Săbīnŭs.
(Cedrō. *Consult note on* i. 16.)
190. *Āŭrĕā* | pĕrcŭssŭm vīrgā vērsŭmquĕ vĕnēnīs.
(āŭrēā. *A dissyllable, by synæresis.*)
212. Iliončŭs. *Four syllables,* ĕŭs *being a diphthong.*
226. Submŏvĕt ōcĕă|*nō ĕt* | sī qu' ēxtēntă plăgārŭm.
(Oceanō. *Consult note on* i. 16.)
237. Præfĕrĭmŭs mănĭbŭs vittas ăc vērbă prē|*cāntĭā.*
(Precantĭā, *to be pronounced* precant-yā, *by synæresis.*[2])
249. Tālĭbŭs īllō|*nēī dĭc*|tīs dēfīxă Lătīnŭs.
(Ilionēī. *Four syllables, by synæresis.*)
253. Cŏnnŭbĭo. *Consult note on* i. 73.
262. Dīvĭtĭs ŭbĕr ăgrī Trōjæ̆v' ŏpŭlēntĭă | *dĕĕrĭt.* |
(Dĕērĭt. *A dissyllable, by synæresis.*)
303. Prŏfŭlt ŏptātō cōndūntŭr Thȳbrĭdĭs | *ălvĕō.* |
(ălvĕō. *A dissyllable, by synæresis.*)
333. Cōnnŭbĭīs. *Consult note on* i. 73.
389. *Ēŭŏē* | Băcchĕ frĕmēns sōlŭm tē vīrgĭnĕ dīgnŭm.
(ēŭŏē. *Two diphthongs, as in Greek εὐοῖ.*)
398. Sūstĭnĕt ăc nātæ̆ Tūrnīquĕ căn|*īt hȳmĕ*|næ̆ōs.
(Canīt. *Final syllable lengthened by the arsis.*)
470. Sē sătĭs āmbōbŭs Tēŭcrīsquĕ vĕnīrĕ Lăt|*īnīs*-|
qu' Hæc ubi . . .
(qu' Hæc ubi. *Synapheia.*)
485. Tȳrrhĕŭs. *Two syllables,* ĕŭs *being a diphthong.*)
508. *Same as the preceding.*
532. Tȳrrhĕī. *Two syllables,* ĕī *being contracted by synæresis.*
555. Cōnnŭbĭ'. *Consult note on* i. 73.
609. Cēnt' æ̆r|*ĕī clāū*|dŭnt vēctēs æ̆tērnăquĕ fērrī.
(æ̆rĕī. *Two syllables, by synæresis.*)
631. Ardĕă Crŭstŭmĕrīqu' ēt tŭrrĭgĕ|*ræ ăn*|tēmnæ̆.
(Turrigeræ. *Consult note.*[3])
769. Pæ̆ōn|*ĭīs rĕvŏ*|căt' hĕrbīs ĕt ămōrĕ Dĭānæ̆.
(Pæoniīs. *Three syllables, the last contracted by synæresis.*[4])

ÆNEID VIII.

98. Cŭm mūrōs ărcēmquĕ prŏ|*cūl ĕt* | rāră dŏmōrŭm.
(Procūl. *Final syllable lengthened by the arsis.*)

[1] Consult note on ii. 16.
[2] See note on i. 16.
[3] See on i. 2.
[4] We cannot say *Pæŏnĭī*, the vowel *o* corresponding here to an ω in Greek.

Sēmihŏmĭ|nis Cācī făcĭēs quām dīră tĕnēbāt.
(Sēmihŏmĭnis. *To be pronounced* sēm'hŏmĭnis.[1])

228. Eccĕ fŭrēns ănĭmīs ădĕrāt Tīrȳnthĭŭs | *ōmnēm*-| *qu'* Accessum . . . .
(qu' Accessum. *Synapheia.*)

292. Rēgĕ sŭb Eūrȳsth|*ēō fā*|tīs Jūnōnĭs ĭnīquæ.
(Eurysthēō. *Three syllables, last contracted by synæresis.*

298. Nĕc t' ūllæ făcĭēs nōn tĕrrŭĭt īpsĕ Tȳ|*phōēūs.*
(-phōēūs. *Two syllables,* ēūs *being a diphthong.*)

337. Vīx ĕă | *dĭctă dĕ*|hinc prōgrĕssūs mōnstrăt ĕt ārām.
(dĕhinc. *The vowel* e *shortened before the following one.*

363. Alcīdēs sŭbĭ|*īt hæc* | illūm rēgĭă cēpit.
(Subiīt. *Last syllable lengthened by the arsis.*)

372. Vūlcān' āllŏquĭtūr thălămōqu' hæc cōnjŭgĭs | *aūrēō.* |
(Aūrēō. *Two syllables, by synæresis.*)

383. Armă rŏgō gĕnĕtrīx nātō. Tē fīlĭă | *Nērēī.*
(Nērēī. *Two syllables, by synæresis.*)

553. Pēllis ŏbĭt tōtūm prǣfūlgēns ūnguĭbŭs | *āurēīs.* |
(Āurēis. *Two syllables, by synæresis.*)

599. Inclūsērĕ căv' ĕt nĭgrā nĕmŭs | *ăbiĕtĕ* | cīngūnt.
(Ăbiĕtĕ. *To be pronounced* ăb-yĕtĕ.[2])

ÆNEID IX.

9. Scēptră Pălātīnī sēdēmquĕ pĕ|*tīt Eū*|āndrī.
(Petīt. *Final syllable lengthened by the arsis.*)

32. Quūm rĕflŭit cāmpīs ĕt jām sē cōndĭdĭt | *ālvēō.* |
(Ālvēō. *Two syllables, by synæresis.*)

171. Mnesthēūs. *Two syllables,* ēūs *being a diphthong.*)

291. Hānc sĭnĕ mē spēm fērrĕ tŭ|*ī āū*|dēntĭŏr ībō.
(Tuī. *Consult note on* i. 16.)

306. Mnesthēūs. *Two syllables,* ēūs *being a diphthong.*)

477. Evŏlăt īnfēlīx ĕt fēmĭnĕ|ō *ŭlŭ*|lātū.
(Femineō. *Consult note on* i. 16.)

480. Tēlōrūmquĕ mĕmōr cœ|*lūm dehīnc* | quēstĭbŭs īmplēt.
(dehīnc. *To be pronounced* d'hīnc, *by synæresis.*)

501. Ilĭŏ|*nēī mŏnĭt'* | ĕt mūltūm lăcrȳmāntĭs Iūlī.
(Ilionēī. *Four syllables,* ēī *being contracted by synæresis.*)

569. Ilionēūs. *Four syllables,* ēūs *being a diphthong.*

573. Cæneūs. *Two syllables,* ēūs *being a diphthong.*

610. Tērgă fătīgām|*ūs hās*|tā nĕc tārdă sĕnēctūs.
(Fatigamūs. *Final syllable lengthened by arsis.*)

647. Antīqu' in Būtēn hīc Dārdănĭ|ō *ăn*|chīsǣ.
(Dardaniō. *Consult note on* i. 16.)

[1] Consult note on iii. 578.

[2] Consult note on ii, 16

Line

650. Omnĭă lŏngævō sĭmĭlĭs vōcĕmquĕ cŏ|*lōrĕm*-|
qu' Et crines. . . . .
(*qu'* Et crines. *Synapheia.*)

674. *Abiĕtĭ*|būs jŭvĕnēs pătrĭīs ĭn mōntĭbŭs æquŏs.
(Ābiĕtĭbus. *To be pronounced* ăb-yĕtĭbus.[1])

716. Inărĭmē Jŏvĭs īmpĕrĭīs īmpŏstă Tȳ|*phōēō.* |
(-phōēō. *Two syllables,* ēō *being contracted by synæresis.*)

779. 781. 812. Mnesthēūs. *Two syllables,* ēus *being a diphthong.*

ÆNEID X.

19. O pătĕr ŏ *hŏmĭ*|nūm dīvūmqu' ætērnă pŏtēstās.
(ō hŏmĭ— *The interjection O is never elided.*)

51. Est ămă|*thūs ēst* | cēlsă Pă|*phūs, āt*|qu' āltă Cȳthēră.
(Amathūs. *Final syllable not lengthened by the arsis, but naturally long, because answering to -οῦς in Greek.* Paphūs, *however, has the last syllable lengthened by the arsis.*)

67. Ităliăm fātīs pĕtĭ|*īt āuc*|tōrĭbŭs; ēstō.
(Petiīt. *Final syllable lengthened by the arsis.*)

116. Hic fīnīs fāndī sŏlĭō tūm Jūpĭtĕr | *āurēō.* |
(āurēō, *Two syllables, by synæresis.*)

129. Nĕc Clȳtĭō gĕnĭtōrĕ mĭnŏr nĕc frātrĕ Mĕ|*nēsthēō.* |
(Menesthēō. *Three syllables, by synæresis.*)

136. Inclūsūm būx|*ō āut* | ŏrĭcĭă tĕrĕbīnthō.
(Buxō. *Consult note on* i. 16.)

141. Mæŏnĭă gĕnĕrōsĕ dŏ|*mō tĭbĭ* | pīnguĭă cūltā.
(Domō. *Consult note on* i. 16.)

143. Mnesthēūs. *Two syllables; ēus being a diphthong.*

156. Extērnō cōmmīssă dŭ|*cī.* Æ|nēĭă pūppīs.
(Ducī. *Consult note on* i. 16.)

234. Stetĕrunt. *Systole.*

378. *Deēst jām* | tērră fŭgæ: pĕlăgūs Trōjāmnĕ pĕtēmūs.
(Deēst. *To be pronounced* dēst, *by synæresis.*)

383. Pĕr mĕdĭūm quā spīnă dă|*bāt hās*|tāmquĕ rĕcēptāt.
(Dabāt. *Final syllable lengthened by the arsis.*)

394. Nām tĭbĭ Thȳmbrĕ că|*pūt Eū*|āndrĭūs ābstŭlĭt ēnsīs.
(Capūt. *Final syllable lengthened by the arsis.*)

396. *Sēmiănĭ*|mēsquĕ mĭcānt dĭgĭtī fērrūmquĕ rĕtrāctānt.
(Sēmiănĭmes. *To be pronounced* sēm'ănĭmes.[2])

402. Rhōētēūs. *Two syllables; ēus being a diphthong.*

403. Cædit | *sēmiănĭ*|mis Rŭtŭlōrūm cālcĭbŭs ărvā.
(Sēmiănĭmis. *To be pronounced* sēm'ănĭmis.[2])

[1] Consult note on ii. 16. [2] Consult note on iii. 578.

Line
433. Tēlă mănūsquĕ sĭn|ĭt *hīnc* | Pāllās īnstăt ĕt ūrguĕt.
(Sinīt. *Final syllable lengthened by the arsis.*)
487. *Un' ēa*|dēmquĕ vĭā săn|*guīs ănĭ*|mūsquĕ sĕquūntūr.
(ēadem. *To be pronounced* ȳa-dem, *so that* ūn' ēa *makes a spondee.*—Sanguīs. *Final syllable lengthened by the arsis.*)
496. Exănĭmūm răpĭēns īmmānĭă pōndĕră | *bāltēī.*
(Baltēī. *Two syllables;* ēī *being contracted by synæresis.*)
720. Graīŭs hŏm' īnfēctōs līnquēns prŏfŭ|*gūs* hȳmĕn|ǣōs.
(Profugūs. *Final syllable lengthened by the arsis.*)
764. Cūm pĕdēs īncēdīt mĕdĭī pēr māxĭmă | *Nērēī.*
(Nerēī. *Two syllables,* ēī *being contracted by synæresis.*)
781. Stērnĭtŭr īnfēlīx ălĭēnō vūlnĕrĕ | *cœlūm-*|
qu' Aspicit. . . . .
(*qu'* Aspicit. *Synapheia.*)
872. Et fŭrĭīs ăgĭtātūs ă|*mōr ĕt* | cōnscĭă vīrtūs.
(Amōr. *Final syllable lengthened by the arsis.*
895. Clāmōr' īncēndūnt cœlūm Trōēsquĕ Lă|*tīnī-*|
qu' Advolat . . . .
(*qu'* Advolat. *Synapheia.*)

ÆNEID XI.

61. Sērvābăt sĕnĭōr quī Pārrhăsĭ|ō *Eū*|āndrō.
(Parrhasiō. *Consult note on* i. 16.)
69. Sēu mōllĭs vĭŏlǣ, sēu lānguēn|*tīs hȳă*|cīnthī.
(Languentīs. *Final syllable lengthened by the arsis.*)
111. Ōrā|*tīs ĕquĭ*|d' ĕt vīvīs cōncēdĕrĕ vēllēm.
(Oratīs. *Final syllable lengthened by the arsis.*)
200. Ārdēntēs spēctānt sŏcĭōs sē|*miūstăquĕ* | sērvānt.
(Sēmiūstă. *To be pronounced* sēm'ūstă.[1])
260. Capherēus. *Three syllables,* ēus *being a diphthong.*)
260. Atrīdēs Prō|*tēī Mĕnĕ*|lāūs ăd ūsquĕ cŏlūmnās.
Protēī. *Two syllables, by synæresis.*)
265. Idŏmĕ|*nēī Lĭbȳ*|cōn' hăbĭtāntēs lītŏrĕ Lōcrōs.
(Idomenēī. *Four syllables, by synæresis.*)
323. Cōnsīdānt sī tāntūs ăm|*ōr ĕt* | mœnĭă cōndānt.
(Amōr. *Final syllable lengthened by the arsis.*)
383. *Prōīndĕ tŏ*|n' ēlŏquĭō sōlĭtūm tĭbĭ mēquĕ tĭmōrĭs.
(Prōīndĕ. *Two syllables, by synæresis.*)
469. Cōncĭlĭ' īpsĕ păt|*ĕr ĕt* | māgn' īncēptă Lătīnūs.
(Patēr. *Final syllable lengthened by the arsis.*)
480. Cāusă mălī tān|*tī ŏcŭ*|lōs dējēctă dĕcōrūs.
(Tantī. *Consult note on* i. 16.)
609. Cōnstĭtĕrāt sūbĭt' ērūmpūnt clāmōrĕ frĕ|*mĭtūs-*|
qu' Exhortantur . . . .
(*qu'* Exhortantur. *Synapheia.*)

[1] Consult note on iii. 578.

Line
612.
615. } Aconteūs. *Three syllables,* ēūs *being a diphthong.*
635. *Sēmiǎnĭ*|mēs vōlvūntŭr ĕquī pūgn' āspĕră sūrgĭt.
(Sēmiănĭmes. *To be pronounced* sēm'ănĭmes.[1])
667. Advērsī lōngā trānsvērbĕrăt | *ābiĕtĕ* | pēctŭs.
(Ābiĕtĕ. *To be pronounced* āb-yĕtĕ.[2])
768. Chloreūs. *Two syllables,* ēūs *being a diphthong.*
890. *Arĭĕtăt* | īn pōrtās ēt dūrōs ōbjĭcĕ pōstēs.
(Ārĭĕtăt. *To be pronounced* ār-yĕtăt.[2])

ÆNEID XII.

13. Cōngrĕdĭŏr. Fēr săcră păt|*ĕr ēt* | cōncĭpĕ fŏedŭs.
(Patēr. *Final syllable lengthened by the arsis.*)
31. Prōmiss' ērĭpŭī gĕnĕr|*ō ārm'* | īmpĭă sūmsī.
(Generō. *Consult note on* i. 16.)
68. Sī quĭs ĕb|*ūr aūt* | mīxtă rŭbēnt ŭbĭ līlĭă mūltā.
(Ebūr. *Final syllable lengthened by the arsis.*)
83. Pīlūmno quōs īpsă dĕcūs dĕdĭt | *ōrī*|*thȳĭā.* |
(Orithyia, *four syllables,* the ȳī being a diphthong (υι) in Greek, *and the second syllable being also a diphthong* (ει) *in the original Greek.*)
84. Quī căndōrĕ nĭvēs ānt|*eīrēnt* | cūrsĭbŭs āūrās.
(Anteirent. *To be pronounced* ant'irent, *by elision.*)
87. *Ipsĕ dĕ*|hĭnc āūrō squālēnt' ālbōqu' ŏrĭchālcō.
(Dĕhinc. *The* e *shortened before the next vowel.*)
127. Mnestheūs. *Two syllables,* ēūs *being a diphthong.*
232. Fātālīsquĕ mă|*nūs īn*|fēns' ētrūrĭă Tūrnō.
(Manūs. *Final syllable lengthened by the arsis.*)
356. *Sēmiănĭ*|mī lāpsōquĕ sŭpērvĕnĭt ēt pĕdĕ cōllō.
Sēmiănĭmi. *To be pronounced* sēm'ănĭmi.[1])
363. Chlōrĕă|*quē Sȳbă*|rīmquĕ Dărētăquĕ Thērsĭlŏchūmquē.
(Chloreaquē. *Final syllable lengthened by the arsis.*)
371. Phegeūs. *Two syllables,* ēūs *being a diphthong.*
384. Mnestheūs. *Two syllables,* ēūs *being a diphthong.*
401. Pæō|*ni' īn mō*|rēm sēnĭōr sūccīnctūs ămĭctū.
(*After the elision of the* um *in* Pæonium, *the remaining* ni' *coalesces with the following* in, *to form, as it were, a single syllable, by synæresis. Consult also note on* vii. 769.)
422. Quīppĕ dŏ|*lōr ōm*|nīs stĕtĭt īmō vūlnĕrĕ sānguis.
(Dolōr. *Final syllable lengthened by the arsis.*)
443. Antheūs *and* Mnestheūs. *Each two syllables,* ēūs *being a diphthong.*
459. Mnestheūs. *As in preceding line.*

[1] Consult note on iii. 578.
[2] Consult note on ii. 16.

Line

535. Īllĕ rŭēnt' Hyll|ō *ănĭ*|mĭsqu' īmmānĕ frĕmēntī.
(Hyllō. *Consult note on* i. 16.)
41. Pēctŏră nēc mĭsĕrō clўpĕī mŏră prōfŭĭt | *ærĕī*.
(Ærēī. *Two syllables*, ēī *being contracted by synæresis.*)
549. Mnesthēūs. *Two syllables*, ēūs *being a diphthong.*
550. Et Mēssāpŭs ĕquūm dŏmĭt|*ōr ĕt* | fōrtĭs ăsīlās.
(Domitŏr. *Final syllable lengthened by arsis.*)
648. Sānct' ăd vōs ănĭ|*mă ăt*|qu' īstĭŭs īnscĭă cūlpæ.
(Animā. *Final syllable saved from elision, and lengthened by the arsis.*[1])
668. Et fŭrĭīs ăgĭtātŭs ăm|*ŏr ĕt* | cōnscĭă vīrtūs.
(Amŏr. *Final syllable lengthened by the arsis.*)
706. Mœnĭă quīqu' īmōs pūlsābānt | *ărĭĕtĕ* | mūrōs.
(Ărĭĕtĕ. *To be pronounced* ăr-yĕtĕ.[2])
772. Hīc hāst' Ænēæ stă|*băt hŭc* | īmpĕtŭs īllām.
(Stabăt. *Final syllable lengthened by the arsis.*)
821. Cōnnūbĭīs. *Consult* i. 73.
847. *Ūn' ĕō*|dēmquĕ tŭlīt pārtū părĭbūsquĕ rĕvīnxīt.
(ĕōdem. *Two syllables, by synæresis.*—ūn' ĕō, *a spondee.*)
883. Tē sĭnĕ frātĕr ĕ|*rīt ō* | quæ sătĭs | *ăltă dĕ*|hīscāt.
(Erīt. *Final syllable lengthened by the arsis.*—Dĕhiscat. *The vowel in* de *shortened before the following one.*)
905. *Gĕnuă lă*|bānt gĕlĭdūs concrēvīt frīgŏrĕ sānguĭs.
(Gĕnuă. *To be pronounced* gĕnvă.[3])

[1] Consult *Wagner*, *Quæst. Virg.* xi. 3. xii. 10. and see on i. 16.
[2] Consult note on ii. 16.
[3] Consult note on v. 432.

INDEX OF PROPER NAMES

MENTIONED IN THE ÆNEÏD.

ABĂRIS. A Rutulian, killed by Euryalus. ix. 344.

ABAS, -ANTIS. I. A Trojan. One of the companions of Æneas, i. 121.—II. A Greek. See note on iii. 286. III. An Etrurian chieftain. x. 170. 427.

ABELLA. A city of Campania, north-east of Nola, the ruins of which are said still to exist on the site called *Avella Vecchia*. vii. 740. See note.

ACĂMAS, -ANTIS. Son of Theseus, and one of the Grecian heroes concealed in the wooden horse. ii. 262.

ACARNAN, -ĀNIS. *An Acarnanian, an inhabitant of Acarnania*, a country of Greece Proper, lying on the Ionian Sea, v. 298.

ACCA. A companion of Camilla. xi. 820. 897.

ACESTA. A city of Sicily, which Virgil makes Æneas to have founded on his voyage from Carthage to Italy, and to have given it this name in honour of *Acestes*. It corresponds to what was afterwards *Ægesta* or *Segesta*, the ruins of which are near the modern *Alcamo*. v. 718.

ACESTES. A king of Sicily, who hospitably received and entertained Æneas and the Trojans. He was the son of the river-god Crimisus, and of a Trojan woman named *Egesta* or *Segesta*. Hence the epithet *Trojanus* applied to him, i. 195. 550. v. 36. 757.

ACHAĬCUS, A, UM, adj. Properly *Achæan; of Achaia*. In Virgil, as in poetry generally, *Grecian*. v. 623.

ACHĪUS, A, UM, adj. The same as *Achaicus*, but the more usual poetic form. ii. 462.

ACHĀTES. The faithful friend and armour-bearer of Æneas. i. 120. 174. 188. 192. 644. x. 344. xii. 459.

ACHĒMĔNĬDES. One of the companions of Ulysses, and left by him in the country of the Cyclopes, whence he was rescued by Æneas. iii. 614. 691.

ACHĔRON, -ONTIS. *Acheron*. A river of the lower world; used by Virgil as a general term to denote the lower world, and also the deities and manes of the same. v. 99. vi. 107. 295. vii. 91. 312. 569.

ACHILLES, -IS and -I. *Achilles*, son of Peleus and the Nereid Thetis, and the most valiant of the Grecian leaders engaged in the siege of Troy. His exploits are alluded to in various parts of the Æneid. His quarrel with Agamemnon, and consequent withdrawal from the war, plunged the Greeks into misfortunes, and gave victory to the Trojans until the death of Patroclus. The desire of avenging the death of his friend brought him back again into the field, and his presence instantly turned the tide of battle. He met and slew Hector in single combat,

and thus removed the chief support of the Trojans. According to the Homeric account, he was killed in the battle at the Scæan gate; but later traditions make him to have been treacherously slain by Paris with an arrow. i. [illegible]. 458. 475. 484. ii. 197. 540. vi. 840. &c. Hence

Achillēus, a, um, adj. *Of Achilles; Achillean:* as *Achillea stirps,* referring to Neoptolemus, the son of Achilles. iii. 326.

Achīvus, a, um, adj. *Grecian.* i. 243. &c.

Acīdălĭus, a, um. *Acidalian.* i. 720. See note on the passage.

Acmon. A companion of Æneas. x. 128.

Acœtes. Armour-bearer of Euander. xi. 30. 85.

Aconteus. A Latin warrior. xi. 612.

Acrăgas. *Agrigentum,* a city of Sicily. iii. 703. See note.

Acrĭsĭŏnēus, a, um. *Of Acrisius;* and thence, *Argive.* See note on vii. 410. From

Acrĭsius. Son of Abas, and king of Argos. vii. 372. See note.

Acron. A Greek slain by Mezentius. x. 719, 730.

Actius, a, um (poetic for *Actiacus*). *Actian; of Actium,* a promontory of Epirus, where was a temple of Apollo, and renowned for the naval victory of Augustus over the forces of Anthony and Cleopatra. iii. 280. viii. 675.

Actor. I. A Trojan. ix. 500. —II. An Auruncan. xii. 94. 96.

Adămastus. Father of Achemenides. iii. 614.

Adrastus. King of Argos, and father-in-law of Tydeus and Polynices: the latter of whom he assisted in the Theban war, himself being one of the "seven against Thebes," and the only one of the leaders that escaped destruction. vi. 480.

Æăcĭdes (patronymic from Æăcus). *Son or descendant of Æacus,* viz. Achilles. i. 99; vi. 58. —Pyrrhus. iii. 296.—Perses, king of Macedon. vi. 839. See note on this passage.

Ææus, a, um. *Ææan; of Æa,* a city of Colchis. An epithet of Circe. iii. 386.

Ægæon. Called also *Briareus.* Son of Cœlus and Terra. He had a hundred arms and fifty heads. x. 565.

Ægæus, a, um. *Ægean.*—Ægæum altum (mare), the *Ægean Sea,* now the Archipelago. xii. 366.—An epithet of Neptune. iii. 74.

Ægyptius, a, um. *Of Egypt; Egyptian.* viii. 688. From

Ægyptus. *Egypt.* An extensive country of Africa, bordering on the Mediterranean and the Red Sea. It was at first included in Asia. viii. 687.

Æneadæ, or Ænĕădes. *Descendants of Æneas.* I. A general epithet applied to the companions of Æneas. i. 157. 565. &c. See also on iii. 18.—II. The Romans as descended from Æneas. viii. 681.

Ænēas. I. A Trojan prince, son of Anchises and Venus. After the fall of Troy, he set out for Italy, where he finally arrived after many wanderings and much suffering. He married Lavinia, the daughter of Latinus, and succeeded that monarch in his kingdom. His wanderings and exploits form the subject of the Æneid.——II. *Æneas Silvius,* grandson of Ascanius, and king of Alba. vi. 769. See note.

Æneides. *Son of Æneas.* See note on ix. 653.

Ænēĭus, a, um. *Of Æneas; Ænean,* vii. 1. &c.

Æŏlĭa. The country of Æolus. See note on i. 52.

Æŏlĭdes. *Son or descendant of Æolus,* viz. Ulysses, through his reputed sire Sisyphus. vi. 529. See note.—Misenus. vi. 164. See note.—Clytius. ix. 774.

Æŏlius, a, um. *Of Æolus; Æolian.* v. 791. &c.

Æŏlus. I. King of the *Insulæ Æoliæ*, and god of the winds. i. 52. *seqq.*—II. A companion of Æneas, from Lyrnessus. xii. 542.

Æqui Fălisci. See note on vii. 695.

Æquĭcŭlus, a, um. *Of the Æquiculi.* See note on vii. 747.

Æsculapius. See note on vii. 772.

Æthĭŏpes. The Æthiopians. See note on iv. 480.

Æthon. The war-horse of Pallas. xi. 89.

Ætna. A celebrated volcanic mountain of Sicily, of which a beautiful poetic description is given in iii. 571. *seqq.* Hence

Ætnæus, a, um. *Of Ætna; Ætnæan.* iii. 678. &c.

Ætōlus, a, um. *Ætolian; of Ætolia*, a country of Greece, between Acarnania and the Locri Ozolæ. x. 28. &c. See on xi. 239.

Afer. *An African.* viii. 724.

Afrĭca. One of the three main divisions of the ancient world. iv. 37. Hence

Afrĭcus. The south-west wind. i. 85.

Agămemnŏnius, a, um. *Of Agamemnon*, son of Clisthenes and grandson of Atreus, in whose house he was educated, and from whom he received the appellation *Atrides.* He was supreme commander of the Grecian forces during the siege of Troy. His dominion extended over nearly all the Peloponnesus. On his return from the Trojan war he was assassinated by his wife Clytæmnestra and her paramour Ægisthus. iii. 54. iv. 471. vi. 489. 839. vii. 723.

Agăthyrsi. See note on iv. 145. 146.

Agēnor. See note on i. 338.

Agis. A Lycian. x. 751.

Agrippa. See notes on viii. 682. *seqq.*

Agyllīnus, a, um. *Agylline; of Agylla*, a city of Etruria, called also *Cære*, now *Cervetere.* vii. 652. viii. 479. See note.

Ajax. Son of Oileus. See notes on i. 39. 41. ii. 414.

Alba Longa. See notes on i. 271. iii. 393. Hence

Albānus, a, um. *Of Alba; Alban.* i. 7. &c.

Albŭla. See notes on vii. 82. viii. 330.

Albŭnĕa. See notes on vii. 82. 83.

Alcander. A Trojan killed by Turnus ix. 767.

Alcānor. I. A Trojan. ix. 672.—II. A Rutulian. x. 338.

Alcăthŏus. See on x. 747.

Alcīdes (patronymic from Alceus). A name of Hercules. v. 414. &c.

Alētes. An aged companion of Æneas. i. 121. &c.

Allecto. The chief of the three Furies. vii. 324. &c.

Allia. A river of Italy falling into the Tiber. It is now called the *Aia.* vii. 717. See note.

Almo. The eldest son of Tyrrheus, king of the Rutuli, and the first of that nation slain in battle by the Trojans. vii. 532. 575.

Aloīdæ (patronymic from Aloeus). Properly *sons of Aloeus*, but applied to the two sons of his wife Iphimedia by Neptune, Otus and Ephialtes; two giants renowned for their strength, who, at the age of nine years, made war on heaven with the intention of dethroning Jupiter, but were slain by Apollo, and consigned to punishment in the lower world. vi. 582.

Alpes. A celebrated chain of mountains separating Italy from Gaul, &c. x. 12.

Alphēus. A river of Peloponnesus, flowing through Arcadia and Elis, now called *Rufia.* The god

of this stream became enamoured of the nymph Arethusa, when bathing in his waters, and pursued her; but she was preserved by Diana, who changed her into a fountain, and placed her in the island of Ortygia, near Sicily. The Alpheus, however, worked a passage under the sea, and rising in the island of Ortygia, mingled its waters with those of Arethusa. Another legend states that it was Diana herself, whom the river god pursued. The meaning of the fable is, that Diana had a common altar with the god of the Alpheus at Olympia, and that the worship of Diana, water being held sacred to her, having passed from the Peloponnesus into Sicily, the worship of the Alpheus accompaned it. iii. 694.

ALPHĒUS, A, UM. *Of Alpheus; Alphean:* equivalent to *Elian*, as applied to Pisa, a city of Elis on the Alphēus. x. 179. See note.

ALPĪNUS, A, UM. *Of the Alps: Alpine.* iv. 442. &c.

ALSUS. A Rutulian. xii. 304.

AMĂSĒNUS. A river of Latium, now the *Amaseno.* vii. 685. xi. 547.

AMASTRUS. A Trojan, the son of Hippotas, slain by Camilla. xi. 673.

AMĀTA. The wife of Latinus, and mother of Lavinia. She favoured the suit of Turnus, and opposed Æneas when the latter sought Lavinia in marriage. Finding she could not prevent the success of Æneas, and learning that Turnus had fallen in battle, she hung herself. vii. 343. xii. 56.

AMĂTHUS. A city on the southern side of Cyprus, sacred to Venus. Its ruins are near *Limmeson.* x. 51.

AMĀZON. *An Amazon.* xi. 648. The plural is

AMĀZŎNES, and AMĀZŎNĬDES. A name given to a fabled race of female warriors dwelling on the banks of the river Thermodon. xi. 660. Their name is commonly, but incorrectly, derived from *ἀ privative*, and *μᾶζος, a female breast;* because it was believed that they burned off the right breast in order to handle the bow more conveniently. They came with aid to Priam in the Trojan war, under the command of their queen Penthesilea. For an account of their arms, &c. see note on i. 490. *seq.*

AMĀZŎNĬUS, A, UM. *Amazonian.* v. 311.

AMĬTERNUS, A, UM. (Poet, for Amiterninus). *Amiternian; of Amiternum*, a city of the Sabine territory. Its ruins are near *St. Vittorino.* vii. 710.

AMMON. See *Hammon.*

AMOR. *Cupid.* i. 663. 689.

AMPHITRYŎNĬĂDES. Properly *son of Amphitryon*, applied to Hercules as son of Alcmena, wife of Amphitryon. viii. 103. 214.

AMPHRȲSĬUS, A, UM. *Amphrysian.* See note on vi. 398.

AMSANCTUS. See note on vii. 565.

AMȲCLÆ A city of Latium colonized from Amyclæ in Laconia. The town was said to have been abandoned, because infested with serpents. Another account makes it to have been destroyed by the enemy, who attacked it while it was in a defenceless state, and the inhabitants ignorant of their approach, since they had been enjoined to silence by law, in order to stop the false rumours of hostile attacks. x. 564.

AMȲCUS. I. See note on v. 372.—II. A companion of Æneas. i. 221.—III. A Trojan, who married Theano, sister of Hecuba, and had by her Mimas. x. 704. He is probably the same as the one slain by Turnus. ix. 772.—IV. A son of Priam, slain by Turnus. xii. 509.

ANAGNIA. The chief town of the Hernici, now called *Anagni.* vii. 684.

Anchĕmŏlus. Son of Rhœtus, king of the Marrubii. He was expelled by his father for criminal conduct towards his stepmother. He fled to Turnus, and was slain by Pallas in battle. x. 389.

Anchīses. A son of Capys, and father of Æneas by the goddess Venus. For having boasted of his intercourse with the goddess, he was struck by a flash of lightning, which enfeebled and maimed him. He survived the capture of Troy, although only induced so to do by a prodigy; and was carried away from the burning city upon the shoulders of his son. He accompanied Æneas on his voyage, but died before reaching Italy, on Æneas's first arrival in Sicily; and was buried on Mount Eryx. i. 617. &c.

Anchīsēus, a, um. *Of Anchises.* v. 761.

Anchīsĭădes. *Son of Anchises.* i. e. Æneas. v. 407. &c.

Ancus (Marcius). The fourth king of Rome. See note on vi. 816.

Andrŏgeus. I. A Grecian leader. ii. 371. &c.—II. A son of Minos, who is said to have conquered all his antagonists in the games of the Panathenæa at Athens. Through envy at his success, Ægeus brought about his death; but the manner in which this was effected is differently related. Minos, in revenge for the death of his son, made war upon the Athenians, and compelled them to send to Crete every year seven boys and seven girls to be devoured by the Minotaur. vi. 20. See note.

Andrŏmăche. Daughter of Eëtion, and wife of Hector. After the capture of Troy she fell to the lot of Pyrrhus, who carried her to Epirus, where she bore him three sons. When Pyrrhus sought the hand of Hermione, he gave Andromache to Helenus. ii. 456. iii. 294. *seqq.*

Angĭtia. See note on vii. 759.

Anĭo, -ēnis. A river of Italy, falling into the Tiber, now the *Teverone.* vii. 683.

Anna. Sister of Dido. iv. 9. *seqq.*

Antæus. A Rutulian. x. 561.

Antandros. See note on iii. 6

Antemnæ See note on vii. 629.

Antēnor. See note on i. 242.

Antēnŏrĭdes. *Son of Antenor.* See note on vi. 484.

Antheus. A companion of Æneas. i. 181, &c.

Antĭphătes. A son of Sarpedon, killed by Turnus. ix. 696.

Antōnius. The celebrated Marcus Antonius, who married Octavia, the sister of Octavius, and shared with the latter the Roman world, receiving as his portion the eastern division. The repudiation by him of Octavia, and his connexion with Cleopatra, queen of Egypt, involved him in a war with Octavius, which was in effect terminated by the defeat of Antony's fleet at Actium; owing mainly, it is said, to the desertion of Cleopatra with her fifty galleys. viii. 685.

Antōres. A Latin, killed by Mezentius. x. 778. 779.

Anūbis. An Egyptian deity, son of Osiris, represented with the head of a dog. viii. 698. See note.

Anxur. A Rutulian. x. 545.

Anxūrus. See note on vii. 799.

Aornos. *Avernus.* See note on vi. 242; and *Avernus.*

Apennīnĭcŏla. *An inhabitant of the Apennines.* xi. 700. From

Apennīnus. A range of mountains running through Italy. xii. 703.

Aphidnus. A Trojan, killed by Turnus. ix. 702.

Apollo. Son of Jupiter and Latona, born in the island of Delos. He was the god of prophecy, music, archery, poetry, &c., and was also confounded with the sun-god. Various epithets were ap-

plied to him from circumstances connected with his history, or from the places where he was worshipped. He favoured the side of the Trojans during the war, and after the capture of the city frequently directed Æneas and his companions by his oracular advice. His most famous oracle was at Delphi. iii. 119 &c.

AQUĬCŬLUS. See on ix. 684.

ARABS. *An Arabian.* viii. 706. Of the plural *Arabi*, see on vii. 605.

ARÆ. See note on i. 109.

ARAXES. A river of Greater Armenia, flowing into the Caspian Sea, now the *Arras.* See note on viii. 728.

ARCĂDIA. A country in the centre of the Peloponnesus, whose inhabitants were devoted to agriculture and pastoral pursuits. See on viii. 159. Hence the adjective

ARCĂDIUS, A, UM. *Arcadian.* v. 299. And

ARCAS, ĂDIS. *An Arcadian.* viii. 102, &c.

ARCENS. A Sicilian. ix. 581.

ARCHĔTIUS. A Rutulian, killed by Mnestheus. xii. 459.

ARCHIPPUS. A king of the Umbri, and ally of Turnus. vii. 752.

ARCĬTĔNENS. See on iii. 75.

ARCTOS (pl. Arcti). See note on vi. 16.

ARCTŪRUS. See note on i. 744.

ARDĔA. The capital of the Rutuli, founded, as tradition reported, by Danaë, the mother of Perseus. Hence the boast of Turnus that he could number Inachus and Acrisius among his ancestors. See note on vii. 411.

ARETHŪSA. iii. 696. See Alpheus.

ARGI (masc. pl. and ARGOS, neut. sing.). See notes on i. 24, 285.

ARGĬLĔTUM. See note on viii. 345.

ARGĪVUS, A, UM. *Of Argos*; [illegible] poeticè, *Grecian.* Pl. *Argivi, the Greeks.* i. 40. &c.

ARGŎLĬCUS, A, UM. *Argolic*; *Grecian* ii. 55. &c.

ARGUS. I. Appointed by Juno as keeper of Io after she had been changed into a heifer. He had eyes all over his body, and some of these were always awake. Jupiter sent Mercury to destroy him, and this he effected by lulling him to sleep and then cutting off his head. vii. 791.—II. See note on viii. 345.

ARGŸRĬPA. See note on xi. 246; and *Arpi.*

ARIADNE. Daughter of Minos, king of Crete, and Pasiphaë. She fell in love with Theseus, when he was sent as one of the victims to be devoured by the Minotaur, and gave him a clew of thread, which enabled him to penetrate the windings of the Labyrinth till he came to where the Minotaur lay. Having slain the monster, he was enabled by the thread to retrace his course. This is the ordinary account. Virgil, however, makes Dædalus himself to have aided Theseus, by means of the clew of thread, in tracing his way through the mazes of the Labyrinth. See vi. 28–30.

ARĪCIA. An ancient city of Latium. vii. 762.

ARISBA. A town sacked by Æneas before the Trojan war. ix. 264.

ARPI. An ancient city of Apulia, founded by Diomed. Its earlier name was *Argyripa.* x. 28. xi. 250. 428.

ARRUNS. A Trojan, who, having slain Camilla, fell by the hand of Opes. xi. 759. *seqq.*

ASBŪTES. A Trojan killed by Turnus. xii. 362.

ASCĂNIUS. Son of Æneas and Creüsa, was rescued by his father from the flames of Troy, and taken with him to Italy. i. 267. 645. &c.

ASIA. ii. 557. See note on iii. 1.

ASĪLAS. I. A Rutulian. ix.

571.—II. A soothsayer and commander. x. 175. &c.

Asius, a, um. *Asian.*—Asia Palus. *The Asian marsh* (in Homer, Ἄσιος λειμών) in Lydia, formed by the river Caÿster near its mouth. It was the favourite resort of swans and other waterfowl. vii. 701.

Asius. Son of Imbrasus, and one of the companions of Æneas. x. 123.

Assăracus. I. A Trojan prince, son of Tros, and father of Capys i. 284; vi. 779. See note on i. 380.—II. There were two of the name among the followers of Æneas. x. 124.

Astur. An Etrurian auxiliary of Æneas. x. 180. 181.

Astyănax. Son of Hector and Andromache. He was thrown from the battlements of Ilium, after the capture of the city, and killed, in consequence of a prediction of Calchas, that, if permitted to live, he would avenge the death of Hector, and raise Troy anew. ii. 457. iii. 489.

Athĕsis. A river of northern Italy, emptying into the Adriatic. It is now the *Adige.* ix. 680.

Athos. A lofty mountain of Chalcidice, in Macedonia. It is now called *Monte Santo.* xii. 701.

Atīna. One of the most ancient cities of the Volsci, now called *Atino.* vii. 630.

Atīnas. A Rutulian. xi. 869. xii. 661.

Atii. See note on v. 568. *seq.*

Atlantis, -idis (fem. patr. from Atlas). *Daughter of Atlas.* viii. 135.

Atlas. See notes on i. 741. iv. 247. 480.

Atrīdes (patr. from Atreus). *Son* or *descendant of Atreus.* ii. 415. &c.

Atys. The Trojan progenitor of the Roman *gens Attia.* v. 567. 568.

Aventīnus. I. A son of Hercules and Rhea. vii. 657.—II. The largest of the seven hills on which Rome was built. vii. 659. viii. 231.

Avernus (and in pl. *Averna*). A lake in Campania, near Baiæ and Puteoli, surrounded on every side, except where connected with the Lucrine Lake, by steep and densely-wooded hills, which shrouded it in perpetual gloom, and filled the air with contagion. Hence the belief that birds were unable to fly over it, and the derivation of its name from *ἀ priv.* and *ὄρνις, a bird.* On this account the entrance to the lower world was placed in its neighbourhood. It is also used poetically for the lower world itself. iii. 442. v. 732. &c. Hence

Avernus, a, um. *Avernian.* iv. 512. &c.

Aufĭdus. A river of Apulia, now the *Ofanto.* xi. 405.

Augustus. The name assumed by Octavius after he had become sole master of the Roman world. See note on vi. 793. viii. 678.

Aulestes. An auxiliary of Æneas. x. 207. xii. 290.

Aulis. See note on iv. 426.

Aunus. A Ligurian. xi. 700. 17.

Aurōra. Daughter of Hyperion, and goddess of the dawn. i. 751. iii. 521. viii. 384. &c. Ascending in her chariot, she ushers in Phœbus, and precedes him in his course through the heavens. She was the spouse of Tithonus, to whom she bore Memnon and Æmathion. She is sometimes represented in a saffron-coloured robe, with a wand or torch in her hand, and standing in a chariot drawn sometimes by four horses, sometimes by two. See also note on v. 105.

Aurunci. A people of Latium, on the coast towards Campania, identical with the Ausonians. xi. 318. Hence

Auruncus, a, um. *Auruncan; of the Aurunci.* vii. 206. xii. 94. &c.

AUSŎNIA. A name applied to the whole southern part of Italy, through which the *Ausones* had spread themselves. Poetically, *Italy.* iii. 477. 479. x. 54. Hence

AUSŎNĬDÆ. *The Ausonians; Italians.* x. 564. xi. 297. xii. 121.

AUSŎNIUS, A, UM. *Ausonian; Italian.* iii. 378. &c.

AUTŎMĔDON. The charioteer at first of Achilles, and, after his death, of Pyrrhus. ii. 477.

B.

BACCHUS. Son of Jupiter and Semele. Many inventions and achievements were ascribed to him. He was particularly worshipped as god of wine, and hence he received various epithets, as *Lyæus, Liber,* &c. See on iv. 58. vi. 804.

BACTRA. See note on viii. 687.

BAIÆ. A city of Campania, on a small bay west of Neapolis, now called *Baia.* See note on ix. 710

BARCÆI. See note on iv. 43.

BARCE. Nurse of Sychæus. iv. 632.

BĂTŬLUM. A city of Campania, supposed to have been on the site of the modern *Parduli.* vii. 739.

BEBRȲCIUS, A, UM. *Bebrycian; of the Bebrȳces,* the original inhabitants of Bithynia. v. 373.

BĒLĪDES. *Descendant of Belus.* See note on ii. 82.

BELLŌNA. Daughter of Phorcys and Ceto, and goddess of war. vii. 319. viii. 703.

BĒLUS. I. King of Tyre and Sidon, and father of Dido. See note on i. 621.—II. A distant ancestor of Dido. See note on i. 729.

BENĀCUS. A lake in the northern part of Italy, now *Lago di Garda.* x. 205.

BĔRĔCYNTIUS, A, UM. *Berecyntian; of Berecyntus,* a mountain of Phrygia Major, sacred to Cybele. vi. 784. ix. 82. 619.

BĔRŎĒ. See on v. 620.

BĬTĬAS. I. A Tyrian. i. 738. —II. A Trojan, son of Alcanor, and brother of Pandarus. ix. 672. 703. xi. 396.

BŌLA. A town of the Æqui, in Italy. It was a colony of Alba, and is thought to correspond with *Poli.* vi. 775.

BRIĂREUS. The name by which Ægæon was called by the gods, according to Homer. vi. 287. See *Ægæon.*

BRONTES. One of the Cyclopes. See note on viii. 425.

BRŪTUS, L. Junius. The author of the revolution that drove the Tarquins from the throne of Rome, and substituted the consular for the regal government. Tarquin had caused the father and brother of Brutus to be put to death, and he himself only escaped by affecting stupidity. His own sons having been concerned in the plot formed to restore the Tarquins, he ordered them to be put to death, and witnessed the execution himself. He and Arruns, son of Tarquin, fell in battle, slain by each other's hand. vi. 818.

BŪTES. I. A descendant of Amycus, king of Bebrycia. v. 372. —II. Armour-bearer to Anchises. ix. 647.—III. A Trojan, slain by Camilla, and probably a different person from No. II. xi. 690.

BUTHRŌTUM. A town of Epirus, opposite Corcyra, where Helenus reigned. iii. 293.

BYRSA. See note on i. 367.

C.

CĂCUS. Son of Vulcan, of gigantic size, and vomiting forth from his mouth fire and smoke. He dwelt in a cave on Mount Aventine, whence he sallied forth and plundered the neighbourhood. He was slain by Hercules for having stolen some of his oxen. viii. 194. 205. 259.

CÆCULUS. Son of Vulcan, found upon the hearth. He built

Præneste, but could not procure inhabitants for it, until, on imploring Vulcan to testify that he was his parent, the latter caused a bright flame to surround the assembled multitude. vii. 681. x. 544.

Cædĭcus. There are two Latins of this name; one probably a descendant of the other. ix. 362. x. 747.

Cæneus. A Trojan, slain by Turnus. ix. 573.

Cænis. Daughter of Elatus, changed by Neptune into a man, but afterwards changed again into a female, under which form she appears in the lower world. vi. 448.

Cære, or Cæres. A city of Etruria, in Italy, called by the Greeks *Agylla*. The modern name is *Cervetere*. xi. 183. See on viii. 597.

Cæsar. A surname given to the Julian family at Rome, from the time of Julius Cæsar. i. 286. vi. 789. 792.

Căīcus. A Trojan. i. 183. ix. 35.

Caiēta. I. A town and harbour of Latium, now *Gaeta*. vi. 901.—II. The nurse of Æneas. vii 2.

Calchas. See note on ii. 100. 176.

Căles. A city of Campania, now *Calvi*. vii. 728.

Calliŏpe. The muse of epic poetry and eloquence. ix. 525.

Călўbē. Priestess of Juno. vii. 419.

Călўdon. A city of Ætolia, near the River Evenus, famed for the boar-hunt in its neighbourhood. It was the residence of Œneus, from whom Diomede was descended. vii. 306. xi. 270.

Cămărīna. A city on the southern coast of Sicily, on the river Hipparis, which formed a marsh at low water. This emitted pestilential vapours, and the inhabitants of Camarina consulted the oracle about draining it. The oracle dissuaded them from doing so, but the inhabitants drained the marsh, and thus opened a passage to the enemy to take their city. iii. 701.

Cămers. An Ausonian. x. 562. xii. 224.

Cămilla. Daughter of Metabus and Casmilla, and queen of the Volsci. Metabus, having been expelled from his dominions, took refuge in the woods, where he reared his daughter, the sole companion of his flight, and accustomed her to hardy and martial exercises. She was remarkable for swiftness. She led the Volscians to battle against Æneas, and slew many warriors, but was finally slain by Arruns, who aimed a javelin at her from a place of concealment. vii. 803. xi. 532. *seqq.*

Cămillus. A Roman general, famous for his defeat of the Gauls. vi. 826.

Campānus, a, um. *Campanian.* Hence, *Campana urbs*, Capua. x. 145.

Capēnus, a, um. *Of Capena*, a city of Etruria, near Mount Soracte, now probably *Civitucula.* vii. 697.

Caphēreus. A lofty mountain and promontory of Eubœa, on which Nauplius, to avenge the death of his son Palamedes, placed a blazing torch, which caused the Greeks to be shipwrecked on the coast. xi. 260.

Căpĭtōlium. A celebrated building at Rome, on the Tarpeian Rock. See notes on vi. 836. viii. 347. 653.

Caprĕæ. An island off the coast of Campania, now *Capri*. vii. 735.

Capys. I. Father of Anchises. vi. 768.—II. A king of the Albans. x. 145.—III. A Trojan slain by Themilla. i. 183. ii. 35. ix. 576.

Căres. The inhabitants of Caria, a country of Asia Minor

south of Ionia and Lydia. viii. 725.

CĂRĪNÆ. See note on viii. 361.

CARMENTIS. A prophetess of Arcadia, mother of Euander, with whom she was said to have come to Italy. viii. 336. Hence,

CARMENTĀLIS (porta). One of the gates of Rome, near the Capitol. viii. 338.

CARPĂTHIUS, A, UM. *Carpathian.* See note on v. 595.

CARTHĀGO. A celebrated city of Northern Africa, for a long time the rival of Rome. i. 14. 366. &c. Virgil's account of its founding is given in i. 340. *seqq.* It was destroyed by the younger Scipio, B.C. 146. See also *Dido.*

CASMILLA. The mother of Camilla. xi. 543.

CASPĔRIA. A town of the Sabines. vii. 714.

CASPIUS, A, UM. *Caspian.* See note on vi. 798.

CASSANDRA. Daughter of Priam and Hecuba. She was beloved by Apollo, and promised to listen to his addresses, if he would bestow upon her the knowledge of futurity. The god did as she desired, but Cassandra refused to fulfil her promise. Apollo, therefore, ordained that her predictions, though true, should not gain credence. When Troy was taken, she fled for shelter to the temple of Minerva, but was even there exposed to the brutality of Ajax, son of Oïleus. i. 39. A different account is given in ii. 403. *seqq.* In the division of the spoils, she fell to the share of Agamemnon, with whom she was slain on his return to Mycenæ. iii. 187. v. 636. x. 68.

CASTOR. I. Son of Leda and Tyndarus, and twin brother of Pollux, renowned for his skill in horsemanship. See note on vi. 121.—II. A Trojan. x. 124.

CĂTĬLĪNA. A Roman of patrician rank, notorious for his recklessness and daring. He formed a conspiracy to overthrow the liberties of his country, and to burn the city itself; but this was crushed through the vigilance of Cicero, and Cataline himself perished in battle with the forces of the republic. viii. 668.

CĂTILLUS. See notes on vii. 672. xi. 640.

CĂTO. I. The elder, distinguished for his integrity, and the strictness with which he discharged the duties of the censorship, whence he received the surname of *the Censor.* vi 842.—II. The younger, great-grandson of the preceding, surnamed *Uticensis,* from his death at Utica. See note on viii. 670.

CAUCĂSUS. The highest and most extensive range of mountains in Northern Asia, extending between the Euxine and Caspian Seas. It was very rocky, and in parts covered with eternal snow. iv. 367.

CAULON. A city of the Bruttii, in Lower Italy, on the sea-coast; now called *Alara.* See on iii. 553

CAŸSTER. See *Asius.*

CECROPĬDÆ. See note on vi. 21.

CĔLÆNO. One of the Harpies, daughter of Neptune and Terra. iii. 211. 245. 365. See note on iii. 252.

CĔLENNA. A city of Campania, near *Teanum.* vii. 739.

CENTAURI. See note on vii. 674. A fabled race, half men, half horses, inhabiting Mount Pelion in Thessaly. vi. 286.

CENTAURUS. The name of a ship. v. 122.

CĔRAUNIA. A promontory of Epirus, on the borders of Illyricum, much dreaded by mariners on account of the dangerous navigation along its shores. It is now *Monte Chimæra.* iii. 506.

CERBĔRUS. A dog with three heads, stationed as keeper of the entrance to the lower world. On

his three necks grew serpents instead of hair. vi. 417.

CĔRĔĀLIS, E. *Of Ceres; Cereal.* i. 177. vii. 111. From

CĔRES. Daughter of Saturn and Ops, and goddess of agriculture; whence her name is sometimes used to signify grain, bread, &c. i. 177. ii. 714. 742. See note on iv. 58.

CĔTHĔGUS. A Rutulian, slain by Æneas. xii. 513.

CHALCĬDĬCUS, A, UM. *Chalcidian.* vi. 17. See, for its application to Cumæ, note on vi. 2.

CHĂLȲBES. A people of Pontus in Asia Minor, celebrated for the great iron-mines and forges in their country. viii. 421. x. 174.

CHĀON. A brother of Helenus. iii. 335. Hence

CHĀŎNIUS, A, UM. *Of Chaon; Chaonian.* An epithet given to a district of Epirus. iii. 293. 334. 335.

CHĂOS. The presiding deity of the unformed world, and the parent of *Erebus* and *Nox*. iv. 510. vi. 265.

CHĀRON. Son of Erebus and Nox, the ferryman of the lower world. Those who had not been buried on earth were not allowed to enter his boat before wandering 100 years on the shore. He dared not receive any living person on board, unless he presented a golden bough to be offered to Proserpina. vi. 299. 326.

CHĂRYBDIS. A dangerous whirlpool in the straits between Sicily and Italy, nearly opposite Scylla. iii. 420. 553. vii. 302.

CHĬMÆRA. I. A fabulous monster, offspring of Typhon and Echidna, having the head and neck of a lion, the body of a goat, and the tail of a serpent, and vomiting fire. vi. 288. vii. 785.—II. The name of a ship. v. 118. 223.

CHLŎREUS. A priest of Cybele, slain by Turnus. xi. 768. xii. 363.

CHRŎMIS. A Trojan. xi. 675.

CĬMĬNUS. A lake in Etruria, now *Lago di Vico.* vii. 697.

CĬNȲRAS. A Ligurian chieftain. x. 186.

CIRCÆUS, A, UM. *Of Circe.* vii. 10. 799. From

CIRCE. Daughter of the Sun; a famous sorceress. vii. 282. viii. 70. She dwelt on an island on the western coast of Italy, and changed all persons who landed on her island into swine. See notes on iii. 386. vii. 10. *seqq.*

CISSĒIS (patr. from Cisseus). *Daughter of Cisseus.* vii. 320. x. 705.

CISSEUS. I. King of Thrace, father of Hecuba. v. 537.—II. A son of Melampus. x. 317.

CĬTHÆRON. A ridge of mountains, dividing Bœotia from Megaris and Attica, on which the Bacchantes were accustomed to celebrate the orgies of Bacchus. iv. 303.

CLĂRIUS, A, UM. *Clarian.* An epithet of Apollo. See note on iii. 360.

CLĂRUS. A Lycian. Brother of Sarpedon. x. 126.

CLAUDIUS, A, UM. *Claudian.* The *Claudia gens* was a patrician house at Rome, claiming descent from Appius Claudius. vii. 708.

CLAUSUS. A Sabine leader. vii. 707. x. 345. See note on vii. 708.

CLEOPATRA. Queen of Egypt, beloved by Marc Antony, who for her sake divorced Octavia, the sister of Augustus This produced the war that caused Antony's ruin; mainly brought about by her desertion of him with her Egyptian galleys. See notes on viii. 688. 696.

CLŎANTHUS. One of the companions of Æneas. He was victor in the naval contest, which Æneas instituted in honour of his father. i. 222. 510. 612. iv. 288. v. 122. 245.

CLŒLIA. A Roman maiden,

given with a number of others, as a hostage to Porsenna. She escaped, however, and swam across the Tiber, but was sent back to Porsenna by the Romans. viii. 651.

CLŏNIUS. A Trojan slain by Turnus ix. 574.—II. Another of the same name. x. 749.

CLŏNUS. A celebrated designer. x. 499.

CLŭENTIUS. The head of a patrician family at Rome. v. 123.

CLUSĪNUS, A, UM. *Of Clusium.* x. 655. From

CLUSIUM. A town of Etruria, on the banks of the Clanis, now *Chiusi.* x. 167.

CLŸTIUS. I. A son of Æolus. ix. 774.—II. Others of the same name. x. 129. 325. xi. 666.

CŏCLES. A Roman who defended the Sublician Bridge against the whole army of Porsenna, until his companions cut it away. He then leaped into the Tiber with his arms on, and swam in safety to the other side. viii. 650.

CŏCŸTIUS, A, UM. *Of Cocytus.* vii. 479. From

CŏCŸTUS. See notes on vi. 323. vii. 479.

CŒUS. See note on iv. 179.

COLLĀTĪNUS, A, UM. *Of Collatia,* a colony from Alba, not far from Rome. vi. 774.

CŏRA. A town of Latium, founded by a colony from Alba, which still retains its name. vi. 775.

CŌRAS. vii. 672. xi. 465. 604. See on vii. 671.

CŌRINTHUS. A famous city of Greece, on the isthmus of the same name. vi. 837. It was at an early period noted for trade and opulence. At a later day it was the abode of luxury and refinement, and a liberal patron of the fine arts. It was destroyed by the Roman commander Mummius, B.C. 144.

CŏRŒBUS. A suitor of Cassandra, who died in her defence. ii. 341. 386. 424.

CŏRŸBANTIUS, A, UM. *Of the Corybantes.* See note on iii. 111.

CŏRŸNÆUS. One of the followers of Æneas. vi. 228. ix. 571. xii. 298.

CŏRŸTHUS. See note on iii. 170.

COSÆ. A town of Etruria, near the coast, near the modern *Ansedonia.* x. 168.

COSSUS. See note on vi. 841.

CRES, CRESIUS, A, UM, and CRESSUS, A, UM. *Cretan.* iv. 70. 146. viii. 294. v. 285.

CRĒTA. A large island in the Mediterranean, in which Jupiter was said to have been born, and hence sacred to him. Æneas visited it in his wanderings, and attempted to settle here, but was compelled by a pestilence to depart. iii. 104. 130. *seqq.* v. 588.

CRĒTÆUS, A, UM. *Cretan.* iii. 117. xii. 412.

CRĒTEUS. I. A bard. ix. 774. —II. A Greek, slain by Turnus. xii. 538.

CRĔŪSA. Wife of Æneas. ii. 562. 738. 772.

CRĪMĪSUS. A river in the western part of Sicily, now *San Bartolomæo.* v. 38.

CRUSTŬMĔRI. A people of the Sabine territory, near Fidenæ. See notes on vii. 629. 631.

CŪMÆ. A city of Campania, in Italy. See note on vi. 2. Hence

CŪMÆUS, A, UM. *Of Cumæ; Cumæan.* iii. 441. vi. 98.

CŭPĀVO. See on x. 186.

CŭPENCUS. A Rutulian, slain by Æneas. xii. 539.

CŭPĪDO. Son of Venus, and god of love. i. 658. &c.

CŭRES. See note on vi. 811.

CŭRĒTES. See note iii. 131.

CŸBĒBĒ. See note on x. 220. Another name of

CŸBĔLĒ. Daughter of Cœlus and Terra, designated also by the

appellation "Mother of the Gods," or "Great Mother." Her rites were celebrated on Mount Dindymus by the Corybantes. She is represented as wearing a turreted crown, and drawn in a chariot by lions. See on iii. 111.

CȲCLĂDES. A cluster of islands in the Ægean Sea, off the coast of the Peloponnesus. iii. 127. &c.

CȲCLŌPĬUS, A, UM. *Cyclopean; of the Cyclopes.* i. 201. From

CȲCLOPS (pl. Cyclōpes). The Cyclopes were a lawless race, inhabiting Mount Ætna and the neighbourhood in Sicily, of gigantic stature, and having but a single eye. iii. 644. *seqq.* In book viii. they are represented as the assistants of Vulcan in forging the thunderbolts of Jove, and the armour for his favourites, &c. Virgil appears to blend in his poem the Homeric and Hesiodean accounts. vi. 630. viii. 424. &c.

CYCNUS. See on x. 186.

CȲDON. I. A friend of Turnus. x. 325.—II. A gentile appellation of a portion of the inhabitants of Crete, from *Cydonia*, the most ancient city in that island. xii. 858.

CYLLĒNĒ. A lofty mountain in Arcadia. viii. 139.

CYLLĒNĬUS, A, UM. *Of Cyllene: Cyllenian.* This epithet was applied to Mercury, because he was born on Mount Cyllene. iv. 252. &c.

CȲMŎDŎCĒ. An ocean nymph. v. 826.

CȲMŎDŎCĒĂ. One of the nymphs into whom the ships of Æneas were metamorphosed. x. 225.

CȲMŎTHŎĒ. One of the *Nereids.* i. 144. Hesiod (*Theog.* 425.) makes her one of the *Oceanides.*

CYNTHUS. See note on i. 498.

CYPRUS. A large island in the Mediterranean, south of Cilicia and west of Syria, sacred to Venus, who had many altars in it, but particularly at Paphos. It was at an early period, and still is, famed for its fertility. i. 622.

CȲTHĒRA. See note on i. 680. Hence.

CȲTHĒRĒUS, A, UM. *Of Cythera; Cytherean.* See note on i. 257.

D.

DÆDĂLUS. A celebrated artist of antiquity, said to have been born at Athens. Having, through jealousy of his skill, thrown his nephew Perdix from the Acropolis and killed him, he was banished by the court of Areopagus, and betook himself to Crete, where he built the Labyrinth for Minos. Into this he was cast, with his son Icarus, for having made for Pasiphaë the wooden cow; and being unable to escape in any other way, he formed for himself and son wings of wax and feathers, by which they mounted into the air. Icarus, however, flying too high, the heat of the sun melted the wax of his wings, and he fell into the sea and was drowned. Dædalus pursued his way, and landed at Cumæ, in Italy, where he consecrated his wings, and erected a temple to Apollo. vi. 14. *seq.*

DAHÆ. A nomade tribe on the Eastern shore of the Caspian. viii. 728.

DĂNĂĒ. Daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter. There was a legend in Italy that Ardea, the capital of the Rutuli, had been founded by Danaë. vii. 410.

DĂNĂĪ. A name originally belonging to the Argives, but used in the poets as a general epithet for the *Greeks.* i. 30. &c.

DANAIDES. Alluded to in x. 497. See note.

DARDĂNĬA. Properly a district of Troas, in the north, so called from its inhabitants, the *Dardani*,

but used in poetry for Troy. ii. 281. &c.

DARDĂNĬDÆ. Properly *descendants of Dardanus*, but applied generally to the *Trojans*. i. 560. &c.

DARDĂNIS (fem. patr.). *Daughter* or *female descendant of Dardanus*. ii. 787.

DARDĂNĬUS, A, UM. *Trojan*, as being descended from *Dardanus*. i. 494.

DARDĂNUS. See notes on i. 380. vi. 648.

DARDĂNUS, A, UM. *Trojan*. v. 119. &c.

DĂRES. One of the companions of Æneas, a famous pugilist. v. 417. &c.

DAUCĬUS, A, UM. *Of Daucus*, whose two sons are mentioned. x. 391.

DAUNĬUS, A, UM. *Daunian; of Daunia*, a country of Italy, forming part of Apulia. viii. 146. &c.

DAUNUS. Son of Pilumnus, and father of Turnus, x. 616. &c.

DĔCII. See note on vi. 824.

DĒĬŌPĒA. A nymph. i. 72.

DĒĬPHŎBĒ. See note on vi. 36.

DĒĬPHŎBUS. Son of Priam and Hecuba, and one of the bravest of the Trojan warriors. After the death of Paris, he married Helen, who, to regain the esteem of her husband, secretly introduced him into the chamber of Deiphobus, after having removed all the weapons from the palace. Deiphobus was first cruelly mutilated, and then put to death. ii. 310. vi. 494. *seqq.*

DĒLĬUS, A, UM. *Of Delos; Delian*. vi. 12.

DĒLOS. An island of the Ægean Sea, nearly in the centre of the Cyclades, now called *Delo* or *Sdille*. It at first floated about, until Apollo fixed it firmly between Gyarus and Myconus, in gratitude for its having received his mother Latona when persecuted by Juno, and for having been his natal island. It was sacred to Apollo and Diana, and was regarded as a place of great sanctity. iii. 73. *seqq.*

DĒMŎDŎCUS. A Trojan, slain by Halesus. x. 413.

DĒMŎLĔUS. A Grecian chieftain, slain by Æneas. v. 260. 265.

DĒMŎPHŎON. A Trojan, slain by Camilla. See on xi. 675.

DERCENNUS. See on xi. 850.

DIĀNA. Daughter of Jupiter and Latona, sister of Apollo, and goddess of the chase. i. 499. &c. Her chief delight was to pursue the flying game over the mountains, attired like a Dorian maid, and attended with her train of nymphs. She was at a later period identified with *Selene*, with *Hecate*, and even with *Proserpina*. Hence she is called the three-fold goddess (*tergemina*). See note on iv. 511.

DICTÆUS, A, UM. *Dictæan; of Dicte*, a mountain in the island of Crete, in a cave of which Jupiter was concealed from Saturn. Crete itself is styled *Dictæa arva*. iii. 171. Dicte is now called *Sethia*.

DIDO Daughter of Belus, king of Tyre, and wife of Sychæus. Her brother Pygmalion murdered Sychæus for his wealth, but kept it concealed from Dido. The shade of her husband, however, appeared to her and revealed the deed, and the place where his treasures were hidden. She collected a band of those opposed to Pygmalion, took her treasures on board, and fled to the coast of Africa, where she founded the city of Carthage. She kindly received Æneas when shipwrecked on her coast, and wished him to remain with her, and unite the Trojans and Tyrians in one body. After Æneas had partaken of her hospitality, and induced her to believe he would, by marrying her, make Carthage his home, he cruelly abandoned her. But Dido, unable to endure

the pangs of slighted affection, erected a funeral pile, under pretence of performing magic rites to recall the love of Æneas; and having ascended it in the absence of her sister, stabbed herself with the sword Æneas had left behind him. i. 496. 603. *seqq.* iv. 296. *seqq.*

DĬDȲMĂON. See on v. 359.

DINDȲMĂ or *Dindȳmus.* See note on ix. 617.

DĬŎMĒDĒS. Son of Tydeus, king of Ætolia, and one of the bravest of the Grecian chieftains in the Trojan war. viii. 9. &c. He was a peculiar favourite of Minerva, who directed and aided him in many of his exploits. He engaged in single combat with Hector and Æneas; he wounded Mars, Venus, and Æneas; in conjunction with Ulysses, he carried off the horses of Rhesus and the Palladium. Diomede, on his return home, finding the affections of his wife Ægiale estranged from him through the anger of Venus, abandoned Greece, and founded in Italy a city, which he called Argyripa. See note on xi. 243. *seqq.* Some of his companions were changed into birds. See on xi. 271.

DĬŌNÆUS, A, UM. *Dionæan.* See note on iii. 19.

DĬŌRES. A Trojan, of the royal race of Priam. v. 297. xii. 509.

DĬOXIPPUS. A Trojan, slain by Turnus. ix. 574.

DIRÆ. The Furies. iv. 473. &c. See *Furiæ.*

DIS. vii. 568. &c. See *Pluto.*

DISCORDIA. Daughter of Nox, sister of Nemesis, the Fates, and Death; a malevolent deity who was driven from heaven by Jupiter, because she was the cause of continual quarrels. viii. 702.

DŌDŌNÆUS, A, UM. *Dodonæan; of Dodona,* where was a celebrated temple of Jupiter, with its oracular grove. See note on iii. 66.

DŎLĬCĂON. x. 696. See *Hebrus.*

DŎLON. A Trojan, who was induced by the promised reward of the chariot and horses of Achilles, to proceed as a spy to the Grecian camp; but was intercepted, and slain by Diomede and Ulysses. xii. 374.

DŎLŎPES. A tribe in the south-eastern part of Thessaly. See notes on ii. 7. 29.

DŎNȲSA. An island in the Icarian sea, one of the *Sporades.* It is thought to be the same with the modern *Raclia.* iii. 125.

DŌRĬCUS, A, UM. *Dorian; Grecian.* See note on ii. 27.

DŎRȲCLUS. A Thracian. v. 620. 647.

DŌTŌ. A Nereid. ix. 102.

DRANCES. A rival of Turnus. xi. 122. &c.

DRĔPĂNUM. A town of Sicily, on the western coast, north of Lilybeum, and near Mount Eryx. iii. 707.

DRŪSUS. See note on vi. 824.

DRȲŎPĒ. A nymph. x. 551.

DRȲŎPES. A Trojan. x. 346.

DRȲŎPES. A people of Epirus in Greece, near Mounts Œta and Parnassus, who claimed to be descended from Apollo. iv. 146.

DŪLĬCHĬUM. An island in the group of the Echinades, lying opposite the mouth of the Achelous. iii. 271.

DȲMAS. A Trojan. ii. 340. &c.

E.

EBŬSUS. A Rutulian. xii. 299.

ECHĪŎNĬUS, A, UM. *Of,* or *derived from, Echion.* See note on xii. 515.

EDŌNUS, A, UM. *Thracian* See note on xii. 365.

EGĔRĬA. See note on vii. 763.

ELECTRA. Daughter of Atlas and Pleione, and mother of

Dardanus by Jupiter. viii. 135. 136.

Elis. A district of the Peloponnesus, west of Arcadia, lying along the Ionian Sea, and watered by the Alpheus, which flowed through it. iii. 694. &c.

Elissa. Another name of Dido. iv. 335. &c.

Elysium. The abode of the blessed after death, placed by Virgil in the lower world. Here reigned perpetual spring, and its inhabitants lived in perfect felicity, having their own sun and constellations. It was clothed with perpetual verdure, adorned with flowers, shaded by groves, and watered by never-failing fountains. The employments of the inhabitants below resembled those on earth. v 735. vi. 744. &c. Hence.

Elysius, a, um. *Elysian.* Elysii campi, *the Elysian plains.* See vi. 677.

Emathion. A Trojan. ix. 571.

Enceladus. One of the giants that warred against heaven. Jupiter struck him down with his thunderbolt, and placed Mount Ætna upon him, the eruptions of which are caused by his turning, when weary of lying in one position. iii. 587. iv. 179.

Entellus. A Sicilian, the pupil and friend of Eryx, the famous Sicilian pugilist. He conquered Dares in the combat with the cestus. v. 387. &c.

Eōus, a, um. *Eastern.* i. 490. &c. *Eous* (properly an adj.) from the Greek ἑῷος, with ἀστήρ understood. *The morning star.* See note on iii. 588.

Epēus. The fabricator of the wooden horse that proved the ruin of Troy. ii. 264.

Epīrus. A country of Greece, lying along the Hadriatic, north of Acarnania. iii. 292.

Epulo. A Rutulian, killed by Achates. xii. 459.

Epytides (patr. from Epytus). *Son of Epytus.* See note on v. 547.

Epytus. A Trojan. ii. 340.

Erătō. One of the Muses, who presided over the lyric and amorous poetry. vii. 37.

Erĕbus. I. A deity of the lower world, son of Chaos, and brother of Night. iv. 510.—II. The lower world. vi 247. &c.

Erētum. A city of the Sabines, not far from the Tiber. Its site is supposed to be occupied by the modern *Rimane.* vii. 711.

Ericētes. A Trojan. x. 749.

Eridănus. A river of Italy, in Cisalpine Gaul, called also the Padus, now the *Po.* See note on vi. 659.

Erīnys A common appellation for any one of the Furies. See note on ii. 337.

Eriphylē. Sister of Adrastus, by whom she was given in marriage to Amphiaraus. When Adrastus, at the request of Polynices, resolved to march against Thebes, Amphiaraus was unwilling to accompany him, knowing that the expedition would prove fatal to himself. Polynices thereupon presented the famous necklace of Harmonia to Eriphyle; and she, bribed by this, not only disclosed his place of concealment, but also induced him to accompany the army. Amphiaraus, on setting out, charged his son Alcmæon to put his mother to death, the moment he heard of his father's death; and this order Alcmæon put into execution, on learning that his father had perished. vi. 445.

Erycīnus, a, um. *Of Eryx.* v. 759. &c.

Erymanthus. A mountain-chain in the north-west angle of Arcadia, now called *Olonos.* It was celebrated as the haunt of the savage boar destroyed by Hercules. v. 448. &c.

Erȳmas. A Trojan, slain by Turnus. ix. 702.

Eryx. I. A son of Butes and Venus, renowned for his strength and skill in the combat of the cestus. He challenged Hercules to box with him, but was slain by that hero. v. 24. &c. &c.—II. A mountain of Sicily. See note on i. 570.

Etruria. A country of Italy, lying to the west and north of the Tiber, along the Tyrrhenian Sea. xii. 232.

Etruscus, a, um. *Etrurian. Tuscan.* viii. 503. &c.

Euadne. Wife of Capaneus. She flung herself upon the funeral pile of her husband, and perished in the flames. vi. 447.

Euandrius, a, um. *Of Euander.* x. 394. From

Euandrus. Son of Carmentis, and king of Arcadia. See note on viii. 51, for an account of his settlement in Italy. He kindly entertained Hercules when returning from the conquest of Geryon, and was the first who raised altars to him. He aided Æneas also in his wars with the Rutuli. viii. 52. 360. &c.

Euanthes. A Phrygian. x. 702.

Euboĭcus, a, um. *Eubœan; of Eubœa.* For its application to Cumæ, see notes on vi. 2. 42.

Eumēdes. A noble Trojan, slain by Turnus. xii. 346.

Eumēlus. One of the companions of Æneas. v. 665.

Euměnĭdes (*the kind goddesses*). An appellation given to the Furies, through a superstitious motive; it is supposed, to propitiate them. iv. 469. &c.

Eunæus. A Trojan, slain by Camilla. xi. 666.

Euphrātes. A famous river of Asia, rising in the mountains of Armenia, and flowing into the Persian Gulf. viii. 726.

Eurōpa. One of the three main divisions of the ancient world. i. 385. &c.

Eurōtas. See note on i. 498.

Eurōus, a, um. *Eastern.* iii. 533. From

Eurus. Properly *the South-east wind*, but frequently used to indicate *the East wind*, especially when reference is had only to those blowing from the four cardinal points. i. 85. &c.

Eurȳălus. One of the followers of Æneas, slain by Volscens while accompanying Nisus in search of tidings about Æneas. v. 294. ix. 424. &c.

Eurȳpȳlus. A Grecian hero and prophet, ii. 114.

Eurystheus. King of Argos and Mycenæ, to whom Jupiter ordained, unconsciously, that Hercules should be subservient. This right he exercised in a cruel manner, which led to the performance of the twelve celebrated labours of Hercules. viii. 292.

Eurȳtĭdes (patr. from Eurytus) *Son of Eurytus*, x. 499.

Eurȳtĭon. Brother of Pandarus. v. 514. &c.

F.

Făbăris. A river of Italy, in the territory of the Sabines, now called *Farfa.* vii. 715.

Fabii. A powerful and noble family at Rome, the most illustrious member of which was Q. Fabius, surnamed Maximus, and also *Cunctator*, for having preserved his country when nearly subdued by Hannibal, by his wise delay. vi. 845.

Fabrĭcius. A celebrated Roman commander, renowned for his military skill and strict integrity. Pyrrhus, king of Epirus, endeavoured to bribe him; but Fabricius, though poor, rejected his offers with scorn. Notwithstanding his great influence, and the enjoyment of the highest offices of the state,

he died poor, and the Senate was obliged to make provision for his daughters. vi. 844.

FĂDUS. A Rutulian, killed by Euryalus. ix. 344.

FALISCI. See note on vii. 695.

FAUNUS. A rural deity of the ancient Latins, resembling the Grecian Pan. He was regarded as possessing the power of foretelling future events. In later times he was mortalized, and was said to have been a brave and just king, greatly devoted to agriculture; the son of Picus, and father of Latinus. vii. 48. 81. &c.

FĔRŌNIA. A rural goddess of the Sabines and Latins. She had a temple, grove, and fountain near Anxur, and a temple and grove at the foot of Mount Soracte, where her priests used to walk unhurt on burning coals. vii. 800. &c.

FESCENNĪNUS, A, UM. *Of Fescennia,* a city of Etruria, near the Tiber: now *Galese.* vii. 695.

FĪDĒNA. A town of the Sabines, four or five miles from Rome, settled by a colony from Alba. vi. 773.

FLĂVINIUS, A, UM. *Flavinian; of Flavinium,* a town of Etruria, at the foot of Mount Soracte. vii. 696.

FŎRŬLĪ. A village of the Sabines, near Amiternum. vii. 714.

FŪCĬNUS. A lake of Italy, in the territory of the Marsi, now *Lago Fucino,* or *Lago di Celano.* vii. 759.

FŬRIÆ. Called also *Diræ, Erinyes,* and *Eumenides.* They sprang from the blood of Uranus; but, according to others, they were the children of Night. In Homer their number is not defined, but in later writers they are, like the Fates, three in number: viz. Allecto, Megæra, and Tisiphone. Virgil blends the Homeric and later fables with regard to their number and duties, and confounds together also the Harpies and Furies. See notes on iii. 252. vi. 605.

G.

GĂBII. An ancient city of Latium, settled by a colony from Alba. vi. 773. Hence

GABĪNUS, A, UM. *Gabine; of Gabii.* vii. 612. &c.

GÆTŬLUS, A, UM. *Gætulian; of the Gætuli,* a people of Africa, south of Numidia, whose country answers in some degree to the modern *Biledulgerid.* See note also on v. 51.

GĂLÆSUS. A wealthy Latin farmer. vii. 535. 575.

GĂLĂTĒA. A sea-nymph, daughter of Nereus and Doris. ix. 103.

GALLUS. The Galli or Gauls, a powerful nation of Western Europe, at an early period passed the Alps, and conquered the northern part of Italy, to which they gave name. They even penetrated to Rome itself, having defeated the Romans at the river Allia, and entered the city without opposition. They climbed the Tarpeian rock in the night, and would have taken the Capitol, had not the Romans, awakened by the cackling of the sacred geese, instantly repelled them. The Gauls were always regarded by the Romans as the most formidable of their enemies. See notes on vi. 857. *seqq.* viii. 656.

GANGES. A famous river of India. See note on ix. 30.

GĂNȲMĒDES. Son of Tros and Callirrhoë. He was carried by the eagle of Jove, on account of his beauty, to be the cup-bearer of the King of Olympus, who gave Tros some horses of the Olympian breed as a compensation. Ganymedes took the place of Hebe, the daughter of Juno, which served to excite still more fiercely the

rage of Juno against the Trojans. i. 28.

GĂRĂMANTES. See note on vi. 794.

GĂRĂMANTIS. A nymph, mother of Iarbas. iv. 198.

GARGĀNUS. A mountain of Apulia, terminating in a bold promontory of the same name (*Garganum Promontorium*), now *Punta di Viesti*. xi. 247.

GĔLA. A city on the south-eastern coast of Sicily, on the river Gela. Its site is now occupied in part by *Terra Nova*. See note on iii. 702.

GĔLŌNUS. See note on viii. 725, for an account of the *Geloni*.

GELŌUS, A, UM. *Of Gela; Geloan*. iii. 701.

GĒRŸON, or GĒRŸŎNES. A monster, sprung from Chrysaor and Callirrhoë. He had the bodies of three men, united into one above the loins, but divided below. He lived in the island Erythea, in the Sinus Gaditanus, and was the possessor of remarkable oxen. The tenth labour of Hercules was to bring these oxen to Eurystheus. Hercules, on reaching the spot, began to drive off the oxen; but was attacked by Geryon, whom he slew, and then proceeded on his way with the cattle, driving them through Spain and Italy. vii. 662. viii. 202.

GĔTÆ. A Thracian tribe dwelling on both banks of the Danube, near its mouth, and along the western shore of the Euxine. See note on vii. 604.—Hence

GĔTĬCUS, A, UM. *Of* or *belonging to the Getæ*. Getica arva, *the country of Thrace*. iii. 35.

GLAUCUS. I. A sea deity. v. 823. &c.—II. Grandson of Bellerophon, and a leader of the Lycian auxiliaries of King Priam. vi. 483.—III. Son of Imbrasus. xii. 343.

GNŌSIUS, A, UM. *Gnosian, Cretan*. See note on iii. 115.

GORGO. In plural Gorgŏnes. Three sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, immortal except Medusa. Their hair was entwined with serpents, and they turned all that looked upon them into stone. Perseus having, with the aid of Minerva, cut off the head of Medusa, gave it to Minerva, who placed it upon her ægis. ii. 616. vi. 289. Hence

GORGŎNĔUS, A, UM. *Of the Gorgons; Gorgonian*. vii. 341.

GORTȲNIUS, A, UM. *Gortynian; Cretan*. See note on xi. 773.

GRACCHUS. Tiberius Sempronius, an illustrious Roman, who twice filled the office of consul, and obtained two triumphs. See note on vi. 842.

GRĂDĪVUS. An appellation of Mars among the Romans. iii. 35. x. 542.

GRÆCIA. The name applied by the Romans to Hellas, whence our term *Greece* is derived. It comes from the *Græci*, an ancient tribe of Epirus. xi. 287.

GRĂJŬGĔNÆ (from *Graius* and *genus*). *Men of Grecian race; Greeks*. iii. 550.

GRAIUS, A, UM. *Grecian*. ii. 412. 598. &c.

GRĂVISCÆ. A city of Etruria. x. 184.

GRȲNÆUS, A, UM. *Grynean; of Gryneum*. See note on iv. 345.

GȲĂRUS. A small island of the Ægean Sea, belonging to the Cyclades, now called *Ghioura*. iii. 76.

GȲAS. I. One of the companions of Æneas. i. 222. &c.—II. A Rutulian, son of Melampus. x. 318.

GȲGES. A Trojan. ix. 762.

GȲLIPPUS. An Arcadian. xii. 272.

H.

HADRĬĂCUS, A, UM. *Of* or *belonging to the Adriatic.* Hence *Hadriacæ undæ* for the Adriatic Sea, lying between Italy and Illyricum, corresponding nearly to the modern *Gulf of Venice.* xi. 405.

HÆMON. A Rutulian. ix. 685.

HÆMŎNĬDES. A priest of Apollo and Diana, slain by Æneas. x. 537.

HĂLĒSUS. An Argive, a companion of Agamemnon. See note on vii. 723. He settled in Italy, and at the head of the Osci aided Turnus against Æneas. He fell by the hand of Pallas. x. 352. &c.

HĂLIUS. ix. 767. And

HĂLYS. ix. 765. Trojans, slain by Turnus.

HAMMON, or AMMON. An appellation of Jupiter, as worshipped in Libya. iv. 198.

HARPĂLŸCĒ. See note on i. 317.

HARPĂLŸCUS. A Trojan, slain by Camilla. xi. 675.

HARPYIA. The Harpyiæ were winged monsters, who had female faces, and the bodies, wings, and claws of birds. iii. 212. &c. They were three in number, *Aëllo, Ocypete,* and *Celæno,* daughters of Neptune and Terra. They were exceedingly filthy, polluting whatever they touched. Juno sent them to plunder the tables of Phineus, whence they were driven by Zetes and Calais. When Æneas touched at the Strophades, the Harpies came flying down and defiled their viands. See *Phineus* and *Strophades.* Virgil makes them the same with the *Furies.* See note on iii. 252.

HEBRUS. I. See note on i. 317. —II. Son of Dolichaon, slain by Mezentius. x. 696.

HĔCĂTĒ. The name under which Diana appears in the lower world. Her rites were celebrated in the night season, with loud howlings, at places where three roads met. See notes on iv. 511. 609. vi. 247.

HECTOR. Son of Priam and Hecuba, the most active and the bravest of the Trojan leaders. He married Andromache, daughter of Eëtion, and had by her one son, Astyanax. He long baffled all the efforts of the Greeks to gain an entrance into Troy ; and, when Achilles withdrew his forces, he drove the Greeks before him, and pursued them to their very ships. When he had slain Patroclus in battle, grief effected what naught else could do, the return of Achilles to active exertion. The two heroes met in single combat, and Hector fell. The conqueror attached the dead body of his foe to his chariot, and dragged it three times around the walls of Troy; or, as Homer says, he dragged it away to the Grecian fleet, and three times a day, for the space of twelve days, dragged it around the tomb of Patroclus. The body was at last ransomed by Priam, who went in person for that purpose to the tent of Achilles. i. 99. 483. &c.

HECTŎRĔUS, A, UM. *Of Hector ; Hectorean, Trojan.* i. 273. iii. 304. &c.

HĔCŬBA. Daughter of Cisseus, a Thracian king, and wife of Priam, king of Troy ; to whom, of the whole number of his children, she bore nineteen (*Hom. Il.* xxiv. 496). When about to give birth to Paris, she dreamed that she had brought into the world a blazing torch, which reduced Troy to ashes. See *Paris.* After the ruin of Troy and the death of Priam, Hecuba fell to the lot of Ulysses, with whom she embarked for Greece. See on ii. 501, 503.

HĔLĔNA. Daughter of Jupiter and Leda, the wife of Tyndarus, from whom she is called *Tyndaris.* She was the most beautiful woman

of her time, and her hand was sought by the most illustrious princes of Greece. When Tyndarus gave her to Menelaus, he bound the others by an oath to aid the one she selected, in case attempts were made to carry her off. Menalaus, having kindly received Paris, the son of Priam, was but ill requited for his hospitality. See *Paris*. After the death of Paris, Helen married Deïphobus, another son of Priam, but him she betrayed. See *Deïphobus*. Menelaus forgave her infidelity, and took her with him to Greece. i. 650. &c.

HĔLĒNOR. A Phrygian prince. ix. 544.

HĔLĔNUS. Son of Priam and Hecuba, a distinguished soothsayer, and the only one of Priam's sons who survived the destruction of Troy. He fell to the share of Pyrrhus, who took him with him to Epirus, gave him Andromache to wife, and nominated him his successor in the kingdom of Epirus, to the exclusion of his own son Molossus. Helenus kindly received Æneas when he landed in Epirus, and gave him directions about his future course. iii. 295. 343. &c.

HĔLĬCON. A famous mountain in Bœotia, near the Gulf of Corinth, sacred to Apollo and the Muses. vii. 641. &c.

HĔLŌRUS. See note on iii. 698.

HĔLŶMUS. A Trojan, who, after the fall of Troy, accompanied Acestes into Sicily. v. 73. 300.

HERBĒSUS. A Rutulian, killed by Euryalus. ix. 344.

HERCŬLES. Son of Jupiter and Alcmēna. When Alcmena was about to give birth to Hercules, Jove declared that one of his race would be born that day, who should rule over all his neighbours. Juno, pretending incredulity, exacted an oath from him, and then hastened to Argos, and caused the premature birth of Eurystheus, also a descendant of Jove, while she delayed that of Hercules. The latter thus became subservient to the will of Eurystheus, who imposed upon him the tasks known as the twelve labours of Hercules. In infancy he gave promise of his future strength, by strangling two serpents which Juno had sent to devour him in his cradle. At the command of Eurystheus, he destroyed the Nemean lion, and afterwards wore its skin as a trophy of victory. He next destroyed the Lernean hydra; he brought alive to Mycenæ the golden-horned stag; his fourth task was to bring alive the wild boar of Erymanthus; the fifth, the cleansing of the Augean stables; the sixth, the destruction of the Stymphalian birds, the seventh, to bring alive the wild Cretan bull; the eighth, to seize the mares of Diomede; the ninth, to bring the girdle of the Amazon Hippolyte; the tenth, to kill the monster Geryon, and bring away his oxen; the eleventh, to get the golden apples of the Hesperides; the twelfth, to bring up to earth uninjured the dog Cerberus. In addition to these labours, he aided the gods in their war with the giants; he took the city of Troy, destroyed the Centaurs Hylæus and Pholus, and freed Theseus from his imprisonment in the lower world; he slew Eryx and the monster Cacus, and penetrated to almost every part of the world, destroying in his course the monsters that ravaged the country, and the tyrants that oppressed their people. He was deified after death, and altars and temples were erected to him, and games were instituted in his honour. Among trees, the poplar was peculiarly sacred to Hercules. v. 410. viii. 288. &c. Hence

HERCŬLĔUS, A, UM. *Of* or *belonging to Hercules; Herculean.* iii. 551. vii. 669. &c.

HĔRĬLUS. Son of Feronia, and king of Præneste. He had three lives, so that he had three times to be prostrated in death before finally subdued. viii. 563.

HERMĬNĬUS. See on xi. 640.

HERMĬŎNĒ. Daughter of Menelaus and Helen. She had been promised in marriage to her cousin Orestes, without the knowledge of Menelaus, who, on his return from the Trojan war, compelled her to marry Pyrrhus. Orestes, in resentment, slew Pyrrhus. See *Pyrrhus ;* and on iii. 328.

HERMUS. A river in Asia Minor, rising in Mount Dindymus, and flowing into the Ægean. It is now called *Sarabat.* vii. 721.

HERNĬCUS, A, UM. *Of the Hernici,* a people of Latium. See note on vii. 684.

HĒSĬŎNĒ. Daughter of Laomedon, and sister of Priam, released by Hercules from a sea-monster, and given to Telamon to wife. viii. 157.

HESPĔRĬDES. Adj. pl. Thus *Hesperides aquæ.* viii. 77. Also the "Western Maidens," three nymphs, who had charge of the garden where grew the golden apples. These were guarded by an ever-watchful dragon, which Hercules slew, and then carried off the apples. iv. 484.

HESPĔRIUS, A, UM. *Western.* Thus *Hesperia terra,* or *Hesperia* (with *terra* understood) *the western land ;* i. e. *Italy,* as lying west of Greece. Also *Spain,* as lying west of Italy. See note on i. 530.

HĬCĔTĀŎNIUS. *Son of Hicetaon ;* for *Hicetaonides.* x. 123.

HIERA. See note on viii. 416.

HĬMELLA. A river of the Sabine territory, joining the Tiber below Cures. vii. 714.

HIPPŎCŎON. Son of Hyrtacus. v. 492. &c.

HIPPŎLŸTĒ. Queen of the Amazons. She possessed a famous girdle, which Eurystheus directed Hercules to bring to him. Hercules was accompanied by Theseus and others; and, after obtaining the belt, gave Hippolyte in marriage to Theseus. xi. 661.

HIPPŎLŸTUS. Son of Theseus and Hippolyte. Theseus, having afterwards married Phædra, daughter of Minos, was induced by her misrepresentations to banish Hippolytus, and imprecate upon him the wrath of Neptune, who had promised him the accomplishment of three wishes. As Hippolytus was pursuing his way along the sea shore, a monster, sent by Neptune, terrified his horses, which dashed the chariot to pieces, and destroyed Hippolytus. He was restored to life, however, by the skill of Æsculapius and the favour of Diana, who conveyed him to Italy; where, under the name of *Virbius,* he was worshipped in the grove of Aricia. vii. 761. *seqq.*

HIPPŎTĂDES (patr. from Hippotas). *Son of Hippotas.* xi. 674.

HISBO. A Rutulian. x. 384.

HŎMŎLE. A mountain of Thessaly. vii. 675.

HORTĪNUS, A, UM. *Of Horta,* a town of Etruria, at the junction of the Nar and Tiber. vii. 716.

HŸĂDES. See note on i. 744.

HŸDASPES. A Trojan. x. 747.

HŸLÆUS. One of the Centaurs, slain by Hercules. viii. 294.

HYLLUS. A Trojan. xii. 535.

HŸPĂNIS. A Trojan. ii. 340. &c.

HYRCĀNUS, A, UM. *Hyrcanian ; of Hyrcania,* an extensive and mountainous country of Asia, south-east of the Caspian Sea. It was covered with forests, and abounded in serpents and wild beasts. iv. 367. &c.

HYRTĂCĬDES (patronymic). *Son of Hyrtacus.* v. 492. &c.

HYRTĂCUS. Father of Nisus. ix. 406.

Iæra. A nymph. ix. 673.

Iăpis. Son of Iasus. He received from Apollo a bow and arrow, a lyre, and the science of augury; but this last he exchanged for a knowledge of the medicinal virtues of plants and the art of healing. xii 391. &c.

Iăpyx. I. See note on viii. 710. —II. For *Iapygius, a, um.* See notes on ix. 247. 678.

Iarbas. Son of Jupiter and king of Gætulia. When Dido reached Africa, she purchased of him land on which to found her city. He was one of the suitors of Dido, and, irritated by her refusal, declared war against her. iv. 36. &c.

Iăsĭdes (patr.). *Son of Iasus.* v. 843. xii. 392.

Iăsĭus. Son of Jupiter and Electra, and brother of Dardanus. iii. 168.

Ibērus, a, um. *Spanish; of Iberia,* one of the ancient names of Spain, derived from the river *Iberus.* vii. 663. &c.

Icărus, Son of Dædalus. vi. 31. See *Dædalus.*

Ida. I. A ridge of mountains extending through Phrygia Major. It was the source of many rivers, as the Simoïs, Scamander, &c., and was famed for its fertility and verdant forests. ii. 801. &c.—II. The loftiest mountain of Crete, rising nearly in the centre of the island. Here Jove was reared by the Corybantes. Its modern name is *Psiloriti.* xii. 412. &c.—III. A huntress nymph. ix. 177.

Idæus, a, um. *Of Ida; Idæan.* ii. 696. iii. 112. &c.

Idæus. I. Herald and charioteer of Priam. vi. 485.—II. Another Trojan. ix. 550.

Idălĭus, a, um. *Idalian; of Idalium,* a height and grove of Cyprus, the favourite abode of Venus. There was also a town, *Idalium* or *Idalia,* sacred to that goddess. i. 681. 693. &c.

Idas. I. A Trojan, slain by Turnus. ix. 575.—II. A Thracian. x. 351.

Idmon. A messenger of Turnus. xii. 75.

Idŏmĕneus. King of Crete. He went to the Trojan war with ninety ships, and distinguished himself by his valour. Having made a vow to Neptune to sacrifice to him the first living creature he met on his return to Crete, he was compelled to immolate his own son, who came to welcome his arrival. His subjects expelled him for this act from his dominions, and he fled to the shores of Italy, and founded the city of Sallentia. iii. 122. 401.

Ilia. See note on i. 274.

Iliăcus, a, um. *Of* or *belonging to Ilium; Trojan.* i. 97. &c.

Iliădes. *Trojan females.* i. 480. &c.

Iliŏnē. The eldest daughter of Priam. She married Polymnestor, king of Thrace. i. 658.

Iliŏneus. One of the companions of Æneas. i. 120. &c.

Ilium. i. 68. &c. See *Troja.*

Ilius, a, um. *Of Ilium; Trojan.* i. 268. &c.

Illyrĭcus, a, um. *Of* or *belonging to Illyricum.* Thus *Illyrici Sinus,* or *Illyricum Mare,* for *the Illyrian Bay* or *Sea,* now the *Gulf of Venice.* i. 243.

Ilva. An island in the Mediterranean, on the coast of Italy, now *Elba.* It was noted for its rich iron mines. x. 173.

Ilus. I. Son of Tros and Callirrhoë, the fourth king of Troy. From him Troy received the name of *Ilium.* vi. 650.—II. The earlier name of Iulus. i. 268.—III. A follower of Turnus. x. 400.

Imāon. A Rutulian. x. 424.

Imbrăsĭdes (patr.). *Son of Imbrasus.* x. 123. &c. From

Imbrăsus. I. Father of Asius

x. 123.—II. Father of Glaucus and Lades. xii. 343.

INĂCHIUS, A, UM. *Of* or *belonging to Inachus; Inachian, Grecian.* See notes on vii. 286. xi. 286. From

INĂCHUS. I. Son of Oceanus and Tethys. He founded the kingdom of Argos, about 1800 years B.C., hence styled *Inachian.* He is said also to have given his name to the principal river of Argolis. vii. 372.—II. A river of Argolis, flowing into the Bay of Nauplia, now called *Xerig.* vii. 792.

INĂRĬME. An island off the coast of Campania, under which Jupiter placed the giant Typhœus. See note on ix. 715.

INDUS, A, UM. *Indian, of India.* It is used by Virgil as a poetical expression for the *East:* in reference partly to the restoration, by Phraates, king of Parthia, of the Roman standards; partly to the embassy sent by the Indi to Augustus. See note on vii 605.

INŌUS. *Son of Ino.* v. 823.

INŬI CASTRUM. A place on the coast of Latium, between Antium and Ardea. vi. 776.

IO. Daughter of the river-god Inachus. She was changed by Jupiter into a heifer; and Juno having desired that it should be given to her, placed the hundred-eyed Argus to watch it. Argus, however, was destroyed by Mercury, and Io was thus restored to liberty. She was driven, however, over the greater part of the earth, tormented constantly by the sting of a gadfly. She stopped at last on the banks of the Nile, and was here restored to her former shape. vii. 789.

IOLLAS. A Trojan. xi. 640.

IŎNIUS, A, UM. *Ionian.* Thus *Ionium mare,* or *Ionii fluctus,* for *the Ionian Sea,* that part of the Mediterranean that separates the Peloponnesus from Southern Italy. iii. 211. &c.

IŌPAS. A Carthaginian musician and singer. i. 740.

IPHĬTUS. A companion of Æneas. ii. 435.

IRIS. Daughter of Thaumas and Electra, goddess of the rainbow, and the messenger of Juno. iv. 693. &c.

ISMĂRIUS, A, UM, and ISMĂRUS, A, UM. *Of Ismarus; Thracian.* See note on x. 351.

ISMĂRUS. A Lydian, who accompanied Æneas to Italy, x. 139.

ITĂLIA. An extensive country of Southern Europe, deriving its name Italia, according to fable, from *Italus,* an early Œnotrian chieftain. It was also called *Hesperia, Ausonia, Œnotria,* and *Saturnia.* The name was at first applied by the Greeks to the southern extremity of Italy; but as their intercourse with that increased, and their knowledge of the inhabitants became more accurate, they gradually extended the name to the whole country. When Æneas arrived in Italy, according to Virgil, it was inhabited by various and discordant tribes, with Grecian colonies, formed at an early period, scattered over the country. i. 2. 533. &c.

ITĂLIS. *An Italian woman.* Italides. *Italian women.* xi. 657.

ITALUS, A, UM. *Of Italy; Italian.* i. 109. 252. &c.

ITĂLUS. An early Œnotrian monarch, from whom Italy was said to have derived its name. vii. 178.

ITHĂCA. A celebrated island of the Ionian Sea, north-east of Cephallenia. It was rugged and mountainous, and celebrated as the native island and the kingdom of Ulysses. It is now *Thiaki.* iii. 272. &c.

ITHĂCUS, A, UM. *Of Ithaca.* Applied as a subst. to Ulysses, *chieftain of Ithaca.* ii. 104. &c.

ITYS. A Trojan, slain by Turnus. ix. 574.

IULUS. An appellation given to Ascanius. See note on i. 267.

IXĪON. King of the Lapithæ, admitted by Jupiter to the table of Olympus. Having endeavoured to seduce the affections of Juno, he was hurled by Jupiter to Erebus, where Mercury fastened him with brazen bands to an ever-revolving fiery wheel. vi. 601.

J.

JĀNĬCŬLUM. A fortress erected by Janus on the hill opposite to the Capitoline Hill, on which Saturn dwelt. viii. 358.

JĀNUS. An early king of Italy, famed for his uprightness. He dwelt on the Janiculum, and when Saturn was banished from heaven, Janus received him, and gave him a share of his kingdom. He was worshipped as a deity, and was usually represented with two faces, hence called *Bifrons*. All gates (*januæ*) were under his care; and those of his principal temple at Rome were always open in war, and closed in peace, to retain wars within. vii. 180. &c.

JŪLIUS. The name of an illustrious family (*Julia gens*), at Rome, deriving their name, according to Virgil, from Iulus, son of Æneas. The most distinguished of this family was C. Julius Cæsar; and from him his adopted son Augustus was also called *Julius*. i. 288. &c.

JŪNO. I Daughter of Saturn and Rhea, and sister and wife of Jupiter. She was particularly worshipped at Argos, and favoured the cause of the Greeks in the Trojan war. Her enmity against the Trojans is said to have been caused by the decision of Paris in favour of Venus, as more beautiful than herself and Minerva. Hence the whole Trojan race became an object of bitter hatred to her, and this hatred was increased by the favours shown to that people by Jupiter. After the destruction of Troy, she pursued Æneas in his wanderings over the deep, and after his reaching Italy, aroused the nations to oppose him in arms. The Greeks were her especial care, but after the building of Carthage, that city became her favourite abode. Juno was goddess of the air, and shared, as the consort of Jupiter, the sovereignty of heaven She also presided over marriage, and hence she is styled *Juno Pronuba*. i. 4. &c.—II. Proserpina was also called *Juno Inferna*, as queen of the lower world. vi. 138.

JŪNŌNIUS, A, UM. *Of Juno; Junonian*. i. 671.

JŪPITER. Son of Saturn and Rhea, king of gods and men. Various places are assigned as his natal spot, and various accounts given of the manner in which he became possessed of the sovereignty of heaven. According to one account, which Virgil alludes to, he was brought up in a cave of Mount Dicte in the island of Crete, whither Rhea had fled to save him from Saturn, who sought to devour him, he had done his other children. Jupiter afterward deprived Saturn of his power, and banished him from heaven. He then divided the sovereignty of the universe with his brothers Neptune and Pluto, reserving to himself the dominion of heaven. i. 223. ii. 689. &c.

JŪTURNA. Sister of Turnus. She had received from Jupiter the guardianship of fountains and streams. Urged on by Juno, she broke the treaty formed between Æneas and Latinus, and excited war anew. Jupiter, however, sent the fury Megæra, by her horrid screams, to deter her from any farther participation in the contest; and she, perceiving her efforts unavailing, plunged into her stream xii. 146. &c.

LĂBĪCUS, A, UM. *Of Labicum.* Labici. *The inhabitants of Labicum*, a town of Latium, not far from Præneste. vii. 796.

LĂBȲRINTHUS. A celebrated structure in Crete, erected by Dædalus for King Minos, full of intricate windings. In this the Minotaur was kept; and the youths sent yearly from Athens were put into it to be devoured by the Minotaur, until it was destroyed by Theseus. v. 588. vi. 27. See *Ariadne* and *Theseus.*

LĂCÆNA. *A Spartan female.* ii. 601. &c.

LĂCĔDÆMON. Another name for Sparta. vii. 363. See *Sparta.*

LĂCĔDÆMŎNIUS, A, UM *Of Lacedæmon ; Spartan.* iii. 328.

LĂCĪNIUS, A, UM. *Lacinian ; of Lacinium*, a promontory of Southern Italy. See note on iii. 552.

LĂDES. Son of Imbrasus, and brother of Glaucus. xii. 343.

LĀDON. A Trojan. x. 413.

LĀĔRTIUS, A, UM. *Laertian ; of Laertes*, a king of Ithaca, and the father of Ulysses. Hence *Laërtia regna*, for *Ithaca.* iii. 272.

LĂGUS. A Rutulian, slain by Pallas. x. 381.

LĂMUS, And

LĂMȲRUS. Rutulians, slain by Nisus. ix. 334.

LĀŎCŎON. Son of Priam and Hecuba, or, according to others, of Antenor. He was a priest of Apollo ; and while offering a sacrifice to propitiate Neptune, whose priest he had been chosen by lot, two enormous serpents issued from the sea, and having first destroyed his two sons, wound themselves around Laocoon, and crushed him to death. This punishment was inflicted by Minerva, for having endeavoured to persuade the Trojans not to admit the wooden horse within their walls, but to destroy it. ii. 41. &c. See on ii. 201.

LĀŎDĂMĪA. Wife of Protesilaus. When she heard of his death, she formed an image of him, which she would never allow to be out of her sight. Her father having ordered it to be burned, she flung herself into the flames, and was consumed with it. vi. 447.

LĀŎMĔDONTĒUS, A, UM. *Laomedontean ; of Laomedon*, son of Ilus, king of Troy, noted for his perfidy. iv. 542.

LĀŎMĔDONTIĂDES. *Son or descendant of Laomedon.* iii. 248. &c.

LĀŎMĔDONTIUS, A, UM. *Of the race of*, or *descended from, Laomedon.* vii. 105. &c.

LĂPĬTHÆ. A tribe of Thessaly, inhabiting Mounts Othrys and Pindus. At the marriage of Pirithous and Hippodamia, the chiefs of the Lapithæ were invited, as were also the Centaurs. Eurytion, one of the Centaurs, having become intoxicated, and conducting himself improperly, a combat ensued, in which several were slain. The Centaurs were afterwards driven away from Pelion, and nearly exterminated. vi. 601. &c.

LĂRĪDES. One of the twin sons of Daucus, slain by Pallas. x. 391.

LĀRĪNA. A companion of Camilla. xi. 655.

LĂRISSÆUS, A, UM. *Larissæan ; Thessalian.* See note on ii. 197.

LĂTĂGUS. A Trojan, slain by Mezentius. x. 697.

LĂTĪNUS, A, UM. *Of* or *belonging to Latium ; Latin.* i. 6. &c.

LĂTĪNUS. Son of Faunus and the nymph Marica, and king of the aborigines of Italy. The oracle having declared that his daughter Lavinia should become the wife of a foreign prince, he received Æneas on his landing in Italy with kindness, and offered him his daughter in marriage. On the death of Latinus, Æneas succeeded him on the throne of Latium. vii. 45. &c.

LĀTIUM. A country of Italy, lying south of Etruria, from which it was separated by the Tiber; so called, says Virgil, by Saturn, because he there lay hid, *latuisset*, in safety. i. 6. &c.

LĀTŌNA. Daughter of Cœus and Phœbe, and mother of Apollo and Diana by Jupiter. i. 502. Hence

LĀTŌNIUS, A, UM. *Of* or *belonging to Latona; Latonian.* ix. 405.

LĀVĪNIA. Daughter of Latinus and Amata, bethrothed by her mother to Turnus, but given eventually to Æneas. On the death of Æneas, through fear of her step-son Ascanius, she fled to the woods, and there gave birth to a son, called, from this circumstance, *Æneas Silvius.* vi. 764. &c.

LĀVĪNIUM. A city of Latium. See note on i. 258. Hence

LĀVĪNIUS, A, UM. *Lavinian; of Lavinium.* i. 2. &c.

LAURENS. *Laurentian; of* or *belonging to Laurentum*, the capital of Latium in the time of King Latinus; about sixteen miles below Ostia, near the spot now called *Paterno.* v. 797. &c.

LAURENTIUS, A, UM, *Laurentian;* x. 709. &c.

LAUSUS. Son of Mezentius, slain by Æneas while striving to protect his father. vii. 649. 651. &c.

LĒDA. Wife of Tyndarus, king of Sparta, and mother of Castor, Pollux, Helen, and Clytæmnestra. i. 652. Hence

LĒDÆUS, A, UM. *Descended from Leda; Ledæan.* iii. 328. &c.

LĔLĔGES. A people of Asia Minor, who, under their king, Altes, sent assistance to Priam in the Trojan war. They dwelt, from an early period, in the islands of the Ægean Sea, and on the coast of Asia Minor. viii. 725.

LEMNIUS, A, UM. *Lemnian; of Lemnos*, an island in the Ægean Sea, now *Stalimene.*—Hence *Lemnius pater*, an epithet of Vulcan; because, when thrown from heaven, he fell on this island, and was taken care of by the Sintian men, and because he had numerous forges there. viii. 454.

LĒNÆUS, A, UM. *Lenæan.* See note on iv. 207.

LERNA. A small lake in Argolis, rendered celebrated by the fable of the many-headed hydra which infested it, and was slain by Hercules. iv. 287. &c. Hence

LERNÆUS, A, UM. *Of Lerna; Lernæan.* viii. 300.

LĒTHÆUS, A, UM. *Lethæan; of Lethe*, a river of the lower world, the waters of which had the property of causing a total forgetfulness of the past. Its name is derived from λήθη, *forgetfulness.* The shades of the dead drank of its water when returning to reanimate bodies upon earth, and also when entering Elysium. v. 854. &c.

LEUCASPIS. See on vi. 334.

LEUCĀTE. A promontory at the south-western extremity of Leucadia; so called, Strabo says, from the *white* colour of the rock. It was rocky, and dangerous to mariners. On its summit was a temple of Apollo. iii. 274. &c.

LĪBER. vi. 805. See *Bacchus.*

LĪBURNI. A maritime people, dwelling in Illyricum, along the Adriatic, opposite Italy. i. 244.

LĬBȲA. The name given by the Greek and Roman poets to Africa. In a more restricted sense, the name was applied to that part of Africa which formed Cyrenaïca and Marmarica, with an extensive region in the interior. It is also used by poetic exaggeration for Carthage. i. 22. &c. Hence

LĬBȲCUS, A, UM. *Libyan, African.* i. 339. &c.

LĬBYSTIS (fem. adj. from *Libya*). *Libyan, African.* v. 37.

LYCHAS. A Rutulian, ripped from the womb of his

mother, and therefore dedicated to Apollo. He was killed by Æneas. x. 315.

LĬCYMNIA. A slave, mother of Helenor. ix. 546.

LĬGER. I. A Latin. ix. 571.—II. A Rutulian chief. x. 576.

LĬGŬRES. A people of Northern Italy, dwelling along the *Sinus Ligusticus*, or *Gulf of Genoa*. x. 185. &c. *Ligus*, in the singular, occurs in xi. 715.

LĬLŸBĒĬUS, A, UM. *Lilybeian ; of Lilybeum*. See note on iii. 706.

LĬPĂRĒ. The largest of the *Insulæ Æoliæ*, now called *Lipari Islands*. See note on viii 416.

LĪRIS. A Trojan, slain by Camilla. xi. 670.

LOCRI. I. The Locri Narycii. See note on iii. 399.—II. See note on xi. 265.

LŪCĂGUS. A Rutulian chief. x. 575. &c.

LŪCAS. A leader of the Rutulians, killed by Æneas. x. 561.

LŪCĒTIUS. A Rutulian, slain by Ilioneus. ix. 570.

LŪCĬFER. *The morning star*. ii. 801. &c.

LŬPERCAL. A cave at the foot of the Palatine Hill. See notes on viii. 343. 344.

LŬPERCI. Priests of the god Pan, called by the Romans *Lupercus*. They were first instituted by Euander, and were the most ancient order of priests. They were divided into three companies, two of early date, the third established in honour of Julius Cæsar. See note on viii. 663.

LYÆUS. An epithet of Bacchus. See notes on i. 686. iv 58.

LŸCÆUS, A, UM. *Lycæan*. See note on viii. 344.

LŸCĂON. A Gnosian artist, who made the sword which Ascanius gave to Euryalus. ix. 304.

LŸCĂŎNIUS, A, UM. *Lycaonian ; of Lycaonia*, province of Asia Minor, forming the south-east quarter of Phrygia. x. 749.

LŸCIA. A country of Asia Minor, in the south, lying between Pamphylia, Caria, Phrygia, and Pisidia iv. 143. &c. Hence

LŸCIUS, A, UM. *Of Lycia ; Lycian*. iv. 346. &c.

LYCTIUS, A, UM. *Lyctian, Cretan*. See note on iii. 401.

LŸCURGUS. A king of Thrace, who drove Bacchus from his realms. Bacchus, in revenge, made him mad ; and he, in a fit of insanity, slew his own son Dryas. His subjects, having been informed by an oracle, that the land, which had in consequence of this become sterile, would not regain its fertility until Lycurgus was put to death, bound him on Mount Pangæus, where he was destroyed. iii. 14.

LŸCUS. A Trojan, killed by Turnus. ix. 545. &c.

LŸDIUS, A, UM. *Lydian ; of Lydia*, a country of Asia Minor bordering on Phrygia Major. From this the Tyrrhenian Pelasgi were said to have passed into Etruria, and introduced the arts of civilization. viii. 479. &c.

LYDI. *The Lydians ; the inhabitants of Lydia*. See notes on viii. 479. ix. 11.

LYNCEUS. A Trojan, slain by Turnus. ix. 768.

LYRNESSIUS, A, UM. *Of Lyrnessus ; Lyrnessian*. x. 128. From

LYRNESSUS. A city of Troas, not far from Thebes. This town was attacked and plundered during the Trojan war by Achilles, and from it he obtained the beautiful Briseis, the seizure of whom by Agamemnon brought unnumbered woes upon the Greeks. xii. 547.

M.

MĂCHĂON. A celebrated physician, son of Æsculapius and brother to Podalirius. He went to the Trojan war, where he officiated in the double capacity of physician and warrior, and where

he performed many surprising cures. Machaon was one of those concealed in the wooden horse. ii. 263.

MÆANDER. A river of Asia Minor, rising near Celænæ in Phrygia, and which, after forming the common boundary between Lydia and Caria, fell into the Ægean Sea below the promontory of Mycale. It was remarkable for its winding course, and its name became a general appellation for all obliquities or windings. v. 251.

MÆON. A Rutulian. x. 337.

MÆŎNIA. Another name for Lydia. Herodotus states that the country known in his time by the name of *Lydia* was at an earlier period called *Mæonia*, and the people *Mæones*. This seems confirmed by Homer, who nowhere mentions the Lydians, but numbers the Mæonian forces among the allies of Priam, and assigns to them a country which is plainly the Lydia of subsequent writers. viii. 499.

MÆŎNĬDÆ. An appellation given to the Etrurians, in allusion to their supposed *Lydian* or *Mæonian* origin. xi. 759.

MÆŎNĬUS, A, UM. *Mæonian*, i. e. *Lydian*. See *Mæonia*.

MÆŌTĬUS, A, UM. *Mæotian*. Mæotia tellus. The country around the *Palus Mæotis*, or *Sea of Azof*. vi. 799.

MĂGUS. A Rutulian. x. 521.

MAIA. Daughter of Atlas, and mother of Mercury by Jupiter. She was one of the Pleiades. i. 297. viii. 138.

MALĔA. A promontory of the Peloponnesus, forming the extreme point to the south-east, and separating the Laconic from the Argolic gulf. It was considered by the ancients the most dangerous point in the navigation of the peninsula. It is now called *Cape St. Angelo*, but sometimes *Cape Malio*. v. 193.

MANLIUS. Marcus Manlius, surnamed *Capitolinus*, from his having saved the Capitol when nearly taken by the Gauls. viii. 652. See also *Torquatus*.

MANTO (gen. -us). A daughter of the prophet Tiresias, endowed, like her father, with the gift of prophecy. Having come to Italy, she married Tiberinus, king of Alba, and became by him mother of Ocnus, the founder of Mantua. x. 199.

MANTŬA. A city of Gallia Cisalpina, situated on an island in the Mincius, south-east of Brixia. Its foundation was ascribed, in fable, to Ocnus, son of Manto, who called it after his mother. Virgil was born at Andes, a village near Mantua. See notes on x. 200. *seqq.*

MARCELLUS. I. M. Claudius. A celebrated Roman general. He signalized himself in the war with the Gauls, and obtained the *spolia opima*, by slaying with his own hand their king, Viridomarus. See note on vi. 855. *seqq.* After achieving the conquest of Syracuse, he was opposed to Hannibal, but fell in an ambuscade, in the sixtieth year of his age. Marcellus was accustomed to be called the sword of the Romans, from his daring and impetuous valour, as Fabius, on the other hand, was denominated their shield. — II. M Claudius, commonly known as the "Younger Marcellus." See note on vi. 861.

MARĪCA. A nymph of the river Liris, who had a grove near Minturnæ. Virgil makes her the wife of Faunus, and mother of Latinus. vi. 47.

MARPĒSĬUS, A, UM. *Marpesian; of* or *belonging to Marpēsus*, a mountain in the island of Paros, containing the quarries whence the famous Parian marble was obtained. vi. 471.

MARRŬVĬUS, A, UM. *Marruvian; of* or *belonging to the Marruvii*, a branch of the Marsi, whose chief city, *Marruvium*, lay on the eastern

shore of the Lake Fucinus. vii. 750.

Mars. The god of war; the son of Jupiter and Juno, or, according to Ovid, of Juno alone. Among the Romans, this deity received the most unbounded honours. See on i. 273. iii. 35.

Massĭcus. A Tuscan leader. x. 166.

Massicus Mons. A range of hills in Campania, famous for the wines produced there. The Massic was the best growth of the Falernian vineyards. vii. 726.

Massȳli. A people of Numidia, to the east of Cape Tretum. iv. 132. 483.

Maurūsius, a, um. *Moorish*, or *Maurusian*. A poetical appellation for the people of Mauritania, in Africa. iv. 206.

Mavors. Another name for *Mars*, viii. 630. Hence

Mavortĭus, a, um. *Martial, warlike, of* or *belonging to Mars*, the god of war. iii. 13. vi. 778. &c.

Medon. A Trojan. vi. 483.

Megæra. One of the Furies. Her name is commonly derived from μεγαίρω, "to envy," because she envies, and eventually terminates, the prosperity of the wicked. xii. 846.

Megărus, a, um. *Of* or *belonging to Megara*, another name for *Hybla*, a maritime city of Sicily, above Syracuse. Hence *Megari Sinus*, the Gulf or Bay of Megara. iii. 689.

Melampus. A companion of Hercules. x. 320.

Melibœus, a, um. *Melibœan*. A term applied to Philoctetes, as a native of Melibœa in Thessaly, where his father Pœas reigned. iii. 401.—The same also as *Thessalian*. v. 251.

Melĭte. One of the Nereids. v. 825.

Memmĭus. The Memmii were one of the branches of an old plebeian house at Rome, who were themselves subdivided into the families of the *Galli* and *Gemelli*. Virgil, in a spirit of flattery, claims for them a descent from Mnestheus, the follower of Æneas. See note on v. 117.

Memnon. A king of Ethiopia, and son of Tithonus and Aurora. He came to Troy with a body of auxiliaries for Priam, and signalized himself in conflict with the Greeks. Antilochus fell by his hand, and he himself was slain by Achilles. He was remarkable for his beauty. i. 489.

Menelāus. King of Sparta, and brother of Agamemnon. He married Helen, the daughter of Tyndarus, and with her received the crown of Sparta. This kingdom, however, he had enjoyed only a short time, when Helen was carried off by Paris, the son of Priam, which laid the foundation of the Trojan war, during which contest Menelaus behaved with great spirit and courage. After the destruction of Troy and recovery of Helen, Menelaus was prevented by storms and adverse winds from immediately returning home, but wandered about for many years. ii. 264. vi. 525. &c.

Menestheus. A Trojan. x. 129.

Menœtes. I. The pilot of the ship Gyas, at the naval games exhibited by Æneas, in honour of his father's memory. v. 161. 173.—II. An Arcadian, slain by Turnus. xii. 517.

Mercurius. Son of Jupiter and Maia, and messenger of the gods, more particularly of his father. i. 297. iv. 222. &c.

Merops. A Trojan, slain by Turnus. ix. 702.

Messāpus. A son of Neptune, who left Bœotia, and came to settle in Italy, where he assisted Turnus against Æneas. He was fabled to have given the name of *Messapia* to a part of southern Italy, form-

ing the interior of Iapygia. See on vii. 692.

Metăbus. King of Privernum, expelled by his subjects for his cruelty and tyranny. He was father of Camilla. xi. 540. 564.

Metiscus. The charioteer of Turnus, whose form was assumed by Juturna, the sister of that warrior. xii. 469. &c.

Metus Fuffetius. Dictator of Alba, in the reign of Tullus Hostilius. He became subject to the Romans by the combat of the Horatii and Curatii. Proving faithless on one occasion, Tullus put him to death by placing him between two four-horse chariots that were on a sudden driven rapidly in opposite directions. See on viii. 642.

Mezentius. A king, or rather Lucumo, of the Etrurians. Expelled by his subjects, on account of his cruelty, from Cære his capital, he fled to Turnus, who employed his services, together with those of his son Lausus, against the Trojans. He and his son were both slain by Æneas. vii. 648. viii. 7. x. 689. &c.

Mimas. A Trojan. x. 702.

Mincius. A river of Cisalpine Gaul, flowing from Lake Benacus, and falling into the Po. Mantua was situate on an island in this stream. It is now the *Mincio*. x. 206.

Minerva. The goddess of wisdom, and all the humanizing and liberal arts; produced from the brain of Jupiter, without a mother. She was called *Pallas* by the Greeks. ii. 31. v. 284. &c.

Minio. Now *Mignone*, a river of Etruria, falling into the *Mare Tyrrhenum*, a short distance above *Centum Cellæ*. x. 183.

Minoïus, a, um. *Minoan; of Minos.*—Minoïa regna. *The Cretan realms*, i. e. Crete, as reigned over by Minos.—Minoïa arva. *The Cretan fields.* vi. 14.

Mīnos (gen. -ōis). A celebrated king and lawgiver of Crete, son of Jupiter and Europa. According to the poets, he was rewarded for his equity, after death, with the office of chief judge in the world below. Æacus and Rhadamanthus were associated with him. vi. 432.

Mīnōtaurus. The monstrous offspring of Pasiphaë, half man, half bull. He was enclosed in the Cretan labyrinth, where Minos fed him on human flesh, until he was slain by Theseus. vi. 26.

Misēnus. The trumpeter of Æneas, and, previously to this, the trumpeter and follower of Hector. He was drowned by Triton on the coast of Campania, and buried on the promontory of Misenum, which received its name from him. vi. 164. &c.

Mnestheus. A Trojan chieftain, high in favour with Æneas. iv. 288. ix. 779. &c.

Monœcus. A maritime town, on the coast of Liguria, where Hercules had a temple. It was also called *Herculis Monœci Portus*, and is now *Monaco*. See on vi. 830.

Mŏrĭni. See on viii. 727.

Mulciber. A name of Vulcan. viii. 724.

Murranus. A Latin, slain by Æneas. xii. 529.

Musæ. The Muses. They were nine in number, presiding over the several kinds of poetry. Calliope, the goddess of epic poetry, is frequently invoked separately by Virgil. i. 8. ix. 77. 525. 775. &c.

Musæus. An early Greek poet, supposed by some to have flourished before the time of Homer. vi. 667.

Mutusca. A town of the Sabines, famous for the olives produced in its vicinity. vii. 711.

Mycēnæ (gen. -arum.). The capital of Argolis. See on i. 284. Hence

Mycenæus, a, um. An epithet of Agamemnon, king of Mycenæ.

MYCŎNUS. One of the Cyclades. iii. 76.

MYGDONIDES. Patronym. from *Mygdon*, the father of Corœbus. ii. 342.

MYRMĬDŎNES. The followers of Achilles, so called from *Myrmidon*, an early prince of the country. See on ii. 7. Some have derived the name from μύρμηξ, *an ant*; but there seems to be no foundation for the story upon which the notion is supported.

N.

NAR. A river of Italy, rising in the Appennines, in that part of the chain which separates the Sabines from Picenum, and, after receiving the Velinus and several other smaller rivers, falling into the Tiber near Ocriculum. It was noted for its sulphureous stream and the whitish colour of its waters. It is now the *Nera*. vii. 517.

NARYCII LOCRI. A division of the Locrians, so called from the city of *Naryx*. See note on iii. 399.

NAUTES. A Trojan soothsayer, who consoled Æneas when his fleet had been partly consumed in Sicily. He was fabled to have been the progenitor of the Roman family of the *Nautii*, to whose care the Palladium was entrusted. See note on v. 704.

NAXOS. An island in the Ægean Sea, the largest of the Cyclades, and lying to the east of Paros. It was celebrated for the worship of Bacchus, and was famed also for its wine. The modern name is *Naxia*. iii. 125.

NEALCES. A Trojan. x. 753.

NEMĔA. A city of Argolis, to the north-west of Mycenæ. Its neighbourhood was celebrated as having been the scene of the exploit of Hercules with the Nemean lion. Here also were celebrated the Nemean games. viii. 295.

NEOPTOLĔMUS. Another name for Pyrrhus, son of Achilles. See *Pyrrhus*.

NEPTŪNUS. God of the sea, brother to Jupiter and Pluto, and son of Saturn and Ops. He, with Apollo, built for Laomedon the walls of Troy. Neptune was favourably inclined towards Æneas and his followers. i. 125. v. 799. &c.

NERĒIA. Patronymic from *Nereus*. ix. 102.

NEREĪDES. See on iii. 73. From

NEREUS. A sea-deity, the eldest son of Pontus and Terra. He married Doris, and became by her the father of the fifty *Nereides*. He is sometimes put figuratively for the sea itself. ii. 419. &c.

NERĬTOS. A mountain in the island of Ithaca, and the highest of those contained therein. Some, however, think that Virgil does not refer to this, but to an island distinct from Ithaca. iii. 271.

NERSÆ. A town of the Æqui, situate among the mountains. vii. 744.

NESÆE. One of the Nereids. See on v. 826.

NILUS. A great river of Africa, and one of the most celebrated in the world. It was supposed to have its source in the Mountains of the Moon. Its course is to the north, and it runs through Nubia and Egypt into the Mediterranean, discharging its waters by several mouths. Before reaching the sea, it sends off two great arms, enclosing a piece of ground shaped like a triangle, and called the *Delta*, from its resemblance to that Greek letter. The Delta is the most fertile part of Egypt. On the inundation of the Nile, indeed, which takes place at a stated period every year, the fertility of the whole of Egypt essentially depends. The ancients assign seven mouths to the Nile; but the number at the present day is less. vi. 801. ix. 31.

NIPHÆUS. A Rutulian. x. 570.
NISUS. Son of Hyrtacus, and friend of Euryalus. He accompanied Æneas to Italy, and perished in attempting to save the life of his friend Euryalus, who had fallen into the enemies' hands. The whole narrative is given in detail by Virgil with great force and beauty. v. 286. ix. 176. &c.
NOËMON. A Trojan, slain by Turnus. ix. 767.
NOMENTUM. A town of the Sabines, and to the north-east of Rome. It was a colony of Alba. The village of *Mentana* now occupies its site. vi. 773. vii. 712.
NUMA. I. The second king of Rome. See on vi. 808. *seqq.*—II. A Rutulian. ix. 454. — III. Another. x. 562.
NUMĀNUS. A Rutulian, surnamed *Remulus.* ix. 592. 653.
NŬMĪCIUS FONS. See note on vii. 150.
NUMĬDÆ. The people of Numidia, a country answering in some degree to the modern *Algiers.* iv. 41.
NUMĬTOR. I. King of Alba, father of Rhea Sylvia, and grandfather of Romulus and Remus. vi. 768.—II. A Rutulian. x. 342.
NURSIA. A town of the Sabines, at the foot of the central chain of the Appennines, and near the sources of the river Nar. It was noted for the coldness of its atmosphere. The modern name is *Norcia.* vii. 716.
NYSA. A fabulous city of India, on Mount Meros, a mountain as fabulous as the city. See note on vi. 805.

O.

OCNUS. Son of Manto, the daughter of Tiresias, and founder of Mantua. x. 198.
ŒBĂLUS. Son of Telon, king of Capreæ, and the nymph Sebēthis. He extended his paternal dominions by subduing several communities on the mainland, and was one of the auxiliaries of Turnus. vii. 734. &c.
ŒCHĂLIA. A city destroyed by Hercules. It is commonly placed in Eubœa; but we ought more probably to place it in Thessaly, and make it the same with the city of that name in the district of Estiæotis. viii. 291.
ŒNOTRI. See note on i. 532. Hence
ŒNOTRIA. See on vii. 85.
OÏLEUS. King of the Locrians, and father of Ajax the Less, who was called from his parent the Oïlean Ajax. Oïleus was one of the Argonauts. i. 41.
OLEĂROS. A small island in the Ægean, opposite Paros, and hence also called Antiparos, now *Antiparo.* It is separated from Paros by a strait only 18 stadia wide. This island is famed for its grotto. iii. 126.
OLYMPUS. A celebrated mountain, the fabled abode of the gods. It was situate on the coast of Thessaly, forming the limit, when regarded as an entire range, between the latter country and Macedonia. The modern name, with the Greeks, is *Elimbo*; and with the Turks, *Semavat Evi.* vi. 579. &c.
ONŸTES. A Rutulian. xii. 514.
OPHELTES. Father of Euryalus. ix. 201.
OPIS. A nymph, one of the attendants of Diana. xi. 532. &c.
ORCUS. I. A poetic name for the lower world. ii. 398. viii. 296. &c.—II. The god of the lower world, in the old Latin religion, corresponding to the Pluto of the Greeks. iv. 699.
OREĂDES. Mountain-nymphs, so called from the Greek ὄρος, "a mountain." They generally attended upon Diana, and accompanied her in hunting. i. 500.
ORESTES. Son of Agamemnon

and Clytæmnestra. Having slain his mother and her paramour Ægisthus, because they had murdered his father, he was tormented by the Furies, and driven to madness; but he afterwards recovered from this malady, and ascended the throne of Mycenæ, where he reigned many years. He was remarkable also for his friendship with Pylades. iii. 331. iv. 471.

ORĬCIUS, A, UM. *Orician; of Oricus*, a sea-port town of Illyricum. This place was famed for its turpentine. x. 136.

ORĪON. A celebrated giant, placed after death as a constellation in the heavens, which was always accompanied, at both its rising and setting, with heavy storms. i. 535. iii. 517. &c.

ORITHYĪA. A daughter of Erechtheus, king of Athens, carried off by Boreas, the god of the north wind. xii. 83.

ORNȲTUS. An Etrurian. xi. 677.

ORŌDES. A Trojan. x. 732.

ORONTES. A leader of the Lycians, who suffered shipwreck in the voyage to Italy. i. 113. 220. vi. 334.

ORPHEUS. Son of Æagrius, king of Thrace, by the Muse Calliope. He was one of the Argonauts, and a poet and musician of great celebrity. vi. 119. See also the note on vi. 645. The well-known story of Orpheus and his wife Eurydice is beautifully told by Virgil in his fourth Georgic.

ORSES. A Trojan. x. 748.

ORSILŎCHUS. A Trojan. xi. 636.

ORTYGĬA. I. A small island, off the coast of Sicily, and forming part of the city of Syracuse. In it was the celebrated fountain of Arethusa. See *Arethusa* and *Alpheus*.—II. One of the ancient names of the island of Delos. iii. 124.

ORTYGIUS. A Rutulian. ix. 573.

OSCI. A people of ancient Italy, who seem to have been identical with the *Ausones* or *Aurunci*, and who inhabited the southern part of the Peninsula. vii. 730.

OSINIUS. See note on x. 655.

OSIRIS. A Rutulian. xii. 458.

OTHRYĂDES. *Son of Othrys*. A patronymic applied to Panthus. ii. 319. 336.

OTHRYS. A mountain range of Thessaly, closing the great basin of that country to the south, and dividing the waters which flowed northward into the Peneus from those received by the Sperchius. vii. 675.

P.

PACHȲNUS, or *Pachynum Promontorium*, now Cape *Passaro*, the south-eastern promontory of Sicily. See *Trinacria*. iii. 429 vii. 289.

PACTŌLUS. A river of Lydia, rising in Mount Tmolus, and falling into the Hermus, after passing by Sardis, the ancient capital of Crœsus. Its sands were auriferous; the particles of gold having been washed down by the mountain-torrents. The modern name is *Bagouly*. x. 142.

PADUS. The *Po*, the largest river of Italy, called also *Eridanus*. It rises in Mount Vesulus, and falls into the Adriatic after a course of more than 500 miles. Its waters are liable to sudden increase, from the melting of the snows and from heavy falls of rain; the rivers that flow into it being almost all mountain streams. ix. 680.

PADŪSA. One of the channels of the Po, and the same with the *Ostium Spineticum*, or southernmost branch of that river. It formed several marshes, and abounded with swans. xi. 457.

PÆŌNĬUS, A, UM. *Pæonian*. See notes on vii. 769. xii. 401.

PAGĂSUS. A Trojan. xi. 670.

PALÆMON. A sea-deity, son of Athamas and Ino. His original

name was *Melicerta*, and he assumed that of *Palæmon* after he had been changed into a sea-deity by Neptune. Both Palæmon and his mother Ino were held powerful to save from shipwreck, and were invoked by mariners. v. 823.

PALAMĒDES. A Grecian chief, son of Nauplius, king of Eubœa. He was shamefully put to death at the instigation of Ulysses, who, to avoid going to the Trojan war, had feigned madness, but whose artifice had been exposed by Palamedes. This chieftain is celebrated in fable as the inventor of weights and measures; of the game of chess; as having regulated the year by the sun, &c.; and also for having added certain letters (ϑ, ξ, φ, χ, or, as others say, ζ, π, φ, χ) to the Greek alphabet. See on ii. 83.

PALATĪNUS MONS. One of the seven hills on which Rome was built, and the first of the number that was inhabited. Here Euander resided before Romulus founded Rome. Hence he is called "Palatinus," the *Palatine*, or dweller on the Palatine Mount. ix. 9.

PALĪCI, or PALISCI. Two deities, sons of Jupiter by the Sicilian nymph *Thalia*, or, as others give the name, *Ætna*. They were worshipped with great solemnity by the Sicilians, and near their temple, which was in the vicinity of the river Symæthus, were two small lakes of sulphureous water, which were supposed to have sprung out of the earth at the time that they were born. These pools were probably craters of volcanoes, and their depth was unknown. ix. 585.

PALINŪRUS. Son of Iasus, and pilot of the ship of Æneas. He was overpowered by the god of sleep while sitting at the helm, and plunged by him into the sea; and after being three days on the deep, floating about on a piece of the rudder, he came to land near Velia, where he was slain by the barbarous inhabitants, who were accustomed to plunder and kill shipwrecked mariners. A promontory of Lucania, on which a monument was raised to him, received the name of *Palinuri Promontorium*. v. 12. 833. 843. vi. 341. &c.

PALLADĬUM. See note on ii. 166.

PALLANTĒUM. A town built by Euander on the Palatine Mount. viii. 341. ix. 196

PALLAS (gen. -ĂDIS). A surname of Minerva. See *Minerva*.

PĂLLAS (gen. -ANTIS). Son of Euander, slain by Turnus. viii. 110. 587. x. 442. &c.

PALMUS. A Trojan. x. 697.

PAN. The god of shepherds, an Arcadian deity. His worship was brought to Italy by Euander. He is called *Lycæus*, from Mount Lycæus in Arcadia, one of his favourite haunts. viii. 344.

PANDĂRUS. I. A Lycian, mentioned by Homer as having broken the truce between the Greeks and Trojans by wounding Menelaus with an arrow. (*Il.* iv. 88. *seqq.*) v. 496.—II. A Trojan, brother of Bitias, and son of Alcanor. ix. 672. &c.

PANOPĒA. One of the Nereïds. v. 240. 825.

PANŎPES. A Sicilian youth who took part in the funeral game of Anchises. v. 300.

PANTĂGĬAS. A small river on the eastern coast of Sicily, which falls into the sea between Megara and Syracuse. It was very rapid in its course, and traversed a rugged bed. iii. 689.

PANTHUS. Son of Othrys, a Trojan, and priest of Phœbus. ii. 318. &c.

PAPHUS, or PAPHOS. A city of Cyprus, on the south-western side of the island, where Venus was particularly worshipped. See on i. 416.

PARCÆ. The *Fates*, deities who presided over the birth and the

life of mankind. They were three in number, *Clotho*, *Lachĕsis*, and *Atrŏpos*; and, according to the popular belief, Clotho held the distaff, Lachesis spun the thread, and Atropos cut it off. According to Hesiod, the Parcæ were the daughters of Jupiter and Themis. i. 22. &c.

PARIS. Otherwise called *Alexander*. He was a son of Priam and Hecuba, and was exposed, when an infant, on Mount Ida, because his mother had dreamed, when pregnant with him, that she had been delivered of a blazing torch; and the soothsayer Æsacus had declared from this that the child about to be born would prove the ruin of his country. Paris was brought up as a shepherd by those who found him thus exposed; some say, by the very domestic who was ordered to expose him; and, when he reached man's estate, signalized himself by repelling robbers from the flocks, whence he obtained from his fellow-shepherds the name of Ἀλέξανδρος, or the *man-protector*, ἀπὸ τοῦ ἀλέξειν τοὺς ἄνδρας. In this state of seclusion, moreover, he united himself to the nymph Œnone. He was afterwards chosen umpire between Juno, Minerva, and Venus, in the case of the apple of discord, and of the question of superior beauty; and having decided in favour of Venus, was promised by her the hand of the most beautiful woman of the day. Soon after this, his birth and parentage were made known by Cassandra, and Paris was acknowledged by Priam as his son; and, at a period not long subsequent, he proceeded on a voyage to Greece. Here he visited the court of Menelaus, and, in the absence of the latter, eloped with his consort, the beautiful Helen; an act which led to the Trojan war, and the ruin of his family and country. Paris was slain by one of the arrows of Philoctetes. Though generally represented as effeminate, and vain of his personal appearance, Paris nevertheless distinguished himself, during the siege of Troy, by wounding Diomede, Machaon, Antilochus, and Palamedes, and subsequently by discharging the dart which proved fatal to Achilles. Venus took him under her special protection. i. 27. &c.

PARIUS, A, UM. *Parian; of the island of Paros*, one of the Cyclades, famed for its marble. Hence *Parius lapis* for Parian marble, or marble generally. i. 593. &c. From

PAROS. See note on iii. 125.

PARRHĂSĬUS, A, UM. *Arcadian*. See note on viii. 344. xi. 31.

PARTHĔNIUS. A Trojan. x. 748.

PARTHĔNŎPÆUS. One of the seven chieftains who accompanied Adrastus, king of Argos, in his expedition against Thebes. He was slain by Amphidicus, or, as others state, by Periclymenus. Parthenopæus was the son of Atalanta. vi. 480.

PARTHI. A people inhabiting the country lying between the Caspian Sea and the Persian Gulf; including the northern part of modern Persia. They were skilful archers; and, as they fled, shot their poisoned arrows behind them. See on vii. 605. *seq*.

PASIPHAË. Daughter of Sol and Perseïs, and wife of Minos, king of Crete. vi. 25. 447.

PĂTĂVIUM. A city of Cisalpine Gaul, in the district of Venetia, and situate between the Meduacus Major and Minor, in the lower part of their course. It was fabled to have been founded by Antenor. The modern name is *Padua*, or, more correctly, *Padova*. i. 247.

PATRON. A Trojan, who contended in the foot-race, at the

games celebrated in honour of Anchises. v. 298.

Pelasgi. An ancient race who occupied Greece before the arrival of the *Hellenes*. Virgil uses the term as equivalent to *Græci* generally. ii. 83. 106. &c.

Pelias. A Trojan. ii. 435.

Pelīdes. *Son of Peleus*; a patronymic of Achilles. ii. 548.—*Descendant of Peleus*; an appellation given to Neoptolemus by the poet, as the grandson of that chieftain. ii. 263.

Pelopæus, a, um. *Polopēan*; *of Pelops*. The poet applies the expression *Pelopæa mœnia* nominally to Argos and Mycenæ, as cities belonging to the dominion of Pelops and his line. In reality, however, the whole of Greece is meant. ii. 193.

Pelōrus, or Pelorum promontorium. *Cape Faro*, one of the three principal promontories of Sicily. It lies nearest Italy; and between it and that country runs the *Strait of Messina*, or *Fretum Siculum*. iii. 411.

Pēnĕleus. A Grecian chieftain. ii. 425.

Penthĕsilēa. A queen of the Amazons, who came to the aid of Priam in the last year of the Trojan war; and was slain by Achilles, after having performed great acts of valour. i. 491. xi. 662.

Pentheus. Son of Echion and Agave, and king of Thebes in Bœotia. In consequence of his refusing to acknowledge the divinity of Bacchus, the latter inspired his mother and aunts with such fury, while celebrating the orgies, that they, mistaking him for a wild beast, tore him to pieces. Virgil, in speaking of Pentheus, alludes to that monarch as himself under the influence of phrensy excited by the god; and in this he copies, not from the ordinary legend given above, but from the plot of the *Bacchæ*, a play of Euripides. See note on iv. 469.

Pergămĕus, a, um. *Pergamean*, i. e. *Trojan*. This epithet properly alludes to the citadel of Troy, v. 744. &c. From

Pergăma (gen. -ōrum). The citadel of Troy, frequently used, by synecdoche, for the city itself. i. 466. &c.

Peridīa. Mother of Onytes. xii. 515.

Perĭphas. A Grecian chief. ii. 476.

Pĕtīlĭa. A town of Italy, in the territory of the Bruttii, on the coast of the Tarentine Gulf, and to the north of Crotona. It was fabled to have been founded by Philoctetes, after the Trojan war. iii. 402.

Phæăces. The *Phæacians*. The Homeric name for the inhabitants of the island of Corcyra, now *Corfu*. This island lay off the coast of Epirus; and Alcinous was its king when Ulysses was wrecked upon it. iii. 291.

Phædra. Daughter of Minos and Pasiphaë, and wife of Theseus. Her criminal passion for Hippolytus, son of Theseus by the Amazon Hippolyta, and the virtuous firmness of the young prince, drove her at length to suicide by hanging. vi. 445.

Phaĕthon. Son of Phœbus and Clymene, who according to the poets, was entrusted by his father, after his repeated solicitations, with the chariot of the sun for one day. By his unskilful driving, however, he nearly wrapped the world in flames; and Jupiter, in order to prevent such a catastrophe, struck him with a thunderbolt. He fell into the Po. v. 105. x. 189.

Phălĕris. A Trojan. ix. 762.

Pharus. A Rutulian. x. 322.

Phegeus. I. A Trojan attendant. v. 263.—II. A Trojan war-

rior. ix. 765.—III. Another Trojan. xii. 371.

PHENĔUS. A city in the northern part of Arcadia, at the foot of Mount Cyllene. It was a place of great antiquity, since Hercules is said to have resided there after his departure from Tiryns; and Homer has mentioned it among the principal Arcadian cities. viii. 165.

PHERES. A Trojan. x. 413.

PHILOCTĒTES. Son of Pœas, king of Melibœa in Thessaly. An offensive wound in his foot, caused by one of the arrows of Hercules, compelled the Greeks to remove him treacherously to the isle of Lemnos. Here he remained until the Greeks were informed, by an oracle, that Troy could not be taken without the arrows of Hercules. As Philoctetes had these in his possession, Ulysses and Pyrrhus were despatched to Lemnos to urge Philoctetes to put an end by his presence to the tedious siege. He refused, however, to comply, until Hercules appeared, and enjoined upon him, on a promise that his wound should be cured, to accede to the request that was made of him. Philoctetes accordingly returned to the camp before Troy, where he was cured by Machaon, and Troy soon fell. After the overthrow of Troy he settled with his followers in Italy, in the territory of the Bruttii, and there he founded the city of Petilia. iii. 402.

PHINEĪUS. *Of Phineus.* This individual was king of Salmydessus in Thrace. Having, on the false accusation of his second wife, put out the eyes of his children by a former marriage, and then shut them up in prison, he was struck blind by the gods, and tormented by the Harpies, who polluted every banquet. On the arrival of the Argonauts, however, he was released from his wretched state by Zetes and Calaïs, the winged sons of Boreas, who chased away the Harpies as far as the Strophades. iii. 212. See *Strophades.*

PHLEGĔTHON. A river of Tartarus, which rolled in waves of fire. Hence its name Φλεγέθων from φλέγω, *to burn.* vi. 551.

PHLEGYAS. A son of Mars, who built a city, called after his name, in the territory of Orchomenus in Bœotia. Here he collected together the bravest warriors of Greece, and committed, in conjunction with these, various acts of rapine and daring impiety, and even ventured to assail and burn the temple of Delphi. Jupiter, on account of their wickedness, destroyed the whole race with lightning and pestilence. Phlegyas appears among the tormented in Tartarus. He was the father of Ixion according to one account. vi. 618.

PHŒBE. One of the names of Diana, or the Moon. x. 216.

PHŒBIGENA. An epithet of Æsculapius, the son of Apollo. vii. 773. From

PHŒBUS. Another name for *Apollo.* iii. 251. &c.

PHŒNĪCES. The *Phœnicians,* a celebrated commercial people of antiquity. Tyre and Sidon were their principal cities, and Carthage was one of the most celebrated of their colonial establishments. i. 344.

PHŒNISSA. A term applied to Dido, and indicative of her *Phœnician* origin. i. 670. &c.

PHŒNIX. A Grecian chieftain, son of Amyntor, king of Argos, and the preceptor of Achilles, whom he followed to the Trojan war. Phœnix had been compelled to flee from his native country, and had found refuge with Peleus, who assigned him a territory on the confines of Phthia, and the sway over the Dolopians. ii. 762.

PHOLOË. A female Cretan slave. v. 285.

PHOLUS. I. One of the Centaurs. viii. 294.—II. A Trojan. xii. 341.

PHORBAS. A son of Priam, killed during the Trojan war by Menelaus. The god of sleep assumed his features when he deceived the drowsy Palinurus, and threw him into the sea. v. 842.

PHORCUS. I. A sea-deity, son of Pontus and Terra. v. 240.—II. A Latin. x. 328.

PHRȲGES. The inhabitants of *Phrygia*. i. 468. &c.

PHRȲGIUS. A, UM. *Phrygian; of Phrygia*. A large country of Asia Minor, to the south of Paphlagonia and Bithynia. We must not, however, confound this with the Phrygia of which Virgil is accustomed to speak when referring to the Trojans. This latter is what was called Hellespontine Phrygia, and lay along the Hellespont, including part of Mysia and Troas. As, however, both Phrygias were originally occupied by the same race, whatever suits the character of the inhabitants of Greater Phrygia applies equally well to the others. Hence the general charges of effeminacy, &c. i. 618 vii. 207. &c.

PHTHĪA. A district of Thessaly, forming part of the larger district of Phthiotis. This was the native region of Achilles. i. 284.

PICUS. A fabulous king of Latium, son of Saturn, and celebrated for his beauty. One day Picus went forth to the chase clad in a purple cloak, bound round his neck with gold. He entered a wood where Circe happened at the time to be gathering magic herbs. She was instantly struck with love; but Picus spurning her advances, she, in revenge, smote him with her wand, and instantly changed him into a bird with purple plumage, and a yellow ring around its neck. This bird was called by his name "Picus," or the *woodpecker*. vii. 48. 171. 189.

PILUMNUS. An ancestor of Turnus. ix. 4. &c.

PINARIA DOMUS. See note on viii. 269.

PIRITHŎUS. Son of Ixion, and king of the Lapithæ, whose friendship with Theseus was proverbial. See *Theseus*, where an account is given of the fate of Pirithous. vi. 393. 601.

PISA. A city of Elis, giving name to the district of Pisatis, in which it was situated. See note on x. 179.

PLEMMȲRIUM. A promontory of Sicily, in the immediate neighbourhood of Syracuse, and facing the island of Ortygia. It formed, with this island, the entrance to the great harbour of Syracuse. Its modern name is *Massa d'Olivera*. iii. 693.

PLUTO. Son of Saturn and Ops, and brother to Jupiter and Neptune. In the division of the universe, he obtained for his portion the lower world. vii. 327.

PŎDĂLĪRIUS. A Trojan. xii 304.

PŒNUS. Another name for Carthaginiensis, or *Carthaginian*. See on i. 302. &c.

POLĪTES. Son of Priam, killed by Pyrrhus in his father's presence. ii. 526. v. 564.

POLLUX. Son of Jupiter by Leda, and the twin-brother of Castor. When the latter had been slain by Idas, Pollux shared his immortality with him, so that the brothers lived, by turns, one day in the world above, and another in the world below. vi. 121.

POLYDŎRUS. Son of Priam, and the youngest of his children by Hecuba. He was treacherously slain by Polymnestor, king of Thrace, to whose care he had been

confided by his father. See on iii. 49. &c.

POLYPHĒMUS. Son of Neptune, and one of the Cyclopes. Ulysses deprived him of his only eye, a single one in the centre of his forehead, but he was avenged by his father Neptune, who brought shipwreck on the Grecian chief. iii. 657. &c.

POLYPHŒTĒS. A Trojan. vi. 484.

PŌMĔTĬI, or SUESSA POMETIA. An ancient Volscian city, the site of which must ever remain matter of conjecture. It appears, however, to have been in the vicinity of the Pontine Marshes, *Paludes Pontinæ*, to which it gave name. It was a colony of Alba, according to Dionysius and Virgil. vi. 775.

POPULŌNĬA, or POPULONĬUM. A flourishing city of Etruria, on the coast, in a line with Vetulonia. It was the naval arsenal of the Etrurians. Its harbour is now *Parto Baratto*. x. 172.

PORSENNA. Lucumo of Clusium, who espoused the cause of the banished Tarquins, and endeavoured, though without success, to restore them to their capital. See *Clœlia, Cocles*; and, as regards the form of the name *Porsenna*, see note on viii. 646.

PORTŪNUS. A sea-deity, the same with *Palæmon*. See note on v. 241.

POTĪTIUS. Priest of Hercules. See note on viii. 269.

PRÆNESTE. An ancient city of Latium, south-east of Rome, about twenty-three Roman miles. It stood on elevated ground, and was said to have been founded by Cæculus. See *Cæculus*. The modern name is *Palestrina*. vii. 682. viii. 561.

PRIAMEĪUS, A, UM. Patronymic from *Priam*. Hence Cassandra is called *Priameia virgo*. ii. 403. Also

PRIAMIDES. Son of Priam. Thus *Priamides Helenus*. iii. 295. From

PRĬĂMUS. I. Son of Laomedon, and last king of Troy. When Hercules took the city of Troy, Priam, then called *Podarces*, was in the number of his prisoners; but his sister Hesione redeemed him from captivity, and he exchanged his previous name for that of *Priamus*, which signifies "bought," or "ransomed" (Πρίαμος, from πρίαμαι). He was placed on his father's throne by Hercules, and married Hecuba, the daughter of Cisseus, by whom he became the father of a numerous offspring. After having reigned for many years in the greatest prosperity, the conduct of his son Paris, and his own unwillingness to render justice to Menelaus, involved him in a war with the Greeks, which, after ten years' duration, ended in the capture and destruction of his city, and his own death. He was slain by Pyrrhus, son of Achilles. i. 458. &c.—II. Grandson of the above, and son of Polites. v. 564.

PRIVERNUM. A town of Latium, in the territory of the Volsci; now *Piperno*. Virgil makes it the birth-place of Camilla. xi. 540.

PROCAS. A king of Alba, who succeeded his father Aventinus. He was father of Amulius and Numitor. vi. 767.

PROCHȲTA. An island off the coast of Campania, and adjacent to Ænaria. It is now *Procida*. ix. 715.

PROCRIS. A daughter of Erechtheus, king of Athens, and wife of Cephalus. Having become jealous of her husband without cause, and having secretly followed him to the chase, and concealed herself in a neighbouring thicket, she was accidentally slain by him, as he mistook the rustling made by her for a noise proceeding

from some wild animal in the woods. vi. 445.

PRŎMŎLUS. A Trojan. ix. 574.

PROSERPĬNA. Daughter of Ceres by Jupiter. She was carried off by Pluto to the lower world, and became his queen. The scene of her abduction was the plain of Enna, in Sicily; where she was gathering flowers, when Pluto espied her. vi. 142. &c.

PROTEI COLUMNÆ. See on xi. 262.

PRȲTĂNIS. A Trojan, slain by Turnus. ix. 767.

PUNĬCUS, A, UM. The same as "Carthageniensis," *Carthaginian.* i. 338; iv. 49.

PYGMALĬON. King of Tyre, and brother of Dido. He was covetous and rapacious, and murdered his brother-in-law Sychæus, the husband of Dido, in order to possess his treasures. He was disappointed in this, however, and Dido sailed away with what he had so eagerly desired to possess. i. 347. 364. &c.

PYRACMON. A Cyclops, and one of the assistants at the forge of Vulcan. See note on viii. 425.

PYRGI. A city of Etruria, x. 184.

PYRGO. The nurse of Priam's children. v. 645.

PYRRHUS, otherwise called *Neoptolemus,* was son of Achilles by Deidamia, daughter of Lycomedes, king of Scyros. He was called Pyrrhus (Πυῤῥός), from the ruddy colour of his hair (πῦρ "*fire*"); and Neoptolemus, or *new warrior*, because he came to the Trojan war in the last year of the celebrated siege (νέος, "*new,*" and πτόλεμος, "*war*".) He was brought up, and remained at the court of his maternal grandfather, until after his father's death. The Greeks then, according to an oracle, which declared that Troy could not be taken unless one of the descendants of Æacus were among the besiegers, dispatched Ulysses and Phœnix to Scyros for the young prince. Pyrrhus greatly signalized himself during the siege; but he resembled his father too much in cruel and vindictive feelings, and, on the taking of Troy, slew Priam before the very altar of Jupiter. In the division of the captives, after the close of the war, Andromache, the widow of Hector, and Helenus, the brother of the latter, were assigned to Pyrrhus. After some time had elapsed, he gave up Andromache to Helenus, and sought and obtained the hand of Hermione, daughter of Menelaus; but he was slain for this by Orestes, son of Agamemnon. ii. 469. iii. 296. &c.

Q.

QUERCENS. A Rutulian. ix. 684.

QUIRINĀLIS. *Quirinal.* From

QUIRĪNUS. I. An epithet of Janus. See note on vii. 187.—II. An epithet of Romulus. See on i. 292.

QUIRĪTES. I. An appellation of the Romans. II. PRISCI. The inhabitants of Cures, called *Prisci,* to distinguish them from the Romans of a later day. vii. 710.

R.

RAPO. A Rutulian. x. 748.

REMŬLUS. I. A Tiburtine. ix 360.—II. A Rutulian, slain by Ascanius. ix. 592.—III. Another Rutulian. xi. 636.

REMUS. I. Brother of Romulus. i. 292. See *Romulus.* — II. A Rutulian. ix. 330.

RHADAMANTHUS. Son of Jupiter and Europa, and brother of Minos and Sarpedon. For his justice and integrity during life, he was made, after death, one of the

judges of the lower world, along with Minos and Æacus. Rhadamanthus was a native of Crete. vi. 566.

RHAMNES. A Rutulian, slain by Nisus. ix. 325.

RHEA. I. See *Ilia*.—II. An Italian nymph, mother of Aventinus by Hercules. vii. 659.

RHENUS. The Rhine, a celebrated river of Europe, rising in the Lepontine Alps, and emptying into the German Ocean. Its whole course is one of 900 miles. The Rhine was long a barrier between the Romans and Germans. viii. 727.

RHESUS. King of Thrace. See note on i. 469.

RHIPEUS. A comrade of Æneas, slain at the fall of Troy. ii. 339. 426.

RHŒBUS. The steed of Mezentius. x. 861.

RHŒTEÏUS, A, UM. *Rhœtean*, i. e. *Trojan*. From

RHŒTĒUM. A promontory of Troas, on the shore of the Hellespont, in a north-easterly direction, nearly, from Sigæum. On the sloping side of it the body of Ajax was buried, and a tumulus still remains on the spot. iii. 108.

RHŒTEUS. A Rutulian. x. 399.

RHŒTUS. I. A Rutulian. ix. 344.—II. An early king of the Marsians. x. 388.

RŌMA. The chief city of Italy, and capital of the Roman Empire, situate on the banks of the Tiber, below the junction of that river with the Anio. It was founded by Romulus, the first settlement being made on Mount Palatine. The city eventually covered seven hills with the adjacent low grounds; and continued the seat of empire until Constantine transferred this to Byzantium, called from him *Constantinople* (A.D. 328). Rome, however, continued after this the capital of the Western Empire. i. 7. v. 601. vi. 782. Hence

ROMANUS, A, UM. *Roman*. Also in the plural, ROMANI, the *Romans*. i. 33. 277.

ROMŬLUS. Son of Mars and Ilia, and grandson of Numitor, king of Alba, born at the same birth with Remus. He was the founder of Rome, and after death was ranked among the gods, and received divine honours. vi. 779. viii. 342. Hence

ROMULEUS, A, UM; and ROMŬLUS, A, UM. *Romulean; of Romulus*. vi. 877. Also

ROMULIDÆ (gen. -ARUM). *The followers of Romulus*. viii. 638.

RUFRÆ. A town of Campania, now *Lacosta Rufaria*. vii. 739.

RUTŬLI. A people of Latium, along the coast, below the mouth of the Tiber. They were a small community, who, though perhaps originally distinct from the Latins, became subsequently so much a part of that nation, as hardly to require a separate notice. Their capital was Ardea; and Turnus was their king in the time of Æneas. i. 266. vii. 795. &c.

S.

SABÆUS, A, UM. *Sabæan; of the Sabæi*. The Sabæi occupied a region in Arabia Felix, whence the best frankincense came. i. 416. &c.

SABELLUS, A, UM. *Sabellian*, or *Sabine*. vii. 665. viii. 510.

SABĪNI. An ancient people of Italy, whose territory lay to the north-east of Rome. The Sabines appear to be generally considered as one of the most ancient indigenous tribes of Italy, and one of the few that preserved their race pure and unmixed. They were remarkable for their pure morals and old-fashioned manners, and passed in general for a grave and

austere race. When the Romans crossed the frontiers of Latium, the Sabines or Sabellians were the most widely-extended, and the greatest people in Italy. The country, however, of the Sabines proper, was situate between the Tiber, Nar, and Anio, with the Appennines to the east. The Sabines are famous for their early collision with the Romans, in the case of their females who had been abducted by the latter, and for their consequent union with them under Titus Tatius. viii. 635. &c.

Sabīnus. An early king of the Sabines. vii. 178.

Saces. A Rutulian. xii. 651.

Sacrānæ acies. See note on vii. 796.

Sacrātor. A Rutulian. x. 747.

Sagăris. I. A Trojan attendant. v. 263.—II. Another Trojan. ix. 575.

Sălămis. An island in the Saronic Gulf, near the coast of Attica. Teucer and Ajax, sons of Telamon, were born here. In the strait between this island and the mainland of Attica, was fought the famous battle between the Persian and Grecian fleets. viii. 158.

Salii. An early Italian priesthood, whom Numa subsequently restricted to the worship of Mars. They used to carry around in procession the *ancilia*, or sacred shields. viii. 285. See note on vii. 188.

Salius. I. A Trojan. v. 298. &c.—II. A Rutulian. x. 753.

Sallentīnus, a, um. *Sallentine; of* or *belonging to the Sallentini*, a people of Italy, in the territory of Messapia. iii. 400.

Salmoneus. King of Salmonia, a city on the banks of the Alpheus, in Elis. According to the legend he wished to be thought a god, and to receive divine honours from his subjects; and therefore, to imitate the thunder, he used to drive his chariot over a brazen bridge, and darted burning torches on every side, as if to imitate the lightning. This impiety provoked Jupiter. Salmoneus was struck with a thunderbolt, and placed in the infernal regions near his brother Sisyphus, who was, like himself, the offspring of Æolus. vi. 585. See on ver. 588.

Sămē. I. The same with *Cephallenia*, an island in the Ionian Sea, north-west of Ithaca, from which it is separated by a strait of six miles.—II. The chief town in the island of Cephallenia. iii. 271.

Sămŏthrăcĭa. An island in the Ægean Sea, off the coast of Thrace. It was called Samothracia, or the Thracian Samos, to distinguish it from the Samos off the coast of Ionia. It was said that Dardanus, on leaving Italy, passed first into Samothrace, and thence into Asia Minor; and he first introduced into his new kingdom of Troy the mysteries practised in the island from which he migrated. These mysteries rendered Samothrace very famous, and were connected with the worship of Cybele and the Cabiri. Samothracia is now *Samothraki*. vii. 208.

Sămos. An island of the Ægean, lying off the lower part of the coast of Ionia, and nearly opposite the Trogilian promontory. It was sacred to Juno, who was worshipped here with peculiar honours, and had in this island a magnificent temple. Samos is also celebrated as the birth-place of Pythagoras. i. 16.

Sarnus. A river of Campania now the *Sarno*, falling into the sea, about a mile from Pompeii. According to Strabo, it formed the harbour of that place. vii. 738.

Sarpēdon. Son of Jupiter and Laodamia, the daughter of Belle-

rophon. He was king of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Priam. He was slain by Patroclus. i. 100. ix. 697.

SARRĀNUS. A young Rutulian. ix. 335.

SARRASTES. A people of Campania, on the river Sarnus. vii. 738.

SĂTĪCULUS, A, UM. *Saticulan; an inhabitant of Saticula*, a town of Samnium, situate among the mountains south of the Volturnus, and on the borders of Campania. It is supposed to correspond to the modern *Agata dei Goti*. vii. 729.

SĂTŬRA. A part of the great Pontine marshes. vii. 802.

SĂTURNUS. Son of Cœlus and Terra, and father of Jupiter by Ops, who is also called *Rhea* and *Cybele*. He was dethroned by Jupiter, and took refuge in Latium, where he reigned during what was called the golden age. vii. 180. &c.

SATURNIUS, A, UM. *Saturnian*. An epithet often applied to Jupiter, Juno, Neptune, &c. as the children of Saturn. i. 23. iv. 372. v. 799. &c. See also on i. 569.

SCÆA PORTA. The *Scæan gate* of Troy, so called from its being on the *left* side of the city, facing the sea and the Grecian camp (σκαιά, "left" — Σκαιὰ πύλη). The plural *Scææ portæ*, is more frequently used. See on iii. 351. ii. 612.

SCIPIĂDÆ. A peculiar patronymic appellation for the Scipios, designating, in Virgil, the Elder and Younger Africanus. vi. 843.

SCYLACĒUM. A Greek city on the coast of Bruttium, in a south-west direction from Crotona, and communicating its name to the adjacent gulf, *Sinus Scylacius*. The shore in its vicinity was rocky and dangerous, whence the epithet *navifragum* applied to it by Virgil. Some, however, make this allude to the frequent storms which prevailed in this quarter. ii. 553.

SCYLLA. A fearful sea-monster, of whom mention is made in the Odyssey, as occupying a cavern midway in a lofty cliff, from which she evermore stretches out six long necks, each terminating in a frightful head, and catches the porpoises, sea-dogs, and other large animals of the sea, which swim by, and out of every ship that passes each mouth takes a man. Virgil's account is somewhat different from this, though in its main features it is the same. With Homer, moreover, the geographical position of Scylla is not clearly defined; whereas in Virgil she occupies a position in the Sicilian straits over against Charybdis; Scylla being on the Calabrian shore, and Charybdis on that of Sicily. iii. 420. Hence

SCYLLÆUS, A, UM. *Scyllæan; of Scylla*. i. 200.

SCĪRIUS, A, UM. *Scyrian; of the island of Scyros*. The epithet is applied to the followers of Pyrrhus. See note on ii. 477.

SCĪROS. An island of the Ægean, north-east of Eubœa, now *Scyro*. Here Achilles remained for some time in disguise, in order to avoid going to the Trojan war, and here Pyrrhus was born of Deïdamia. From this island the son of Achilles went with his followers to the Trojan war. See *Pyrrhus*, and *Scyrius*.

SEBĒTHIS. A nymph, mother of Œbalus. vii. 734.

SELĪNUS. A large and flourishing city of Sicily, on the southern shore of the western part of the island, and in a south-west direction from Lilybœum. The neighbouring country abounded in palm trees, whence the epithet *palmosa*. iii. 705.

SERESTUS. A Trojan chieftain i. 611. &c.

SERGESTUS. A Trojan chieftain. i. 510. &c.

SERGIUS, A, UM. *Sergian.* Hence *Sergia domus.* See on v. 121.

SERRĀNUS. vi. 844. See on note.

SEVERUS MONS. A mountain in the country of the Sabines, a branch of the Appennines. It was near the Farfaris. vii. 713.

SĪBYLLA. *A sibyl.* By the sibyls were meant certain females, supposed to be inspired by heaven, and who lived at different periods and in different parts of the world. According to the received opinion, founded on the authority of Varro, they were ten in number, the most celebrated one of whom was the Cumæan Sibyl. The poetic legend relating to this last is as follows:—Apollo having offered to give her whatsoever she should ask, the sibyl demanded to live as many years as she had grains of sand in her hand at the time; but, unfortunately, forgot to ask for the enjoyment of health and bloom, of which she was then in possession. The gift of longevity, therefore, unaccompanied by freshness and beauty, proved a burden rather than a benefit. She had already lived about 700 years when Æneas came into Italy; and, as some have imagined, she had six centuries more to live, before her years were as numerous as the grains of sand which she had held. At the expiration of this period she was to wither away, and become converted into a mere voice. This was the sibyl that accompanied Æneas to the lower world. According to a well-known Roman legend, one of the sibyls came to the palace of Tarquinius Superbus with nine volumes, which she offered to sell for a very high price. The monarch declined the offer, and she immediately disappeared and burned three of the volumes. Returning soon after, she asked the same price for the remaining six books; and when Tarquin again refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behaviour astonished the monarch, and, by the advice of the augurs, he bought the books; upon which the sibyl immediately disappeared, and was never seen after. These books were preserved with great care, and were called the *Sibylline Books* or *Verses.* A college of priests were appointed to have charge of them, and they were consulted with the greatest solemnity, whenever the state was thought to be in danger. When the Capitol was burned in the time of Sylla, the Sibylline verses, which had been deposited there, perished in the conflagration; and, to repair the loss, which the Republic seemed to have sustained, commissioners were sent to different parts of Greece, to collect whatever could be found of the inspired writings of the sibyls. This new collection was placed, by order of Augustus, under the pedestal of the statue of the Palatine Apollo, in the temple of that god on the Palatine Hill. The name *Sibylla* is commonly derived from σιός, an Æolo-Doric form for θεός, *god*, and βουλή, *advice* or *counsel.* The etymology, however, is very probably erroneous. v. 735. vi. 10. 69. &c.

SICANI. The early inhabitants of Sicily. v. 293. viii. 328. The name of the island was then

SĪCANIA. i. 557. Hence

SICANIUS, A, UM; or SICANUS, A, UM. *Sicanian,* i. e. *Sicilian.* iii. 692. v. 24. xi. 317.

SICILIA. The largest and most celebrated island in the Mediterranean. It derived its name from the ancient race of the Siculi, who

migrated to it from Latium, their original place of abode. It was also called *Trinacria*, from its three promontories. See *Trinacria*.

SĬcŭli. An ancient nation, who in very early times dwelt in Latium, and about the Tiber, and, indeed, upon the site of Rome itself. They appear to have been a part of the great Pelasgic race. Having been driven out eventually from these settlements, they moved to the south, and at last crossed over into Sicily, then named *Sicania*, and gave it the appellation of *Sicilia*, from themselves. iii. 410. &c. Hence

Sĭcŭlus, a, um. *Sicilian.* i. 34. &c.

SĭdĭcĭNum, or, more correctly, Teānum Sidicīnum. A town of the Sidicini in Campania. The *Sidicina æquora*, or territories of the Sidicini, were situate to the east of the Aurunci. vii. 727.

Sīdon. In scripture, *Tzidon*. The eldest and most powerful city of Phœnicia, five geographical miles north of Tyrus, on the sea coast. The modern town is still called *Saide* or *Sayda*. i. 619. Hence

Sīdōnĭŭs, a, um. *Sidonian ; of* or *belonging to Sidon*. Dido is called "Sidonian," not because a native of this place, but as a Phœnician generally. See note on i. 446.—In the same way Carthage is called a "Sidonian," i. e. "Phœnician" city. iv. 545.

Sīgæus, a, um. *Sigæan*. See notes on ii. 312. vii. 294.

Sīla, or Sila Silva. A forest of vast extent, in the country of the Bruttii in Italy. It consisted chiefly of fir-trees, and was celebrated for the quantity of pitch which it afforded. xii. 715.

Silvānus. A sylvan deity. viii. 600.

Silvĭa. The daughter of Tyrrheus, royal herdsman to Latinus. vii. 487. 503.

Silvĭus, or Æneas Silvius. Son of Æneas and Lavinia, said to have derived his name from the circumstance of his having been brought up in the woods (*in silvis*), whither his mother had retired on the death of Æneas. Virgil follows the account which makes him the founder of the Alban line of kings. vi. 763. 769.

Sĭmŏis (gen.-entis). I. A river of Troas, rising in Mount Ida, and falling into the Scamander or Xanthus. Near it were fought many of the battles between the Greeks and Trojans. i. 100. 618. v. 261.—II. Helenus and Andromache called a small river in Epirus by the same name. See note on iii. 302.

Sĭnon. A crafty Greek, who prevailed on the Trojans to admit into their city the wooden horse, which was filled with armed Greeks. ii. 79. 86. *seqq.* He was related to the clever *Palamedes;* and himself the ingenious inventor of the watch-towers in use during the siege of Troy (*Plin. N. H.* vii. 56.)

Sīrēnes. Two maidens, celebrated in fable, who occupied an island of ocean, where they sat in a mead close to the sea-shore, and with their melodious voices so charmed those that were sailing by, that they abode here until they perished from the impossibility of taking nourishment, and their bones lay whitening on the strand. Later fabulists make them three in number. For the situation of the islands of the Sirens, according to the legend adopted by Virgil, see note on v. 864.

Sīrĭus. A name given to the dog-star. iii. 141. x. 273.

Somnus. Son of Erebus and Nox, and god of sleep. v. 838.

Sŏracte. A mountain of Etruria, a little to the south-east of Falerii ; now *Monte Santo Silvestro*, or, as it is by modern corrup-

tion sometimes termed, *Sant' Oreste*. On the summit was a temple and grove dedicated to Apollo, to whom an annual sacrifice was offered by a people of the country named *Hirpii*. The sacrifice consisted in their passing over heaps of red hot embers without being injured by the fire. Large fires of pine were also kindled by them in honour of the god. xi. 785.

SPARTA. The capital of Laconia, and the residence of Menelaus and Helen. From this city Paris bore away the latter. ii. 577. x. 92. Hence

SPARTANUS, A, UM. *Spartan*. i. 316.

SPĪO. A sea-deity; one of the Nereids. v. 826.

STĔRŎPES. One of the Cyclopes. See note on viii. 425, and also the article CYCLOPES.

STHĔNĔLUS. I. A son of Capaneus. He was one of the *Epigoni*, and also one of the suitors of Helen. Sthenelus went to the Trojan war, and, according to Virgil, was in the number of those who were shut up in the wooden horse. ii. 261.—II. A Rutulian chieftain, slain by Pallas, the son of Euander. x. 388.—III. A Trojan, slain by Turnus, xii. 341.

STRŎPHĂDES. Small islands off the coast of Elis, in the Ionian Sea. They were two in number, and took their name from the circumstance of Zetes and Calaïs, the sons of Boreas, having *returned* thence (στρέφω, "to turn") after they had driven the Harpies thither from the table of Phineus. The modern name of these islands is *Strivali*. iii. 209.

STRYMON. A large river of Thrace, forming at one time the boundary of that country on the side of Macedonia. Its banks were much frequented by cranes. Hence

STRYMŎNIUS, A, UM. *Strymonian; of* or *belonging to the river Strymon*. x. 265. 414. xi. 580.

STȲGĬUS, A, UM. *Stygian; of the Styx*, or lower world. Hence *Stygius Jupiter* means *Pluto*. iv. 638. So also *Stygius Rex*. vi. 252. *Stygius frater*. x. 113. Again, *Stygia cymba* is Charon's boat; *Stygia palus*, the Styx itself, &c. vi. 323. &c. From

STYX. A celebrated river of the lower world, round which it was said to flow nine times. The gods held the waters of this river in such veneration, that they always swore by them; an oath which was deemed most binding in its nature. If, however, any deity ever violated an oath thus taken, the punishment was deprivation of nectar and ambrosia, and the loss of all heavenly privileges, for the space of ten whole years. vi. 134. 323. &c.

SUCRO. A Rutulian, slain by Æneas. xii. 505.

SULMO. I. A Rutulian, slain by Nisus. ix. 412.—II. A city of the Peligni, about seven miles south-east of Corfinium, now *Sulmone*. Virgil is supposed to refer to this place at x. 517, where others, however, think that he alludes to an individual.

SYBĂRIS. A Trojan, slain by Turnus. xii. 363.

SYCHÆUS. Husband of Dido, whom his brother-in-law Pygmalion murdered in order to obtain his riches. i. 342. *seqq.* See as regards the form of the name, the note on i. 343.

SYMÆTHIUS, A, UM. *Of the Symæthus*, a river of Sicily, rising in the Heræan Mountains, and falling into the sea below Catana. It is now the *Giaretta*. ix. 584.

SYRTES. Two gulfs on the northern coast of Africa, one called *Syrtis Major*, on the coast of Cyrenaïca, now the *Gulf of Sidra*; the other, styled *Syrtis Minor*, on the coast of Byzacium, now the

Gulf of Cabes. They were both dangerous to the ancient mariners, from the shoals and quicksands with which they abounded; and the Syrtis Minor is still an object of apprehension to navigators, from the variations and uncertainties of the tide on a flat and shelving coast. The name *Syrtis* is commonly derived from the Greek *σύρω*, "to drag," in allusion to the agitation of the sand by the force of the tides. It comes, however, more probably, from the term *sert*, which still exists in Arabic as the name for a desert tract or region: for the term *Syrtis* does not appear to have been confined to the mere gulfs themselves, but to have been extended also to the desert country adjacent, which is still, at the present day, called *Sert*. i. 146. iv. 41. v. 51.

T.

TABURNUS. A lofty mountain in Samnium, which closed the Caudine Pass on the southern side. Its southern declivities were covered with olive-grounds. The modern name is *Taburno*. xii. 715.

TAGUS. A Rutulian. ix. 448.

TALUS. A Rutulian. xii. 513.

TANAÏS. A Rutulian. xii. 513.

TARCHON. An Etrurian chieftain, who aided Æneas against the Rutuli. viii. 506. &c.

TARENTUM. A celebrated city of Lower Italy, now *Taranto*. See on iii. 551.

TARPEIA. One of the warlike female attendants of Camilla. xi. 656.

TARPEIUS, A, UM. *Tarpeian*. The Tarpeian Rock (*Tarpeia rupes*) formed part of the *Mons Capitolinus*, on the steepest side, where it overhung the Tiber. Hence the Roman Capitol is called *Tarpeia sedes*, and *Tarpeia arx*. From this rock state criminals were thrown in the earlier Roman times. viii. 347. 652.

TARQUINIUS (Superbus). The last king of Rome, dethroned for his haughtiness and tyranny. viii. 647. See also note on vi. 818.

TARQUĬTUS. Son of Faunus, by the nymph Dryope. x. 550.

TARTAREUS, A, UM. *Tartarean*. vi. 295. 395. 581. &c. From

TARTĂRUS (in the plural *Tartara*). The fabled place of punishment in the lower world. iv. 243. v. 734. vi. 135. &c.

TATIUS (Titus). King of the Sabines, who reigned conjointly with Romulus, when peace had been concluded between the two nations, after the war occasioned by the rape of the Sabine females viii. 638.

TEGEÆUS, A, UM. *Tegæan; of Tegæa*, a city of Arcadia. It is equivalent in viii. 459. to "Arcadian" generally. Tegæa lay in an eastern direction from the southern part of the Mænalian ridge. v. 299.

TELEBŌÆ, or TELEBŌES. A people originally occupying the islands called *Taphiæ*, between Leucadia and the coast of Acarnania. See note on vii. 735.

TELLUS, or TERRA. The goddess of the earth. iv. 166. 178.

TELON. Father of Œbalus, by the nymph Sebethis. vii. 734.

TĔNĔDOS. An island of the Ægean, off the coast of Troas, and about four and a half miles distant from the mainland. The Greeks retired to this island in order to surprise the Trojans. ii. 21. 203. 255.

TĔREUS. A Phrygian, slain by Camilla. xi. 675.

TETRĬCA. A rocky mountain in the Sabine territory, now *Monte S. Giovanni*. vii. 713.

TEUCER. I. An ancient king of Troas, from whom the whole race received the name of *Teucri*. He gave his daughter in marriage to

Dardanus. i. 235. iii. 108.—II. Son of Telamon by Hesione, and half-brother of Ajax. See note on i. 619.

TEUCRI. The *Trojans;* so called from their ancient king *Teucer.* i. 38. &c.

TEUCRIUS, A, UM. *Trojan.* See on ii. 26.

TEUTHRAS. A Trojan. x. 402.

TEUTŎNĬCUS, A, UM. *Teutonic; of* or *belonging to the Teutones,* a general name for the tribes of Northern Europe, but more especially the Germans. vii. 741.

THALĪA. A sea-deity, one of the Nereïds. v. 826.

THAMȲRIS. A Trojan. xii. 341.

THAPSUS. A town of Sicily, on the eastern coast, not far to the north of Syracuse. It was situate on a low peninsula running out into the sea. iii. 689.

THAUMANTĬAS. See note on ix. 5.

THEĀNO. A Trojan female; mother of Mimas. x. 703.

THEBÆ. A city of Greece, and the capital of Bœotia. See note on iv. 469.

THEBĀNUS, A, UM. *Theban; of Thebe,* a city of Mysia. ix. 697. It is north of Adramyttium, and situate at the foot of Mount Plakos; whence, for distinction sake, it was called *Hypoplacian Thebe* (ὑπό, Πλάκος). It was the native place of Andromache.

THEMILLAS. A Rutulian. ix. 576.

THEMON. A Lycian. x. 126.

THERMŌDON. A river of Pontus, rising in the mountains on the confines of Armenia Minor, and flowing into the Euxine through the plains of Themiscyra. It is frequently mentioned by the poets, from the circumstance of the Amazons having been fabled to have dwelt at one time on its banks near its mouth. xi. 659.

THERON. A Rutulian. x. 312.

THERSILŎCHUS. I. A Trojan. vi. 483.—II. Another of the same nation. xii. 363.

THESEUS. King of Athens, and son of Ægeus by Æthra. Next to Hercules, he was the most celebrated hero of antiquity. Among his numerous exploits, the one to be mentioned here relates to the attempted abduction of Proserpina from the lower world. His friend Pirithous wished to obtain the queen of Pluto for his spouse, and in this daring undertaking was assisted by Theseus. The effort, however, proved unsuccessful, and both were placed by the monarch of Hades upon an enchanted rock, from which they could not arise. Hercules at last released Theseus from this captivity, but was obliged to leave Pirithous sitting there, the earth having quaked when he attempted to remove him. For an account of the adventure with the Minotaur, consult that article. vi. 122. 393. 618.

THĔTIS. The mother of Achilles, and one of the Nereïds. v. 825.

THOAS. I. A Grecian chieftain, one of those concealed in the wooden horse. ii. 262.—II. A Trojan, killed in Italy. x. 415.

THRACA. Same as *Thracia,* a large country between the Strymon and the Euxine, from west to east, and between Mount Hæmus and the shores of the Ægean and Propontis from north to south. See note on xii. 335. Orpheus is called the bard of Thrace, but this refers rather to what has been called Old Thrace, the early seat of Grecian civilization, and answering to the region known in a later age as *Pieria.* From the warlike dispositions of the people, it is called *Mavortia tellus* in iii. 13. Hence

THRĀCES. The people of Thrace. iii. 14.

THRĔĬCĬUS, A, UM. Also the feminine, THREĬSSA. i. 316. iii. 51. *Thracian.* Orpheus is called *Threicius sacerdos,* for an explanation

of which consult previous article. The Amazons, also, are called "Thracian," for which see note on xi. 659.

THRONIUS. A Trojan. x. 753.

THYBRIS. See *Tiberis*.

THYIAS. See on iv. 302.

THYMBER. A Rutulian. x. 391.

THYMBRÆUS, A, UM. *Thymbrean*. An epithet of Apollo from *Thymbra*, a town of Troas, where he had a grove and temple. iii. 85.

THYMBRÆUS. A Trojan. xii. 458.

THYMBRIS. A Trojan. x. 124.

THYMŒTES. A Trojan. x. 123. xii. 364.

TĪBERINUS, A, UM. *Of the Tiber.* i. 13. &c. See also the next article.

TĪBĔRIS (called also *Tibris*, *Thybris*, &c.). The *Tiber*, a celebrated river of Italy, on the banks of which stood the city of Rome. It is said to have been originally called *Albula*, from the colour of its waters; and afterwards *Tiberis*, when *Tiberinus*, king of Alba, had been drowned in it. It is more probable, however, that *Albula* was the Latin name of the river, and *Tiberis* or *Tibris* the Tuscan one. The Tiber rises in the Appennines, above Arretium, now *Arezzo;* and has a course of nearly 150 miles before it empties into the Tuscan Sea at Ostia. It had upward of forty tributaries. Rome stood a short distance below its junction with the Anio. This stream is called, also, in the language of poetry, *Tyrrhenus amnis*, the *Tuscan river*, from its watering Etruria on one side in its course; and likewise *Lydius amnis*, or *Lydian river*, on account of the popular tradition which traced the arts and civilization of Etruria to Lydia in Asia Minor. ii. 782. v. 83. 797. vii. 242. viii. 64. &c.

TIBUR. An ancient town of Latium, north-east of Rome, on the banks of the Anio. It was delightfully situated, on lofty ground, and a favourite country residence for the wealthy Romans. vii. 630. Tibur was founder, according to one account, by the sons of Amphiaraus. See note on vii. 670.

TIBURS. *Tiburtine; of Tibur.* In the plural *Tiburtes*, the people, or forces of Tibur. ix. 360. xi. 757.

TIBURTĬUS, A, UM. *Tiburtine, of* or *belonging to Tibur*. vii. 670.

TIBURTUS. One of the founders of Tibur. xi. 519. See note on vii. 670.

TIMĀVUS. A river of Italy, falling into the Sinus Tergestinus, or *Gulf of Trieste*. See note on i. 244.

TIRYNTHĬUS. *Tirynthian; of Tiryns* or *Tirynthus*, a city of Argolis, south-east of Argos, and about twelve stadia from Nauplia. Hercules was called "Tirynthian," from this having been his native city and his usual place of residence. vii. 662. viii. 228.

TISANDRUS. A Grecian chief; one of those concealed in the wooden horse. See note on ii. 261.

TISIPHŎNE. One of the Furies, or ministers of divine vengeance, who punished the wicked in Tartarus. vi. 571. x. 761.

TITAN. Son of Cœlus and Terra, and brother to Saturn and Hyperion. Virgil, however, applies the term to the Sun, as the offspring of Hyperion, one of the Titans. iv. 119. Hence

TITANĬUS, A, UM. *Titanian; of the Titan race*. vi. 580. See note on vi. 725.

TITHONIUS, A, UM. *Tithonian; of Tithonus*, an epithet applied to Aurora, as the spouse of Tithonus. viii. 384.

TITHŌNUS. Son of Laomedon, king of Troy. He was so beautiful that Aurora became enamoured of him, and carried him away. She now besought Jove to confer on him immortality. The sovereign of Olympus assented, and Tithonus

became exempt from death; but Aurora, having forgotten to have youth joined to the gift, began in time to observe old age creeping over the limbs of her beautiful consort, and eventually, out of compassion, changed him, when quite decrepid into a τέττιξ, or *cicada*. iv. 585.

TITYOS. A celebrated giant, who attempted to offer violence to Latona, but was slain by the shafts of Apollo and Diana. As a punishment after death, he lay extended in Tartarus, covering with his vast frame nine whole *jugera*, while a vulture kept feeding upon his liver and entrails, which were continually reproduced for that purpose. vi. 595.

TMARIUS, A, UM. *Tmarian*. See note on v. 620.

TMARUS. A Rutulian. ix. 685.

TOLUMNIUS. An augur and chieftain on the side of the Latins. xi. 429. xii. 258. 460.

TORQUATUS. See on vi. 824.

TRINACRIA. A name given to Sicily. Hence

TRINACRIUS, A, UM. *Sicilian*. Sicily was called Trinacria, from its *three promontories* (τρεῖς ἄκραι), Pelorus, Pachynus, and Lilybœum. iii. 384. &c.

TRITON. I. A sea-deity, son of Neptune and Amphitrite, and trumpeter to his father. See note on i. 144.—II. A vessel so named x. 209.—III. *Tritōnes* (plural) were inferior deities of the sea. v. 824.

TRITŌNIA, or TRITONIS. An appellation of Minerva. According to some, she was so called because she first revealed herself in the vicinity of the Lake *Triton* or *Tritonis*, in Africa, inland from the Syrtis Minor. According, however, to a better etymology, which connects Minerva with the moon, the epithet in question refers to the *three phases* of that planet. ii. 171. 226.

TRIVIA. A surname given to Diana, because she presided over, and was particularly worshipped at, places where three roads met. vi. 13. &c.

TROĂDES. Plural of *Troas*. *Trojan females*. v. 613.

TROJA, or ILIUM. I. One of the most renowned cities of antiquity, the capital of Troas, in Asia Minor. It appears, from Homer, to have stood in the immediate vicinity of the sources of the Scamander, on a rising ground between that river and the Simois. No remains of it, however, exist at the present day. Troy was taken by the Greeks after a ten years' siege, and razed to the ground. The walls of this city were fabled to have been built by Neptune and Apollo. i. 375. &c.—II. A new city, built by Æneas, in Sicily. v. 756.—III. A martial sport, so called. v. 602. See note on v. 550.

TROJĀNUS, A, UM. *Trojan; of Troy*. i. 19. &c.

TROĬLUS. Son of Priam and Hecuba, slain by Achilles during the Trojan war. He was remarkable for youthful beauty. i. 474.

TROĬUS, A, UM. *Trojan*. 596. &c.

TROS. I. Son of Erichthonius, and grandson of Dardanus. He married Callirhoë, the daughter of the Scamander, by whom he had Ilus, Assaracus, and Ganymedes. See note on i 380. He gave name as some assert, to the country of *Troas*.—II. *Trojan*. An adjective. Same as *Trojanus*. i. 574 vi. 52. &c.

TULLA. A warlike female companion of Camilla. xi. 656.

TULLUS HOSTILIUS. The third king of Rome. He succeeded Numa, and was of a warlike disposition. vi. 814. viii. 644.

TURNUS. King of the Rutuli, son of Daunus and Venilia. He made war against Æneas, who was

his rival for the hand of Lavinia, daughter of Latinus; but was defeated, and slain by Æneas in single combat. vii. 56. 650. viii. 614. &c.

Tusci. The *Tuscans*, or *Etrurians*. xi. 629. &c.

Tuscus, a, um. *Tuscan*.—Thus *Tuscus amnis*, the *Tiber*. See *Tiberis*.

Tydeus. Son of Œneus, king of Calydon, was one of the seven chiefs of the army of Adrastus against Thebes, and behaved with great courage, but was mortally wounded by Melanippus. He was father of Diomede. vi. 479. Hence.

Tydīdes. *Son of Tydeus; an* appellation of Diomede. i. 97. &c.

Tyndăris (gen. -idis). *Daughter of Tyndarus.* A female patronymic, applied to Helen as the daughter of Leda, who was the wife of Tyndarus. ii. 569. 601.

Typhōeus. A monstrous giant, whom Earth, enraged at the destruction of her previous giant-progeny, brought forth to contend with the gods. The stature of this being reached the sky; fire flashed from his eyes; he hurled glowing rocks, with loud cries and hissing, against the heaven, and flame and storm rushed from his mouth. The gods, in dismay, fled from before him, and concealed themselves under the forms of different animals. Jupiter, at last, overcame him, after a severe conflict, and placed him beneath Ætna; or, as others say, in the *Palus Serbonis*, or *Serbonian Bog*. Virgil, following another legend, makes Ætna to have been placed upon Enceladus. viii. 298. See iii. 578. Hence

Typhoius, a, um. *Typhoïan*. See note on i. 665.

Tyres. A Trojan. x. 403.

Tyrius, a, um. *Tyrian; of Tyre*. i. 12. 574. 661. &c.

Tyrrhēnus, a, um. *Tyrrhenian; the same, in some respects,* as *Etrurian*. Strictly speaking, however, the term refers to the *Tyrrheni* or *Pelasgi*, who brought civilization into Etruria. vii. 242. &c.

Tyrrhēnus. An Etrurian chief. xi. 612.

Tyrrhīdæ. *Sons of Tyrrheus.* vii. 484. ix. 28. From

Tyrrheus. The royal herdsman of Latinus. vii. 485. &c.

Tȳrus. A very ancient city of Phœnicia, founded by a colony of Sidonians. It was celebrated for its commerce and numerous colonial establishments. The purple of Tyre was famous. i. 346. &c.

U, V.

Valĕrus. A Rutulian. x. 752.

Ucalĕgon. A Trojan chieftain, incapacitated by age from taking any part in the war; but a wise and prudent counsellor. ii. 312.

Velīnus. A river in the Sabine territory, rising in the Appennines, and falling into the Nar. It occasionally overflowed its banks, and formed some small lakes before it entered the Nar. vii. 517.

Velīnus, a, um. *Velian; of Velia*, a city of Lucania, near the promontory of Palinurum. vi. 366.

Venilĭa. A nymph, the sister of Amata, and mother of Turnus. x. 76.

Venŭlus. A Latin, sent with others, as ambassador to Diomede, to solicit his aid against the Trojans. xi. 242. 742.

Vĕnus. Goddess of beauty, and mother of Æneas, by Anchises. Her influence was constantly exerted on the side of the Trojans i. 618.

Vesta. A goddess among the Romans, the same with the Greek Ἑστία. An idea of the sanctity of the domestic *hearth* (ἑστία) as the point of assembly of the

family, and the symbol of the social union, gave the Greeks occasion to fancy it to be under the guardianship of a peculiar deity, whom they named from it *Hestia.* There is every reason to believe that the worship of the Roman Vesta formed part of the religion of the ancient Pelasgian population of Latium ; as it is by all testimony carried back to the earliest days of the state, and its introduction is ascribed to Numa. Like Hestia, she was a deity presiding over the private and public hearth; and the safety of the city was held to be connected with the keeping alive of the sacred fire, which flamed in her temple at Rome. See note on ii. 292.

VESŬLUS. A mountain, at the termination of the Maritime, and commencement of the Cottian Alps. It was celebrated in antiquity, as giving rise to the Padus, or *Po.* The Po flows from two small lakes, the one situate immediately below the highest peak of the mountain, the other still higher up, between that peak and a smaller one. Vesulus is now called *Monte Viso.* x. 708.

UFENS. I. A Latin chief, from Nersæ, a city of the Æqui. vii. 745. &c.—II. A river of Latium. See note on vii. 801.

VIRBĬUS. Son of Hippolytus See note on vii. 762.

ULYSSES (written also *Ulixes*). Son of Laertes, and king of Ithaca. After having been one of the suitors of Helen, he married Penelope, the daughter of Icarius, brother of Tyndarus. During the Trojan war, he was distinguished among the Grecian chiefs for his superior prudence and sagacity, and it was to him, most of all, that the destruction of Troy was mainly owing. After the fall of that city, setting sail for his native country, he was exposed to numerous perils and misfortunes, and at last reached home, without a single companion, after an absence of twenty years. Having destroyed the suitors who were wasting his substance, he again ascended the throne, and reigned about sixteen years, when he was slain by Telegonus, his son by Circe. This son of his had landed in Ithaca, with the hope of making himself known to his father; but his parent mistook him for a marauder, and fell, in the conflict that ensued, by the hand of Telegonus, who was not aware that his opponent was his own father. The adventures of Ulysses are recorded in the Odyssey. ii. 7. &c.

UMBER. *Of* or *from Umbria.* Applied to the dogs of the country. xii. 753.

UMBRO. A chieftain of the Marruvii, who came to the aid of Turnus. He was slain by Æneas. vii. 752. x. 554.

VOLSCENS. A Latin chief, who, at the head of a party of horse, fell in with Nisus and Euryalus, as they were leaving the Rutulian encampment, where they had slaughtered a large number during the night. He killed Euryalus, but was immediately slain by Nisus. ix. 370. &c.

VOLSCI. A people of Latium, along the coast below Antium. They aided Turnus against Æneas, and their forces were led by their warlike queen Camilla. vii. 803. ix. 505. &c.

VOLTURNUS. A river of Campania, now *Volturno,* rising in the Appennines, and falling into the Tuscan or Lower Sea. At its mouth stood the city of Volturnum. Virgil speaks of it as abounding in shoals, and calls it *amnis vadosus.* vii. 729.

VŎLŬSUS. A chief of the Volsci. xi. 463.

VULCANĬUS, A, UM. *Of Vulcan.* viii. 535. &c. Hence *Vulcania*

tellus, a name applied to the island of *Hiera*, one of the Lipari group, from its having been fabled to be the workshop of Vulcan. viii. 422. From

VULCĀNUS. The god of fire, the same with the *Hephæstus* (Ἥφαιστος) of the Greeks. Homer makes him the son of Jupiter and Juno; Hesiod, of Juno alone. Vulcan was the patron deity of all artists who wrought in iron and other metals. The Cyclopes were his chief attendants at the forge; and by him were manufactured the thunderbolts of Jupiter, as well as various suprising pieces of mechanism for different deities. He made arms also for Achilles, and for Æneas, at the request respectively of Thetis and Venus. Virgil places the workshop of Vulcan in the island of Hiera, one of the Lipari group. The earlier poets, however, name Lemnos as the scene of his labours. viii. 370. &c.

X.

XANTHUS. Called also Scamander. A river of Troas, rising in Mount Ida, and, after receiving the Simoïs, falling into the Hellespont, near the promontory of Sigæum. It is now the *Bournabachi*. i. 473. &c.

Z.

ZĂCYNTHUS. An island in the Ionian Sea, to the west of Peloponnesus. Virgil calls it *nemorosa*. It is now *Zante*, one of the Ionian islands. iii. 270.

ZĔPHȲRUS. The western wind. The god of this wind was son of Astræus and Aurora. i. 131, &c.

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